# ADVICES
FROM
# PARNASSUS,
In Two CENTURIES.
WITH THE
# Political Touchſtone,
AND
An APPENDIX to it.
Written by
*TRAJANO BOCCALINI.*
To which is Added,
## A Continuation of the ADVICES,
By GIROLAMO BRIANI of *Modena.*
All Tranſlated from the *Italian* by ſeveral Hands.

Revis'd and Corrected by Mr. HUGHES.

With an Alphabetical Table to the whole Book.

*LONDON,*
Printed by *J. D.* for Daniel Brown without *Temple-Bar*, Benjamin Cook and Bernard Lintot in *Fleetſtreet*, Andrew Bell and James Round in *Cornhil*, Daniel Midwinter in St. *Paul*'s Churchyard, and John Barnes in the *Pellmell*. M. DCC. VI.

BRITISH MUSEUM

# ADVERTISEMENT.

THE Persons concern'd in this Translation having thought that my reviewing the Stile might be useful to 'em, I was prevail'd with to do something in this kind, of which I have given some account in the Preface. I wish the Advantage the Book may have receiv'd by this small Assistance were at all proportionable to the Pleasure with which it entertain'd my leisure Hours. I cannot think the prefixing my Name any Recommendation of it; but since they desir'd it, I thought it not worth while to refuse so slight a Gratification.

*J. Hughes.*

# PREFACE.

*THE Design of this Book, as the Author declares in his own Preface (never translated before) was to make a happy Mixture of the Pleasant and the Profitable; and in this 'twill be allow'd by all good Judges that he has succeeded to Admiration. Whatever can be expected from a most fruitful and facetious Wit, from a great variety of solid and polite Learning, an improv'd Conversation, and an accurate Discernment in human Affairs, is to be found assembl'd in this diverting and useful Miscellany; which has long had the Reputation of a Masterpiece in Italian, and is so well known by the many Translations of it into the best Languages of Europe, that few who are conversant with Books and Learning can be wholly unacquainted with its Merit.*

*'TIS a new-invented kind of Fable, very different from any thing which had ever been written before, and therefore it may justly be esteem'd an* Original; *a Character which* BOCCALINI *boldly assumes to himself in his Preface, and in the 43d Page of his Advices, tho a conceited Witling wou'd lately have rob'd him of that Honor. 'Tis very plain that this happy Italian Genius is no Copyer, but that his Project is his own; for he's the first that erected a Secretary's Office in Parnassus, and gave Advices from thence of what pass'd among the Virtuosi of that Place, and therefore for the Novelty of his Invention he compares himself to* CHRISTOPHER COLUMBUS *the Discoverer of a new World.*

*BUT this Simily, being liable to some Exception, may perhaps with more advantage to him be chang'd. Parnassus was not indeed first discover'd by* BOCCALINI, *for the Antients touch'd upon the Coast long before, and plac'd there* APOLLO, *the nine Muses, and* PEGASUS. *But our Author adventur'd further into the Country, and was the first that planted, peopl'd, improv'd it with Laws, and gave us that entertaining Description of it, and those excellent Lessons of Instruction from thence, which are contain'd in the following Sheets.*

*THERE is no need to insist upon the Usefulness of this way of conveying Truth by Allegory, which employs at once the utmost Judgment and Fancy of the Writer, and is observ'd to make more lively Impressions on the Reader than Reason in its Undress can do, tho it have ever so many native Charms.*

*BUT there is one thing which shou'd particularly recommend our Author to Englishmen, and that is his Zeal for Liberty, and his generous abhorrence of those wicked Politicks which have so much disturb'd the Peace of the World and the Happiness of Nations. 'Tis no wonder if this afforded him a large Subject for that matchless Vein of just and well-directed Satyr, which at last prov'd as fatal to this modern Roman, as the Gift of Eloquence did to that famous antient one,* CICERO; *so dangerous it is to possess any extraordinary Talent, which keeps the Vices of Men in awe, and will not suffer 'em to do mischief securely.*

*AND this brings us to give some account of* BOCCALINI's *Life; all that is left us remarkable of him may be dispatch'd in a few Lines, which let the Reader take as follows.*

*HE was born at Rome about the latter end of the 16th Century: His Father was an Architect, and probably not very illustrious in his Profession, for it seems he wanted wherewithal to incourage his Son in his Studys: but* BOCCALINI's *way was to be made purely by his own Merit; and tho he set out into the World under*

*great Diſadvantages, he ſoon met with conſiderable Friends who were charm'd with his ingenious and entertaining Qualitys. The Italian Academys receiv'd him with the greateſt pleaſure imaginable, and honour'd him with Marks of their Eſteem. He had a large ſhare of Wit and Humor, which early took an unlucky turn towards Satyr; and the Applauſe he met with for ſome curious pieces of that kind, which he communicated in Manuſcript to his Familiars, drew him on to further Attempts: ſo that thinking himſelf ſecure under the Protection of his illuſtrious Patrons, and particularly the Cardinals* BORGHESE *and* CAJETAN, *he publiſh'd his Advices from Parnaſſus, and afterwards his Political Touchſtone. Both theſe Pieces met with extraordinary Applauſe, but the latter was very bold and ſevere: and as our ingenious Lord* BACON *expreſſes it,* He that follows Truth too cloſe at the heels, may have his Brains kick'd out, *ſo it far'd with* BOCCALINI; *for the Spaniards who were chiefly laſh'd in that Satyr complain'd againſt him, and purſu'd their Revenge. This drove him in a fright to Venice, where he found new Patrons, and there he employ'd his hours of Study in writing Political Diſcourſes on* TACITUS, *which how well he cou'd have perform'd the Reader may judg by ſeveral Paſſages in the following Advices. But this Work was cut ſhort by a bad Accident; for while his Friend, with whom he lodg'd, was gone out early one morning, and left* BOCCALINI *in bed, four Bravo's ruſh'd into his Chamber, and beat him to death with Sand-bags: Diligent Enquiry was made after the Contrivers of this Villany, but they were never diſcover'd. Thus dy'd* TRAJANO BOCCALINI, *much regretted among Men of the beſt Learning and Principles.*

*BEFORE we conclude, 'tis neceſſary to add a word or two concerning this Tranſlation. Care has been taken every where to keep to the Author's Senſe, but it has been thought proper to contract his Stile in many places, where it was manifeſtly too prolix and fell into Repetitions, which wou'd have been very diſagreeable to an Engliſh Reader. The Italian is indeed a muſical Language, but not the moſt conciſe in the World: And whoever reads* BOCCALINI *in the Original, will find that he abounds with very long Periods; for this reaſon there was a neceſſity to break 'em, and to contrive more ſtops, that the Reader might not be run out of breath: but this is done with the ſtricteſt regard to the Senſe, Elegance, and Connexion of the Author.*

*AS for the Continuation of the Advices, which was never before in Engliſh, the Tranſlators wiſh they had more to ſay for it than they have. The Publiſhers had formerly promis'd it in their printed Propoſals, but 'twill be eaſily obſerv'd how vaſtly ſhort it is of* BOCCALINI; *and indeed this is what generally happens in the Caſe of Second Parts and Imitations done by another Hand, for few ſuch Attempts have ſucceeded, or come up to the Spirit of the firſt. It has been thought worth the while however to print this Continuation in the Italian with* BOCCALINI, *whoſe Advices at leaſt ſhine the brighter by compariſon, tho they ſtand in no need of a Foil. And now after the freedom of this Cenſure, we hope the Reader will find that part of the Book better than he expects, whereas he might otherwiſe have thought it worſe than it is.*

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ERRATA.

PAge 17. line 44. read *Epictetus, a Philoſopher much,* &c. P. 19. l. 4. *which wou'd reach.* Ibid. l. penult. *found 'em ſo,* &c. P. 29. l. 18. dele *the Comma after perſuaded.* P. 55. l. 8. r. *and ſay aloud.* P. 57. l. 36. dele *ſhe.* P. 97. l. 13. r. *as flat as a.* P. 107. l. 15. r. *being ſmitten.* P. 165. l. 26, 27. r. *Priſons.*

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# *Trajano Boccalini* to the Reader.

A Compariſon may very properly be made between thoſe inſatiable Epicures that have invented ſharp Sauces to create a freſh Appetite after a hearty Meal, and thoſe curious Virtuoſi who diſcover a like Gluttony in Books and Learning; for theſe Gentlemen, after they have feaſted themſelves even to Exceſs, with the ſolid Food of ARISTOTLE, HIPPOCRATES, LIVY, VIRGIL, EUCLID, and other Authors of the firſt Renown, are not content unleſs their Hours of Recreation too, which are allow'd to reſt the Body, and unbend the Mind, be ſpent in reading ſome pleaſant Compoſitions, which at the ſame time may be of uſe to 'em. For this reaſon they have long deſir'd to ſee in ſome new and humorous Work, the Serious and Gay blended together: A Labor, that has always prov'd as difficult to the Virtuoſi, as to the Alchymiſts to fix Mercury. And the Affectation of Fame in ambitious Writers being full as extravagant as the Avarice of Chymiſts, has made many of 'em imploy their whole force of Invention and Judgment in this Project.

NOW I own my ſelf, gentle Reader, to be one of theſe Adventurers, who, provok'd by the ardent thirſt of that Glory that almoſt ſuffocates the greateſt Wits, have been puffing and ſweating many years at the Furnace, and with what Succeſs it depends on thee to judg. My Comfort is, that after all, if it appear I have thrown away my Coals and my Alembicks in this fanciful Chymiſtry, and loſt all my Labor and Expence; yet I hope, not only that the Impoſſibility of the Work will be a ſufficient Excuſe, but that thou wilt at leaſt be ſo juſt as to commend the good Deſign I had at once to teach and delight thee, in which I have taken ſo much Pains, that I have more impair'd my Health by it, than waſted my Ink and Paper. Nor ought I to be blam'd, that the Miſcarriage of many others in the ſame purſuit, has not deter'd me from undertaking an Affair of ſo certain danger; for to have attempted noble and difficult Enterprizes, ſhou'd gain a Man rather the Character of a generous Soul, than the Reproach of Temerity. Of this at leaſt I think I may be certain, that if by my Advices from Parnaſſus, I obtain not the end I have extremely labor'd after, of mingling the *Utile Dulci*, yet I ſhall perhaps have facilitated the way to more happy Wits hereafter.

NOR are theſe my hopes fantaſtical, or without Foundation; ſince the World owes the Convenience of an eaſy Paſſage to the Weſt-Indys, not ſo much to COLUMBUS, the firſt fortunate Diſcoverer of 'em, as to the bold Navigation of AMERICO VESPUCCI, FERRANTE MAGAGLIANES, and thoſe modern Pilots, who afterwards improv'd upon that Diſcovery, and made it compleat. Nor is the admirable benefit of Printing ſo much due to the immortal JOHN of Mentz, its firſt Inventor, as to thoſe, who by their Induſtry poliſh'd the rough Sketches he left us of it, and advanc'd it to that perfection in which we now enjoy it: It being a true Obſervation of the great TACITUS, that he who ſows honorable Labors, always reaps a plentiful Harveſt of Praiſe; for largely and with a liberal hand, *ſuum cuique Decus Poſteritas rependit.* Lib. 4. Ann.

The

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40. *The Conſpiracy of* Decius Brutus *againſt* Julius Cæſar *comes to* Apollo's *knowledg,* 447
41. Petrarch *is declar'd by* Apollo *General of the Italian Poets,* ibid.
42. Apollo *declares Count* Guido Rangoni *General of the Italian Forces againſt the Mahometans,* 448
43. *While* Apollo, *with the Italian Hiſtoriographers, is calling to mind thoſe who had endeavor'd to defend Italy from the barbarous Nations, he takes particular notice of* Menappo *King of Aquileia, and* Foreſto *Prince of Eſte,* ibid.
44. *The Emperor* Nero *in the beginning of his Reign was thought to be full of Clemency, but very cruel in the end,* 449
45. Apollo *gives orders for the Harveſt of the Year* 1615, ibid.
46. Cornelius Tacitus *obtains of* Nero *a great Sum of Gold, without altering in the leaſt his Character,* 450
47. Apollo *expels from the Temple of the Muſes the Poeteſſes who had been admitted by the means of* Puota *of Modena,* ibid.
48. *The Maſter of Silence having diſcover'd that a Footman of Ferrara was wont to make Reflections, and play the Critick in his Office, gave him to know, that in the Courts of Princes Men ſhou'd have Eyes to ſee, and Mouths to hold their Peace,* 451

*A Solemn Banquet and Converſation in Parnaſſus,* 452

# *Advices from* PARNASSUS.

## The First CENTURY.

### ADVICE I.

*The Society of Politicians open a Shop in Parnassus, where are to be sold several Merchandizes useful to the Literati in the Conduct of their Lives.*

THE Affair, which the Society of Politicians have been soliciting so many months at this Court, was concluded last Week: Their Request for leave to open a publick Warehouse in Parnassus, is granted, with ample Privileges for their whole Community; and yesterday they made a rich and glorious Display of all the Merchandizes of greatest necessity to Mankind, the chief of which the Intelligencer will think it no trouble to set down in this Paper, believing in his Conscience that no honest Man will be displeas'd with the Account of 'em.

FIRST then, in this wonderful Magazine is to be sold great Quantity of Stuffing, which the unthinking Vulgar despise, but your cunning Courtiers, that understand better, purchase it at any rate; and the reason is plain, for they know 'tis the first Flocks of the inestimable Cloth of Prudence, which wise Men make of the superfine Wool of Patience, and it serves very commodiously to stuff the Packsaddles of Slavery, that they may sit soft and easy upon the Backs of passive Court-Asses, and not gaul their Withers and make 'em wince, as some do, who being mortal Enemys to Fatigue, are yet lur'd to Court by the hopes of passing all their time as merry as the day is long, and lording it over others, tho they are Slaves themselves. Notice was taken, that a great deal of this Commodity was bought up by some young Tonys, who tho they live at home with their Parents, stuff little Saddles with it, to which they use their Backs betimes in private Familys, that when they come to bear the more weighty ones of Court-Servitude, they may not flounce like skittish unbroken Colts, and so provoke the Stewards of the Houshold, those severe Court-Jockeys, to take 'em to task, and to discipline 'em with the Lash of Frowns and Indignitys, till they can carry their Burdens without grumbling.

*Item*, IN the same Shop are sold abundance of Pencils, of singular use to those Princes, who upon occasion are often forc'd to paint to their Subjects Black for White, and White for Black. And tho this be a Commo-

dity proper only for such great Folks, yet you have a multitude of little Knaves that will be trafficking for it too, such as are all Varnish and Outside, and make an infamous Trade of imposing upon unwary Simplicity by fair Words and foul Deeds.

*Item*, HERE's an infinite number of Spectacles to be had, of various and surprizing Virtues. Some serve to help the Sight of those leud Rakes, who are grown so purblind with their Lusts, that they stumble over all the Objects of Respect, and discern not Honor from Infamy, a Friend from an Enemy, or a Relation from a mere Stranger. The quick Sale of this sort of Goods is an evident Proof that in Petticoat Affairs there are but few who have any Use of their Eyes.

*Item*, THEY have Spectacles of a contrary nature, which darken and obstruct the Sight; and the Politicians tell ye (and swear to't) that these are ten times more serviceable to Mankind than t'other, especially to Courtiers. For mortifying Objects are often presented before Men of Sense, from which if they turn away, 'tis odds but they incur the Displeasure of some Great Persons; and to regard 'em is to put themselves upon the Rack. Now in such a case as this, what have they to do, but to clap on a Pair of these Spectacles, which frees 'em at once from the trouble of beholding the monstrous Deformitys of this vile World, and yet makes Fools believe they eye 'em very attentively?

*Item*, HERE are Spectacles to preserve the Sight of those Scoundrels, who, from the moment they receive any Favor, are strongly inclin'd to forget their Benefactor, and by degrees arrive at the highest pitch of Ingratitude. The Owners of the Magazine affirm, that these are made of a very precious Stuff, viz. of the lasting Remembrance of past Friendship, and Benefits formerly receiv'd.

BUT the very Miracle of all, is a sort of Spectacles compos'd with such mastery and cunning, as to make a Flea appear an Elephant, and a Pigmy a Giant. These, you must know, are greedily bought up by some great Persons, who putting 'em on the Noses of their unfortunate Courtiers, confound their Sight to that degree, that if their Master but lean on their Shoulder, or glance a Smile at 'em, tho merely artificial and forc'd, the deluded Wretches take those dissembl'd Marks of his Favor as kindly as if he had settl'd on 'em a Pension of a Thousand a Year.

THE same great Persons purchase too, at any price, another sort of Spectacles lately invented in Flanders; and these they generously distribute likewise among their Dependents, by virtue of which they make 'em believe Rewards and Honors are just at their very Noses, tho they are farther off perhaps than their Sight can carry, and never like to come near 'em as long as they live.

BUT besides Spectacles, in the same Warehouse you may be furnish'd with human Eyes, which are indeed kept up at an excessive Price, but the Advantages of 'em are unspeakable. For 'tis not to be imagin'd how much truer a Prospect we have of our own Affairs, when we look on 'em with the Eyes of others, than with our own. Nay, the Politicians solemnly protest, that no Instrument whatever is of greater service than these Eyes, to help us in the attainment of that excellent Virtue of knowing our selves, a Happiness so much courted by Great Men.

*Item*, THEY deal in a curious sort of Compasses, not made of Silver, Brass, or Steel, but of the purest Interest of the most clear and unspotted Reputation that can be found in all the Mine of Honor; and these too are very useful in the measuring of our own Actions. For Experience has convinc'd

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Mankind that the ordinary Compasses, made of the worthless Oar of Caprice or Self-Interest, seldom prove just to those who in their Affairs have occasion to draw Parallel Lines. They are likewise of particular service, to such as have the knack of using 'em, in taking the exact Breadth of those Ditches which Honor obliges 'em to leap over, that they may avoid the hazard of falling into the midst of 'em, and being shamefully bury'd in the Mud of Indiscretion. Nor is there any Instrument in the world more proper than these Compasses, to teach those prodigal Sots, who have only the Purse of private Men, and yet live like Princes, to cut their Coat according to their Cloth.

*Item*, YOU have there a Mathematical Instrument, us'd by Surveyors, that teaches you to take the just Dimensions of Men with whom you are to treat about Affairs of Importance, and that require the strictest Secrecy.

THEY have likewise a vast Trade for a sort of Iron Instrument, not unlike that us'd by Surgeons and Toothdrawers; and this serves to open the Jaws, and widen the Throats of those miserable Courtiers, who being reduc'd to make a Virtue of Necessity, are often compel'd to swallow down whole Pompions instead of little Mastick Pills.

HERE's good store of Brooms too, made of Circumspection; and the wary and prudent Courtiers take care to stock themselves well with this sort of Merchandize: For with these, both Morning and Evening, they diligently sweep the Stairs, and clear away the Beans that are constantly strew'd there by such Malignants, as take more delight in mischievously thwarting the Affairs of others, than in advancing their own; and whose very Meat and Drink 'tis to break the Neck of honest Mens Reputation.

*Item*, YOU may be supply'd with an excellent Ink, much more valuable than Ultramarine, and ev'n sold for its weight in Gold; which being artfully distil'd upon Paper from the Pens of Learned Writers, serves to embalm and perfume the dead Bodys of the Virtuosi; whereas those of the Vulgar cast an insupportable Stench, and soon moulder into Dust. This Ink alone eternizes the Fame of Men of Learning, while the Names of the Ignorant are bury'd in oblivion from the very moment they close their Eyes. A Balsam certainly of more than human Pow'r, since all who anoint themselves with it, live after they're in their Graves; their Bodys only leave the World, their Fame survives for ever in their Writings.

*Item*, THESE politick Merchants take a world of Mony for an Oil, which has been often experimented to be of no small Efficacy in strengthning the Stomachs of Courtiers, to the end that the unfortunate among 'em may be able, without weakning the Constitution of their Patience, to digest the bitter Morsels they're frequently forc'd to swallow down in Courts.

THEY sell moreover, in little Glass-Vials, odoriferous human Sweat, of wonderful Virtue to perfume those, who with the Musk and Civet of their honourable Industry, are emulous of appearing, Pen in hand, among the number of the Learned. Of this your humble Servant the Intelligencer had the good Fortune to get one Vial at a reasonable price.

THEY vend also a great quantity of a certain Stomach-Confection, admirably good to sharpen the Appetites of some obstinate Stoicks, and bring 'em to feed ravenously upon the most loathsom things in the World, which, tho they're extremely nauseous to some, and go absolutely against the Stomachs of good Men, must nevertheless be swallow'd down by others, who are forc'd to seem greedy of 'em, lest they shou'd draw upon themselves the Hatred of the Great, and so break all the measures of their own Affairs.

THEY have likewise in their Warehouse many Barrels of perfum'd Sweetmeats and Sugar-plums, most excellent for sweetning the Breath of Ministers of State, Privy Counsellors and Senators of Republicks, whose Duty obliges 'em to keep Secrets till they putrefy in their Bodys.

IN a separate Magazine they sell Bolts and Fetters for Horses made of the Iron of Maturity; and tho some half Wits despise 'em as Instruments proper only for Beasts, yet men of Sense have given 'em so great a Reputation, that they are bought up at extravagant Rates, for the use of those Hotspurs, who scorning mature and judicious proceeding in their Affairs, are all for hurry and precipitation, and rather than trust to the safe and sober pace of the Carrier, will venture the breaking a Neck by the Post.

BUT of all the Commoditys with which this rich Magazine is stor'd, none have a quicker Vent than certain Fans, not made of the Feathers of Ostriches, Peacocks, or any other beautiful Bird, but of Herbs and Flowers: Among which ANDREW MATTIOLI, the Delphic Herbalist, having observ'd the infernal Plant Aconite, the ingenious Virtuosi of Parnassus have thence discover'd, that these Mysterious Fans are not made to cool one in the Heat of Summer, but to drive from the Nose those importunate Flys, which some inconsiderate Furiosos us'd to chase away violently with a Dagger, and in so doing scandalously wounded their own Faces.

## ADVICE II.

*The ordinary Guard of Parnassus seize a paltry Poet who had been banish'd the Country on pain of Death, and finding a Pack of Cards in his Pocket, bring 'em to* APOLLO, *who commands him to teach the Game of Whisk in the publick Schools.*

TO preserve the virtuous Country of Parnassus from the profane Intrusion of sottish Ignoramus's, APOLLO thought fit, many years ago, to send thither two Companys of Ballad-makers from Sicily, Fellows that were very expert at Crambo, and had a thousand Conceits always at their fingers ends; and these he appointed as a Guard to patrol continually, and scour the Country. About eight days ago it seems they seiz'd a saucy dealer in Doggrel, a Rascal who had been expel'd Parnassus on pain of Death, and forbidden the use of Books, Pen, and Ink; yet in spite of APOLLO, and in contempt of the most serene Muses, he persisted in his folly, and made it his whole employment, from morning to night, to scribble and defile Paper, pretending to the glorious Name of Poet. To aggravate his Crime, upon search they found his Pockets furnish'd with a Pack of Cards; which wicked Instruments, tending only to ill, are prohibited here under a capital Penalty. They were immediately presented to APOLLO, who express'd a world of Amazement at this senseless Invention of a crew of vicious Rakes, to fool away their time in idleness, to the ruin of their Reputations, and beggaring their Estates. But his Majesty's Astonishment was much increas'd to hear that the folly of Mankind was arriv'd to such a degree, as to give the name of Play to a thing they did so much in earnest, and, which is worse, to make a Diversion and Pastime of hazarding the loss of their Mony, a sort of Furniture not easily acquir'd, and yet so very necessary to

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all manner of Uſes, that without it the World wou'd now-a-days look on ARISTOTLE himſelf as an inſignificant Blockhead, and pay ALEXANDER the Great no more reſpect than a Country Plough-Jobber. Prithee, Fellow, ſays APOLLO, what's thy Favorite-Game upon the Cards, and which canſt thou play at moſt skilfully? At Whisk, an't pleaſe you, reply'd the Priſoner. His Majeſty bid him ſhew him the Game. The Man obey'd, and APOLLO perceiving the deep cunning of the Play, cry'd out——In truth the Game of Whisk is the true Philoſophy of Courtiers, a Science that all Men ſhou'd get themſelves inſtructed in, who would not be Bubbles and Blockheads. Then expreſſing much Concern at the rude treatment of the Poetaſter, he was pleas'd to honour him with the Title of Virtuoſo, commanding him immediately to be ſet at liberty. Moreover he gave Orders to his Officers, that next morning they ſhould open a particular School, where he appointed this extraordinary Perſon to teach his moſt ingenious Game for the Benefit of the Publick, and ſettled on him a Penſion of 500 Crowns a Year. He ſtrictly requir'd, under ſevere Penaltys, all the Platonick, Peripatetick, and other Moral Philoſophers, to become his Scholars, and apply themſelves with diligence to ſo neceſſary a Science, commanding 'em farther (that it might never ſlip out of their memory) to practiſe it at leaſt an hour every day.

THE Learned thought it very ſtrange that any Inſtructions uſeful to human Life were to be gather'd from a Play that was common among the Rabble. Yet recollecting that APOLLO had never enjoin'd his Virtuoſi any thing that had not prov'd of advantage to 'em, they readily obey'd his Orders, and the School was much frequented. In a little time when they began to diſcover the Myſtery, and were acquainted with the ſecret Rules, and artful Cunning of that excellent Game, they extol'd his Majeſty's profound Judgment to the Heav'ns, and gave it out that neither Philoſophy, Poetry, the Mathematicks, Aſtrology, nor any of the Sciences, beſides this wonderful Game of Whisk, was capable of inſtructing Mankind, and particularly thoſe who deal in Court-Affairs, in this very important Secret, that the loweſt and moſt pitiful Trump wins even the higheſt Court-Cards.

## ADVICE III.

*APOLLO receives the unfortunate Advice of the barbarous Aſſaſſination committed on the Perſon of the moſt Potent* HENRY IV. *King of France; and for the ſecurity of his belov'd French, orders powerful Succors to be ſent from Arcadia into France.*

BY an Expreſs, diſpatch'd in great diligence from the illuſtrious Society of the Virtuoſi at Paris, and which arriv'd here the 22d Inſtant in the Evening, APOLLO receiv'd the moſt afflicting News of the Aſſaſſination of that glorious King of France HENRY IV. This Advice ſo ſenſibly affected his Majeſty, that in teſtimony of the deepeſt Sorrow, he inſtantly muffl'd up his Face in thick Clouds, from whence for three whole days he rain'd down Showers of Tears without ceaſing. All the Literati of the ſeveral Nations, viz. Spaniſh, Engliſh, Flemiſh, Germans and Italians, who at preſent reſide here, bore their parts too in this melancholy Scene of Lamentation, and wept whole Floods, in affliction for the deplorable Cataſtrophe of a Monarch,

narch, whose Wounds have pierc'd the Hearts of the French themselves, and are become so mortal to some of 'em, that they have mourn'd his Fate in Tears of Blood. But here we must not forget to inform you, that in the bitterness of his Anguish, APOLLO was heard to sigh out this Pathetical Exclamation: "This abominable World is at last upon the brink of being reduc'd to "its first Chaos, since the Villany of Mankind is grown to that monstrous "Extravagance, that they are impudently prodigal of their dearest Posses- "sion, Life; and care not how they expose themselves to be butcher'd by "the vile Hands of the Hangman, and all to purchase the blackest Infamy, "instead of a fair and honourable Fame!

TWO days after the arrival of the Courier, Orders were given for celebrating the Obsequys due to so great a King; and not only all Parnassus was seen in Black, but each of the Literati mourn'd in a long Cloke: Nay to render the whole Sacred College of the Virtuosi more sensible that their MÆCENAS and Father of Learning was now lost to the World, the most serene Muses themselves, in Widows Weeds, and with dishevel'd Hair assisted at the Pious Rites. So sad and pompous a Scene of Wo has not been known in Parnassus, since the death of the generous AUGUSTUS. In all the Colleges of the University were spoken by the Philosophers of each Sect above 200 Funeral Orations in praise of this mighty Prince; amongst whose infinite Virtues, his Valour more than human was chiefly extol'd; but the Orators cou'd scarce be heard for the Sighs and Groans of their Audience. At last APOLLO taking it to be a sort of Cruelty thus to keep alive the Anguish of their Wounds, by daily opening 'em afresh with the Poniard of Remembrance, commanded that the Funeral Solemnitys shou'd cease; since the loss was so great, that Mankind ought in charity to themselves to stifle their Grief, and forget the Cause of it as soon as possible, lest their Lives shou'd become a burden to 'em. And the rather because the Heroick Virtues of the invincible King HENRY were arriv'd to such an Eminence, as not to need the weak Praises of mortal Men. Moreover, in regard that the noble Kingdom of France has deserv'd no less of the Republick of Learning, than Greece it self (as appears by the Delphick Library, which is full of the learned Labours of the French Virtuosi) APOLLO farther commanded that, for the security of his good Friends the French, 60000 Pack-horses should forthwith be dispatch'd from Arcadia into France. Upon this some Virtuosi, who were strangely surpriz'd at this odd Resolution, took the liberty to represent to his Majesty, that the numerous and valiant Nobility of France being in Arms, protected their Country so well, that she neither knew nor fear'd Danger. On the contrary, she despis'd it to that degree, as ev'n to seek after it amidst the shades of the Night, and with no Guide but an intrepid Heart. That having with her invincible Sword acquir'd so great a Monarchy, 'tis not likely that in her present Circumstances she'd be at a loss to preserve it. To what purpose therefore shou'd a Company of contemptible Packhorses be sent to 'em, unless to jeer 'em in their Misfortune?

APOLLO reply'd, That for the Security of that flourishing Country, amidst the present Calamitys, there was no necessity the Nobility shou'd be all arm'd and mounted, but that the Peace and Tranquillity of France depending only on the Union of its Inhabitants, the surest way to that Happiness wou'd be to bear in memory for ever the dismal Conflagrations and Ravage of their Country, the cruel plundering of their Citys, and all the enormous Mischiefs they suffer'd in their Persons, Reputations and Estates, during the late Civil Wars for above forty Years. Now to keep these mournful Ideas

continually freſh in their Minds, what can be a more proper emblematical Memorandum than Packhorſes, who are known by natural Inſtinct to avoid that Road where they got a fall not long before, and where they remember to have been within an Ace of breaking their Necks?

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## ADVICE IV.

### PIERIUS VALERIANUS, *ſeeing* MICHAEL ANGELO BUONAROTI *taking a Draught of the ugly Front of* SENECA's *Houſe, inquires his Reaſon, and receives a ſatisfactory Anſwer.*

THO the Houſe of that excellent Philoſopher ANNÆUS SENECA, for its pleaſant Situation, beautiful Gardens, numerous Fountains, Streams, and Waterworks, and for the multitude of its Apartments proper either for Summer or Winter; in a word, for all the Conveniences and moſt exquiſite Delights that can enter into the Fancy of Man, may be compar'd to NERO's fam'd Houſe of Gold, yet by the Front of it you'd take it for no better than ſome rotten old Barn, or ruinous Stable. Now t'other morning it ſeems, the celebrated MICHAEL ANGELO BUONAROTI was very buſy in taking a large and exact Draught of it; PIERIUS VALERIANUS paſſing that way obſerv'd him, and was amaz'd that ſo eminent an Artiſt ſhou'd fool away his time in sketching after ſo horrid a Piece of Deformity: He accoſts him therefore, and with a *con Licentia* deſires to know what he ſaw in that Front to think it deſerv'd the Pencil of ſo great a Maſter? MICHAEL ANGELO look'd upon him, and, as PIERIUS himſelf told me, return'd him this Anſwer. "Sir, ſays he, let me tell you "that in this Front here, as ugly as it ſeems to you, the moſt skilful Archi- "tects have plainly diſcover'd all the Rules of the Dorick, Ionick, Corin- "thian and Compoſite Orders, to be ſo duly obſerv'd, tho indeed they make "no appearance, that in the Judgment ev'n of VITRUVIUS himſelf, it "deſerves to be accounted the Eighth Wonder of the World. Now you "muſt know, I was order'd by my worthy Patron JOHN GIROLAMO "AQUAVIVA, Duke of Atti, to take this Draught of it, as you ſee; "and he tells me his Intention is, to ſend it to Naples for a Preſent to ſome "Barons of that Kingdom, his very good Friends, who being run mad with "the Vanity of appearing what they are not, have an abſolute neceſſity of "learning with their own Eyes, in the Deſign of this Front, the curious Me- "thod in which are diſpos'd the Affairs of wiſe Men, who avoid making "a Flouriſh, and are in reality of Worth what they do not appear.

## ADVICE V.

*A Question being started and debated among the Literati, which of all the Political Laws and Customs in the flouriſhing Republick of Venice, was the beſt and moſt worthy of Praiſe, they unanimouſly refer it to the Arbitration of the moſt ſerene Liberty of Venice, who decides the Controverſy.*

THE Debate that aroſe ſix days ago among ſome of the Learned of this State, is highly worth recording. They were diſcourſing concerning the excellent Laws and Inſtitutions that maintain the Commonwealth of Venice in ſuch Proſperity and Grandeur, and cou'd by no means agree in their Opinions, which deſerv'd the higheſt Commendation. Each of the Virtuoſi adher'd ſtifly to his own Sentiment, and defended it with all the Arguments he cou'd. Now that the Queſtion might be decided fairly without any Animoſity, they reſolv'd, one and all, to appear in Perſon before the moſt Serene Liberty of Venice, to acquaint her with their ſeveral Opinions, and to acquieſce in her Judgment upon the whole. Accordingly the Affair was debated at large in the preſence of that Illuſtrious Lady, who graciouſly condeſcended to give theſe Gentlemen the deſir'd Satisfaction.

THE firſt that ſpoke was PETRUS CRINITUS: We all know, ſays he, that by the eſtabliſh'd Laws of Nature there is a determin'd Period to all Sublunary Beings, in which they are born, grow to maturity, wax old, and periſh. Now 'tis a Miracle to me that the Republick of Venice alone ſeems to be exempted in a great meaſure from this Law, and is ſeen to flouriſh the more, the more ſhe grows in Years: and thus thoſe excellent Laws, and wholeſom Orders, which in other States are either quite worn out by Time, or laid aſide and forgotten, in Venice only are kept up intire, and more ſtrictly obſerv'd than ever; from whence that Commonwealth reaps this Advantage, that ſhe never ſtands in need of thoſe dangerous Reformations and Reſumptions in Government, which have occaſion'd infinite Tumults in the Republicks of Rome and Florence: for 'tis the peculiar Virtue of the Venetian Senate to perpetuate their flouriſhing Liberty by a ſtrict obſervance of their antient Laws. Since therefore in Venice you find none of thoſe Defects which, 'tis plain, other Potentates have not the skill to avoid; and ſince in other Inſtances, the moſt careful Diligence ſoon tires, and degenerates into that ſupine Neglect, which is ſo deſtructive of Liberty, and fatal to all Governments, I think I may with the greateſt reaſon venture to affirm, that by her prudent Conduct, the Republick of Venice will maintain her ſelf to the end of the World.

ANGELUS POLITIANUS ſpoke next, and ſaid, That what CRINITUS had obſerv'd, and a Thouſand other excellent Managements of that wiſe Republick were indeed wonderful; but that which to him ſeem'd moſt of all ſurprizing was this, That an Ariſtocratical Commonwealth, which, according to the Opinion of the beſt Writers, is founded upon the equality of the Nobles Eſtates, had been able to ſupport it ſelf thus long in ſuch Peace and Grandeur, amidſt ſo unequal a Diviſion of Property as was now among them: And that thoſe two dangerous Extremes of immenſe Riches and great Poverty had not produc'd that defect, which it ſeems impoſſible by

by human Laws to prevent, of the Rich trampling on the Poor; for tho the latter always envy the Fortune of the former, yet, either by reason of the tender Zeal for Publick Liberty which reigns in all the Venetian Nobility, or because those of great Estates employ not their Riches to oppress their Inferiors, they both live together in that happy Country, in all the Peace and Moderation possible.

POLITIANUS having ended, PIERIUS VALERIANUS said, That the only thing which ought to raise our astonishment in the Republick of Venice, was the wonderful situation they had chosen for the Metropolis of their Dominions; that being in his Opinion the chief Cause to which the Venetians ought immediately to ascribe the glorious preservation of their Liberty; and that alone having always secur'd 'em from the Forces of many Foreign Princes, who have attempted to shackle their Feet with the Chains of Slavery.

THE next that deliver'd his Opinion was JULIUS CÆSAR SCALIGER. The greatest Wonder (says he) of the Venetian Liberty, which fills the whole Earth with such Amazement, is certainly this, that even the Nobles who govern, not only willingly pay the antient Taxes, but often with incredible readiness impose new on themselves, which the Collectors do afterward exact of 'em with the utmost rigor. And they have been frequently known, in the pressing Emergencys of the State, to supply the Publick Wants out of their own Purses, rather than burden their People with new Dutys. Besides, they do this with so much chearfulness and generosity, and with Minds so affectionate to their common Freedom, that this Action alone deserves the preference to all the Wonders in that happy Republick, it being a convincing Evidence to the whole World, that she's blest with that excellent Quality, which renders Commonwealths Eternal; viz. that her Nobles are wholly inspir'd and acted by such a sincere Passion for Liberty, as to be superior to all private Considerations, and constantly to prefer the Publick Good to their Particular Interests.

BERNARDO TASSO said, He had liv'd many Years at Venice, where nothing had surpriz'd him more, than to see those very Nobles, who took so much delight in the pleasures of Luxury and Ease, apply to the Business of Government with such force of Mind and Industry, as made 'em seem men of the most exemplary Lives, and born to perpetual Labor.

WHEN TASSO had thus given his Opinion, FRANCESCO BERNI, delivering himself after his usual manner with an air of Pleasantry, that diverted even the most Serene Liberty of Venice, said; That in his Opinion, among all the Wonders of that Republick, the greatest Wits ought most to be surpriz'd at this, That tho all the Canals in Venice swarm with Crabs, yet the Senators seldom fail of catching better Fish, so that they are deservedly esteem'd by all other Nations to be the Salt of the Earth.

SABELLICUS came next, and affirm'd, That while he was writing the History of Venice, having diligently obsery'd all the excellent Constitutions of their Liberty, nothing had appear'd to him more extraordinary, than that the Publick Treasure was manag'd with such strict Fidelity, even by the necessitous Senators, that they esteem'd it not only a capital Offence, but the greatest Infamy and Dishonor imaginable, to have but a Penny of St. Mark stick to their Fingers.

THEN SANNAZARO declar'd his Opinion, that nothing was more remarkable in the Republick of Venice, than that many of the Nobles, tho Men of low Fortunes, support their private Wants with incredible Patience, and without the least thought of enriching themselves at the Expence of

the Publick, by such seditious Frumentarian and Agrarian Laws, as the Commonwealth of Rome had been so cruelly oppresst with by her own Citizens. And it claims no less our Wonder than our Praise, to see in Venice a poor Nobleman struggling to get the upper hand of his Wants by Virtue only, and making it his whole study to render himself worthy to be imploy'd by his Country in Offices of the greatest Profit: from whence it comes to pass, that Virtue, Honor, and Honesty, serve a poor Venetian Nobleman instead of a plentiful Patrimony.

TO this PONTANUS added; All that has been observ'd is indeed wonderful, but what chiefly raises my Astonishment in the Venetian Liberty is, that the boundless Wealth of some of the Nobles produces not those dangerous Effects of Pride and Vanity in the Possessors, which have been the Pest of all other Republicks: 'Tis therefore an admirable Custom in Venice, that those Senators who have the Riches of a Prince, live in their Familys like private Citizens, and when they appear in publick, differ in nothing from the poorest among 'em. So that the Venetians only have found the happy Secret of separating from great Riches, the attending Evils of Ambition, Pride, and a factious Train of Dependents among the poorer Citizens; Consequences of the greatest moment, and which Rome her self wanted the skill or power to prevent in CÆSAR, POMPEY, and many other of their wealthy Senators.

PONTANUS having finish'd his Argument, ANNIBAL CARO said; That none of all the Wonders of the Venetian Republick struck him with such amazement, as to see the Prince of so renown'd a Commonwealth live in regal Splendor and Majesty, obey'd with all the respect and subjection due to a King, while at the same time he had only the Power of a Citizen: And that to join the profoundest Veneration with a limited Authority, the Sovereignty of a Prince with Moderation and Modesty, was a mixture wholly unknown to the antient Lawgivers of former Republicks, and a Prudence only practis'd in the happy Senate of Venice.

BARTOLOMEO CAVALCANTI spoke next: That, as PONTANUS had well observ'd, 'twas a thing very remarkable in the Venetian Republick, that the great Riches of some of the Senators did not blow 'em up with Pride and Arrogance; but yet it was much more wonderful to see, that such were the excellent Constitutions and Laws of that eternal and free Republick, that those who bore the chief Offices, and had the supreme Administration of the Government, became not proud or insolent in Authority: A Circumstance so much the more to be esteem'd, because it has never been known in any other Principality or well-constituted Republick whatever, being in truth directly contrary to the very Nature of things. He added farther, that when he was in Venice, he was not surpriz'd at the immense Publick Treasure, the Arsenal, the Great Canal, the stately Palaces of the COMARI, GRIMANI, and FOSCARI, or any of the other splendid Edifices that adorn that wondrous City, and which dazle the Eyes, and feed the Admiration of the gaping Mob: But that which he thought truly worthy his Astonishment was, to behold SEBASTIANO VENIERI, who not long before commanded so powerful a Fleet, and was renown'd for the glorious Victory he had obtain'd over the Turks at Sea, to see this great Man return to Venice like a private Person, and appear in the Piazza with so much humble Civility, that he seem'd in nothing distinguish'd from those Senators who had never been out of the City. 'Twas very observable too (he said) that in the Venetian Republick, the Nobles who liv'd with such Frugality and decent Modesty in their private Familys, when they were imploy'd in

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the Miniſtry abroad, or in any of the moſt important Offices and higheſt Commands, by their Splendor, Magnificence, and Princely Liberality, appear'd to the world, not as plain Citizens of a well-regulated Commonwealth, but as Men born to command Subjects all of Royal Blood: therefore he verily believ'd there was no People upon Earth, who knew better than the Venetian Nobility how to accommodate themſelves either to the Modeſty of Obedience, or the Greatneſs of Command: A thing ſo certain, that whereas other States have been oblig'd to put their Senators in mind, that they ought to ſupport the Dignity of their Offices by a ſutable Magnificence, the Senate of Venice had been often forc'd to uſe Reſtraints in this matter, and to make ſevere Laws prohibiting the Governors and other Publick Magiſtrates out of the City to live in ſuch Splendor and Greatneſs.

CAVALCANTI having ended his Speech, FLAVIO BIONDO declar'd, that when he was in Venice he was infinitely aſtoniſh'd to ſee, that in a mere Ariſtocracy, the Citizens and Common People liv'd in ſuch perfect Satisfaction, that during many Months which he continu'd in that happy Country, he could never diſcover, whether the Publick Liberty was held more dear by the Nobles that govern'd, or by the Common People that obey'd.

PAULUS JOVIUS took the next turn, and told the Company, that he had diſcours'd with many great Princes concerning the admirable Government of the State of Venice, and that to them as well as to himſelf it ſeem'd a matter of the higheſt Wonder, that the Senate of that Republick ſtudy'd nothing more than how to preſerve themſelves in Peace, and at the ſame time, with all the Vigilance and Aſſiduity imaginable, were making Preparations of War; in ſhort, that an arm'd Peace was a Miracle no where to be found but in that flouriſhing Commonwealth.

THEN BOCCACE propos'd his Opinion, and ſaid, that the true Salt which preſerves the Venetian Liberty from the Corruption of all Abuſe and Diſorder, is that excellent Cuſtom, that Sovereign of all their Laws, ſo inviolably obſerv'd by 'em in the Promotion of their Senators to Offices of the higheſt Truſt and Command, *viz.* to have no regard to the Quality or Noble Extraction, to the great Riches of the Candidates, nor to admit the Merits of their Parents and other Anceſtors into the Scale, but only to weigh their own true perſonal Worth. From whence it comes to paſs, that in Venice the vicious and ignorant Nobility ſerve like Cyphers to fill up the Number, while the virtuous and deſerving only ſhare the Command, and govern with a Prudence conſpicuous to the whole Earth.

BUT LEONARD ARETINE, after having highly prais'd the Opinion of BOCCACE, deliver'd his own. That excellent Cuſtom, ſays he, of the Venetian Republick, in not permitting the Nobles to riſe over each others Heads, but gradually to confer on 'em the Dignitys of State, ſeems to me the moſt ſolid Baſis on which the greatneſs and permanency of their Liberty is founded. 'Tis without doubt an admirable Ordinance, that every Noble whatever, to qualify himſelf for the higheſt and moſt honourable Employments in the Magiſtracy, is oblig'd in his Youth to begin at the loweſt. A moſt wholeſom Cuſtom, and which produces this important Effect, *viz.* the maintaining among the Nobility of an Ariſtocracy that real and eſſential Equality, which gives a healthful Conſtitution and long Life to Liberty; for, according to the Opinion of the greateſt Maſters in Politicks, 'tis not a parity of Riches that renders the Senators of Republicks equal, but the putting all the Nobility under a neceſſity of marching in the

ſame Path to the ſupreme Dignitys, and of beginning their Race equally, by ſtarting all alike at the loweſt Employment. A Law, worthy of the great Wiſdom of Venice, and for want of which the antient Liberty of Rome enjoy'd but a ſhort Life, and that ſickly too, and continually tormented with dangerous Infirmitys and Convulſions. The folly of giving the Conſulſhip of a free Country, and the chief Command of the Armys, to POMPEY, CÆSAR, and other wealthy Subjects, even in their very Youth, was nothing elſe but to treat 'em like Perſons deſcended from Royal Blood, like Sovereign Lords and abſolute Maſters, rather than like Senators of a well-conſtituted Commonwealth. Beſides, that moſt certainly is a well regulated Liberty, where there ſtill remains ſome higher Poſt of Honor and Command, to which the moſt deſerving Senators may hope to attain; this ſerves as an Excitement to thoſe who breath after true Glory, to quicken their March in the ſtreight Path of Virtue, that they may arrive by juſt advances at the Goal of Power they ſo paſſionately deſire. But what increaſe of Honor remain'd to court the hopes of CÆSAR and POMPEY in their old Age, on whom in their Youth the Commonwealth of Rome had extravagantly heap'd the higheſt Dignitys, except only that abſolute Rule and Tyranny, at which CÆSAR openly, and POMPEY ſecretly aſpir'd? This was a great Defect in that Government, and the Roman Liberty ought to have foreſeen that it would be her Deſtruction.

THO the Liberty of Venice gave particular ſigns of being extremely pleas'd with ARETINE's Opinion, yet ſhe commanded the reſt of the Virtuoſi in turn to tell theirs likewiſe. Then BENEDETTO VARCHI thus began. My Republick of Florence, which never had the good fortune or ability to ſettle among her noble Familys that Concord, and reciprocal Affection, which renders eternal the Liberty of Republicks, was at length compel'd to yield her ſelf up to Servitude: To me therefore it ſeems the greateſt Prodigy upon Earth, that a noble Venetian, tho ever ſo highly provok'd by the murder of his Children, or by Injurys to his own Perſon, ſhou'd yet be ſo overſway'd by an ardent Love for his Country's Freedom (rather than aw'd by the Severitys of the Magiſtrates) as at the ſame time freely to forgive his Enemy from whom he receiv'd the Injury. A hard Reſolution! and the more worthy our Aſtoniſhment, in regard it plainly diſcovers that a Nobleman of Venice can willingly remit to the Senate the Revenge of Injurys, which Men are generally very loth to part with out of their own hands, and had much rather be their own Carvers of Juſtice, than truſt it to the care of Heaven from whom they receive all Good.

THIS was VARCHI's Sentiment; after which LODOVICO DOLCE offer'd his. If it be true, ſays he, as is univerſally agreed, that the moſt extraordinary inſtance of Power or Greatneſs imaginable in a Prince, is to be able, eaſily and without the leaſt danger, to make his Captain-General quit his Command and quietly obey, even when he knows he's recall'd by a Prince incens'd againſt him, and ſuſpicious of his Loyalty; then to me it ſeems a Miracle, exceeding all that have yet been mention'd concerning the Republick of Venice, that ſhe not only with the greateſt eaſe diſarms her Captain-Generals at Sea; but even when the Principal Miniſters know the Senate to be exaſperated againſt them, and that they muſt certainly expect to be ſeverely puniſh'd, yet, tho they happen'd to be abſent, well-arm'd, and in Imployments of great Command, if the Republick is pleas'd to recal 'em, they inſtantly lay down their Arms and Authority, and haſten to Venice with all poſſible ſpeed, to be try'd by their Friends and Relations, tho it coſt 'em their Lives. Many Examples of which have in my Age

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been seen in that Republick, and have fill'd the whole World with amazement: With submission therefore I think I shall have great reason to complain of unfair Judgment, if it be not allow'd me, that so great Authority of the Republick of Venice, such intire Subjection and Obedience of the Nobility, together with their unheard of Affection for the Publick Liberty, be not preferable to all those admirable Laws and Institutions which the other Gentlemen have taken notice of before me.

THE most Serene Liberty of Venice, who, without answering a word, had heard these Virtuosi entertaining her with a Catalogue of her own most laudable Customs, and wonderful Prerogatives, was pleas'd to tell DOLCE, That what he had mention'd was indeed very considerable; tho 'twas an Advantage that the Ottoman Emperors likewise enjoy'd: But she acknowledg'd all her Greatness was owing to one Prerogative, of which she was sole Mistriss, and knew her self in that particular to surpass all other Principalitys and Commonwealths whatever, as well past as present, and yet no one there had been so fortunate as to hit upon it.

THEN DIONIGI ATANAGI said: That the greatest Wonder of the Republick of Venice in his Judgment, and which deserv'd to be extol'd to the Heavens, was, to see that the awful Tribunal of the Council of Ten, and the Supreme Authority of the State Inquisitors, cou'd, with incredible facility, only by the Magick of three Balloting Balls, suppress in a trice, and even bury alive any ambitious CÆSAR or POMPEY whatsoever, who shou'd dare to discover himself in that well-order'd State.

NO sooner had ATANAGI deliver'd his Opinion, but GIROLAMO MERCURIALI added, that he remember'd, when he read Lectures of Physick in the publick Schools at Padua, he had been inform'd that some Plebeians in Venice, being, according to their custom, withdrawn to the Sea-side with their Courtisans, upon a freak of Pleasure, were assaulted by a greater number of young Noble Venetian Hotspurs, who handl'd 'em so roughly with dry blows, that the Commoners were at last provok'd to betake themselves to their Weapons, and in short kill'd one of the Noblemen, and treated the rest but scurvily. For this Offence they were summon'd to appear before the Judges, who were all of the same Quality, and in the Interest of the offended Nobility. The Commoners knew this, yet they put such confidence in the Equity of the Senate, and in the impartiality of the Courts of Justice, that they made no scruple to surrender themselves Prisoners, and to appear before the Judges to take their Trial: Nor were they mistaken in their good Opinion of 'em; for having fully prov'd that the Nobles had been the Aggressors, they were, to the eternal Honor of the Venetian Justice, declar'd innocent and set at liberty. Besides, it was a Prodigy rarely seen, he said, and scarce credible, but by those that have experienc'd it, that a Noble Venetian, tho of great Interest by his Wealth and Kindred, and of great Authority by his Post in the Government, shou'd find it harder in a Suit at Law to deal with a common Citizen, than with one of his own Rank. In a word, that if the Politick Maxim which great Men have left behind 'em be true, That "Aristocracys never die, while the young "Nobility practise Virtue, and the Tribunals distribute impartial Justice, he could not see any possibility that the Venetian Liberty, which so severely punishes the dissolute Nobility, and is so exact in her Tribunals, shou'd ever have an end.

THE Learned ERMOLAO BARBARO chose to be the last in giving his Opinion; and to close up all said, 'Twas to be observ'd that Tyranny is then introducing it self into a Free Country, when the most important Secrets of

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the State are imparted only to few Senators: Now the moſt excellent Liberty of Venice, ſays he, that ſhe may avoid ſplitting on ſo dangerous a Rock, communicates all her Secrets, and debates the moſt momentous Affairs of State in the Great Council of the Pregadi, conſiſting of above 250 Senators: And I think 'tis a matter worthy of the higheſt Aſtoniſhment, that the Republick enjoys that Secrecy amongſt ſo great a number of Senators, which Princes often, with their greateſt Care and Liberality, are not able to find in one Secretary, and a couple of Privy Counſellors.

IMMEDIATELY upon this, the moſt ſerene Venetian Liberty, laying her hand on BARBARO's Shoulder, deliver'd her ſelf in theſe words: "You, ſays ſhe, are the fortunate Perſon who have diſcover'd that ineſti-"mable Jewel which I chiefly glory in, and for which I am worthy the "Envy of all Mankind; ſince 'tis a moſt unqueſtionable Truth, that for the "well governing of States, Secrecy is of no leſs importance than good "Counſel.

## ADVICE VI.

*A Learned Laconick, who, in his Diſcourſe, had not us'd the brevity he ought, is ſeverely puniſh'd by the Laconick Senate.*

THERE was an unfortunate Laconick it ſeems, who ſpun out into three words a Thought, which in the Judgment of the Laconick Senate might have been fairly compris'd in two. For which Capital Crime (as 'tis accounted by that Sect, who are more penurious of Words than Miſers of old Gold) he receiv'd Condemnation five days ſince, after eight Months impriſonment. The Sentence was, that he ſhou'd read over GUICCIARDIN's War of Piſa: But the very firſt Leaf put the poor Wretch into ſuch a deadly ſweat, that away he ran immediately and threw himſelf at the Feet of his Judges, imploring them for the Love of Mercy to ſend him to the Gallys for the reſt of his Days, ſhut him up in a ſtinking Dungeon, or flea him alive; any thing in ſhort but GUICCIARDIN, and he cou'd ſupport it. But to force him to run thro ſuch a tedious Gallimaufry of Impertinence, ſuch eternal Tales of a Tub, ſenſleſs Counſels, and empty Harangues ev'n upon the taking of a Pigeon-Houſe; he believ'd the Pangs of Child-Birth were nothing to't, that PERILLUS's Bull was not half the Torment, or any other method of Death invented to gratify the Barbarity of the moſt ſavage Tyrants.

## ADVICE VII.

*The Cenſors of Learning puniſh a Virtuoſo, who, in his declining Age, ſeem'd to take too much delight in the Italian Poetry.*

YESTERDAY the Beadle that belongs to the Court of the Cenſors of Learning, took into cuſtody an aged Virtuoſo, whom he had ſurpriz'd with his Spectacles cock'd on his Noſe, very buſy in conning ſome Italian

Italian Verses. For which, early this Morning, he was thrice severely lash'd by APOLLO's Order, and then told, That an old Fellow, for he was at least five and fifty, ought to apply himself to more serious Studys, and leave it to young airy Beaux to trifle away their time in perusing amorous Sonnets and Madrigals; for many things are permitted to Youth, which being criminal in old Age, should be severely punish'd.

## ADVICE VIII.

*APULEIUS's Golden Ass, and PLAUTUS's Asinaria, complain to APOLLO that their Masters use 'em hardly, but receive no pleasing Answer.*

ON the 8*th* Instant, the Golden Ass of APULEIUS, and PLAUTUS's Asinaria, both equally renown'd, appear'd before APOLLO's Majesty; to whom, in the name and behalf of all their Brother-Beasts of Burden, they jointly represented, that if those Animals, that are but of little expence and great service to Mankind, deserve to be best treated, they had more reason than any other Beasts whatever to complain of their Masters: For tho they drudg'd for 'em day and night, were content with the wretched Commons of a few Weeds and Water, and thought themselves feasted if they got but a little dry Bran; yet for all this, poor Wretches, they met with such unkind Returns, that, thanks to their Masters Cruelty, they were grown a miserable Spectacle and Example of brutish usage. And since by the humblest of their Services they could not mollify their hard Hearts, they most humbly pray'd his Majesty that he wou'd please to grant 'em a Respite, if not a full Deliverance from their asinine Calamitys, by commanding their Masters to be grateful at least, if not kind to Creatures of such worth. To this APOLLO answer'd; That the Severitys of which they so grievously complain'd, proceeded not from the natural Cruelty of Masters, since none were ever known to hate their own Profit, but from the monstrous dulness and stupidity of such Beasts, whose Owners are oblig'd by blows to drive 'em to that Labor, which they have not sense enough to perform of themselves; And that whoever would judg aright of the Crueltys he sees practis'd on others, must not so much regard the Temper of him who uses the Severity, as the Qualitys of those who complain of it.

## ADVICE IX.

*An Account of what the Learned have reap'd from the Sciences they sow'd and cultivated.*

HARVEST is already over, and the whole Increase of this Year is laid up in the Granarys: which tho it has been various according to the Seed sown, and the Quality of the Soil, yet we may say in general, it has been but very indifferent; for, to the publick Calamity of Mankind, the Wits of Men are become barren as well as the Earth. Indeed, those that



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have ſown the ſtudy of the Law, have, for the moſt part, had ſo good a Crop, that many are grown rich by it, particularly thoſe that till'd the Fields of the ordinary Courts, the Harveſt having yielded 'em at leaſt fifty for one. But the Increaſe has been yet greater in the fertile Plains of the Court of Rome; where particularly *SILVESTRO ALDOBRANDINI, and MARCANTONIO BORGHESE, having with vaſt Expence and Infinite Labor ſown the ſtudy of the Law, and water'd it with their Sweat, have at laſt ſtuff'd their Granarys with the rich Product; and their Sons, who follow'd the ſame Husbandry, have reap'd Principalitys for their Familys, and Eccleſiaſtical Dignitys for themſelves.

THOSE who ſow'd the ſtudy of Phyſick, have likewiſe had a handſom Crop, but not comparable to the Lawyers; for it has yielded 'em only twelve for one.

THE Poetry-Tillers, in the Spring of their Life, beheld their Lands make a very promiſing ſhew, and had fair hopes of a plenteous Harveſt; but in the beginning of June, the Seaſon when the Corn ſhoots into Ear, they were miſerably balk'd to ſee all their Toils and Sweat produce nothing but Leaves and Flowers: Inſomuch that the deluded Wretches, reaping only their Labor for their Pains, find themſelves ſtript of all, without even Bread to eat. For which reaſon this ſort of Husbandry, as being more for ſhew than profit, begins to be laid aſide.

LITTLE Greek Seed has been ſown of late, there being no quick Vent for it; the reaſon of which perhaps is, becauſe the Bread that's made of that Grain, tho 'twas formerly the conſtant Food of a very numerous People, yet proves of hard digeſtion to the ſqueamiſh Stomachs of our Modern Witlings: And therefore ſome Perſons of more general Learning have ſown in their Gardens enough for their own private Uſe, rather that they might not be thought Ignorant, than with deſign to appear Learned, and to preſerve the Seed, but not to make Merchandize of it.

THE Hebrew Seed is very near loſt; for being no longer in uſe, few ſow any of it. But certainly 'tis a ſhame to Mankind that they ſhou'd thus neglect a Tongue, to which GOD himſelf, by ſpeaking it, gave the greateſt Reputation.

THE Tillers of Philoſophy too have e'en loſt the Seed, and therefore the World is going to lay down the Trade; for 'tis of ſo nice a nature, as to require the moſt fruitful Glebe of penetrating Wit and infinite Study, to make it grow and bring it to Maturity; and ſince after all it produces but little Fruit, and that little comes to a ſorry Market, 'twill not quit coſt to attend it.

THEY who ſow'd Benefits and good Offices, have, contrary to the opinion of many, had a very plentiful Crop: And certainly this Seed is no leſs precious than wonderful; for, of many Buſhels that are ſown, if but one ſtem ſprings up, 'tis ſufficient to enrich the Husbandman with a very plenteous Harveſt. Indeed this moſt noble Agriculture is follow'd only by men of great and generous Souls; for thoſe who are ſo ſordidly avaricious, as to deſire to reap ev'n before they have ſown, have not the heart to bury that Seed in the Ground, which, for the moſt part, they obſerve comes to nothing.

THEY that ſow'd Threats and ſcurrilous Language have reap'd *Cent per Cent* in real Ills, and Blows for Words; and thoſe who planted Curſes have had an abundant Harveſt of hard Words and ſatyrical Invectives.

* *Two Advocates in the Court of Rome, each of whom had a Son that came to be Pope.*



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Thoſe likewiſe who ſow'd Afflictions, have reap'd ſo plenteous a Crop of Thorns, that their Granarys are ſtuff'd to the very top, both for the uſe of themſelves and their Poſterity, even to the ſixtieth Generation.

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## ADVICE X.

*The Intelligencer goes into the Politicians Warehouſe, and by obſerving what ſort of Goods are bought up by the Literati, endeavours to diſcover their various Inclinations and Genius.*

TO paſs a true Judgment of every Man's Genius and Inclinations, 'tis chiefly requiſite to frequent the Places where virtuous Exerciſes are perform'd, and thoſe where the Wares of Vice are ſold, and to obſerve who and who goes to one and t'other. Thus Librarys ſhew the Lovers of Learning; Gaming-houſes, Rooks and Spendthrifts; Eating-ordinarys, Gluttons; and Taverns, Drunkards: Nor can a Man better come to the knowledg of proud finical Fops, than by often viſiting Barbers Shops, and obſerving thoſe effeminate Narciſſus's, that can patiently ſit for two full hours under the Operator's hands to be ſhav'd to a nicety; that ſpend more time in adjuſting their Beards and Locks, than a fine Lady in dreſſing her Head, and quarrel with a ſingle Hair for being out of its place. For this reaſon MENANTE, the Writer of theſe Advices, who is no ſtranger to this piece of Cunning, often ſpends his time in the Warehouſe, which, as he told you before, the Society of Politicians keep in Parnaſſus: His deſign being to diſcover, from the Quality of the Wares there bought up, the Genius of many of this Court, that he may give particular Information to his Correſpondents.

THREE mornings ago dropt into this Politick Warehouſe GIOVANNI BATTISTA SANGA, a famous Secretary in the Court of Rome, and ask'd one of the Servants if they ſold Coals? Yes, Sir, ſays the Fellow, and immediately ſhew'd him ſome; which the Courtier lik'd, and agreeing on the Price, bought forty Load. MENANTE was ſurpriz'd at it, knowing that this Virtuoſo kept but one Servant; and being intimate with him, he ask'd him frankly, why he who had no Family, laid in ſuch a Stock of Coals? SANGA anſwer'd, That he burnt no Wood in his Kitchin. That's your good Husbandry I ſuppoſe, ſays MENANTE, becauſe you find Coals cheaper. Look ye—reply'd SANGA, I live at Court, and am oblig'd to manage my Affairs ſo as to keep up my Reputation, without any regard to the ſparing of my Purſe; but I hate Wood Fuel, d'ye ſee, becauſe it makes a deal of Smother and but little good Fire: now to burn Coals is very good for thoſe who do not love to have their Broth taſte like Soot. Beſides, to give you my principal Reaſon, I don't care that thoſe impertinent Hounds who are born only to run ſmelling about and thruſting their Noſes into other folks matters, ſhou'd gueſs at my Houſekeeping by the quantity of Smoke that rolls out of my Kitchin-Chimny, but by the Plenty that appears on my Table.

AFTER SANGA, who ſhou'd enter the Warehouſe but EPICTETUS a Philoſopher, highly eſteem'd in Parnaſſus for the richneſs of his Soul, and well known by MENANTE who obſerv'd him narrowly. He bid the young men of the Shop ſhew him ſome Fur'd Garments. Immediately they brought him variety of choice Martens, Ermins, Sables, and

others of great value; which not pleasing the Philosopher, he told a starch'd Politician, who overlook'd the Sale of the Goods, that the Furs were too rich, and not fit for his purpose; but he desir'd such a one as those wear, who wou'd appear honest men. The Politician when he knew his mind, took him by the hand, led him aside into an inner Room, and soon brought him out again wrap'd in a Gown made of the Skins of Lynxes, and lin'd with Lambskins. Now EPICTETUS had clap'd the Lynxes Skins, that were of great Value, next to his Body, and the Lambskins outmost: Which MENANTE observing ran after him, and told him he had put on his Garment wrong; but was much out of Countenance when that sage Philosopher, after he had sufficiently laugh'd at him, gave him this Answer: You may know perhaps, Friend MENANTE, how to put on Spanish Buskins, but you have shewn your self very ignorant in medling with my Fur: This Gown I tell you must be worn as you see, with the Lynxes Skins inward; nor should I ever compass my Designs, if but a single hair of it were seen without.

WITH this Reproof MENANTE return'd into the Warehouse, and found there a great Prince who had ask'd to see some Ladles: They shew'd him Four; but he desir'd 'em to bring out their whole Stock, which was done in a trice. The Prince takes out of his Bosom a List of his Servants Names, in all three hundred and twenty, examines their several Qualifications; and for such as had deserv'd well, he chose large Ladles, and small ones for the rest. MENANTE took great notice, that some Courtiers of a long standing, who had undervalu'd the Service of their Master, and neglected their Duty, had but very little Ladles provided for 'em: An admirable Instance of Justice, thought he, to measure the Merits of a Courtier by his Assiduity and good Services, rather than by the time he has been at Court. But being surpriz'd at the lavishing away so many Ladles, with submission he told the Prince, to whom he had particular Obligations, that in the Courts of other great Princes, he had never seen the Cooks make use of more than one Ladle, with which, without so much ado, they commodiously enough dish'd up the Soop to the Courtiers. Friend, reply'd the Prince, I have done the same till I found the ill consequence; for having us'd unequal Ladles in serving my Courtiers with Soop, and proportion'd their Allowance merely by my own Pleasure, I set 'em together by the ears, and imprudently kindled such Flames of Jealousy and Hatred among 'em, as had almost been the utter ruin of me and my Dominions: A Fault which has fully convinc'd me, that no Prince whatever can have faithful Servants and careful Officers, unless he resolve to distribute his Favors among 'em impartially; for Courtiers being naturally deviliſh greedy of the Broth of their Prince's Favor, when they see their Fellow's Dish running over, and their own but half full, they are apt to grow dogged, hate their Prince instead of loving him, change all their veneration for him into disrespect, and their good services into a careless negligence: they persuade themselves that this disproportion in the Messes, proceeds from contempt of 'em, from ingratitude and partiality; and they complain not so much of their scanty Allowance, as of the unkindness of their Prince which is plainly discover'd in it. Now if you can imagine that a Courtier, who is thus dash'd by Disgraces, will ever afterwards bear up briskly in his Prince's Service, then you had best cut off his Legs, and try if 'twill make him run the swifter.

NO sooner was this great Person gone, but in comes another Customer who had a mind to buy a Cloke, and pray'd 'em to shew him some very long

long ones, that wou'd reach to the ground: immediately many were brought; the Color and Cloth pleas'd him well enough, but he thought 'em all too short, and yet the Gentleman's ſtature was below the middle ſize. MENANTE thought it ſtrange that Clokes which reach down to the heels of the talleſt Man living, ſhou'd not be long enough for him; wherefore addreſſing himſelf civilly to this honeſt Stranger, he ask'd him under favor who he was, and what Profeſſion he follow'd? The Man without any difficulty told him, he was a Sicilian, who out of his own Eſtate had built and rigg'd two Gallys; with which, ſays he, between Friends, I intend to put to Sea, and live upon Providence and the Spoils I can get: But becauſe I know that Trade's odious in the eye of the World, I'm reſolv'd in the firſt place, for the preventing of Scandal, to provide my ſelf of a long dangling Cloke, that ſo my Deſign may ly ſnug beneath it, and the World believe I have arm'd only againſt the Enemys of Parnaſſus. When MENANTE heard this, he freely told the Sicilian, he might e'en ſpare his pains, for all the Cloth England it ſelf had ever produc'd, would be too little to make Clokes long enough for Pirates, but do what they cou'd, the Legs of a Thief wou'd be ſeen up to the Calf.

SOON after this bolts in a Virtuoſo, and asks for Rules to meaſure with: Immediately great choice was brought him; he pitch'd upon one to his mind, and was going to pay for't, when his Servant came and told him in his ear, he might ſave his Mony, for they had one at home of a proper length, and as good as the beſt. Ay, ſays the Maſter, that at home may do well enough to take our own length; but for the meaſuring of others, I've lately diſcover'd the neceſſity of having another; for, in an Affair of great moment that happen'd to me, deſigning to take the Dimenſions of another's Conſcience with the Rule of my own Simplicity, Candor and Frankneſs of Soul, I found my ſelf miſerably deceiv'd.

WHO ſhou'd come next into the Shop but LORENZO GAMBARA, the famous Poet of Breſcia; who ſpy'd a beautiful Parrot upon the Bulk, and being much taken with her prating, enquir'd the Price: they anſwer'd, 150 Crowns. The Poet, who might have had her cheaper if he had ſtood hard, told 'em he did not object to the Price; but, as ill luck wou'd have it, he had loſt his Mony at Dice, and his Pockets wou'd not afford ſuch a Sum; however, ſays he, becauſe I fancy the Bird, I don't care if I truck with you for it, that is to ſay, I'll give ye my Bed, Chairs and other Movables of my Lodging, at the value that any two indifferent men ſhall ſet upon 'em: The Shopkeepers agreed to't, and GAMBARA took up the Parrot, and away he was marching with her. MENANTE ſeeing this, was vex'd to the heart at the folly of this rhyming Virtuoſo, whom till then he took for a Man of underſtanding: In pure pity therefore he ſteps after him, and ask'd him, whether he had loſt his Senſes too as well as his Mony; that he who wanted Clothes to his back, ſhou'd be ſo extravagant as to chaffer the Furniture of his Houſe, nay even the very Bed from under him, the ſole Repoſe of his weary'd Body, and over-labor'd Mind, and all to purchaſe a tawdry Parrot? Ah, my dear Friend, anſwer'd GAMBARA, thou doſt not know my reaſon yet; I tell thee then, That for the happineſs of being Maſter of this mighty Treaſure, I would not only freely have parted with all I'm worth in the World, but I'd have ſtript to my Shirt, and ſold my ſelf a Slave to the Gallys, rather than have gone without her. I am a Lombard, and born with the Defects uſual to that Nation, a free Tongue, and a plain open Heart, great Virtues in former Ages, but now unpardonable Faults, I'm ſure I have found 'em to my coſt, for they have brought me into a thouſand Snares and Troubles; but I hope to put an end to all, by keeping

this wonderful Bird, who will teach me what we silly Lombards know nothing of, but is too much in fashion among other Nations, viz. the Art of concealing the true Thoughts of our Soul, and tickling Peoples ears with words only from the Tongue, and Speeches learn'd by rote.

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## ADVICE XI.

*Fidelity being privately withdrawn from Parnassus,* APOLLO, *upon certain notice where she had hid her self, sends the Muses,* MELPOMENE *and* THALIA, *to persuade her back.*

THE Royal Palace of the most serene Virtue, Fidelity, was formerly much frequented by the chief Ministers of Princes, and by an infinite number of Senators of the most renown'd Republicks; but of late it has had so little resort, that it seem'd rather the House of Desolation; and on the 18*th* instant was wholly shut up. APOLLO upon advice of it, commanded the Doors to be forc'd open, and that the Lady her self shou'd be ask'd the reason of this Novelty. His Majesty's Commands were instantly obey'd; but when they came to the search, not a Soul was found in the Palace. The Virtuosi, as soon as they heard this, went all into deep Mourning, sprinkled their Heads with Ashes, and express'd many other signs of real sorrow: And their Patron himself was so afflicted, that he discover'd the same Tokens of mighty grief, which he shew'd formerly at the unhappy Catastrophe of his Son PHAETON. He knew very well that the Government of the World must of necessity fall into confusion, if the solid Foundation of Fidelity were remov'd, That alone being the support of the vast Machine: His Majesty therefore immediately issu'd out his Royal Proclamation, declaring, "That whoever discover'd where that excellent Virtue lay conceal'd, "shou'd receive a Reward of 100 years Immortality: And this he promis'd "without exemption, even to the Ignoranti, or any other who were incapa-"ble of the noble Prerogative of living after Death, in fame and in the me-"mory of Mankind. And to secure to 'em the promis'd Gratuity upon "such a discovery, he had impower'd his Treasurer to make immediate pai-"ment of it out of the never-failing Bank of HOMER, VIRGIL, LIVY, "and the wealthy TACITUS, the chief Traders of Parnassus in the great "profession of eternizing Names. The largeness of the Reward invited many to the most diligent search; and at last the Royal Majesty of Fidelity was found hid in the Dog-kennel of ACTEON the famous Hunter, and of the beautiful ADONIS. APOLLO was soon inform'd of it, and dispatch'd the most serene Muses, MELPOMENE and THALIA, to take her from a Place so unworthy of her Virtue, and to conduct her back to her usual Abode. But all their Indeavours were in vain, and serv'd only to confirm that great Lady in the Resolution she had taken of bewailing her Condition in the most pathetick manner: Go, said she with an air of Passion, go Divine Goddesses, and tell my Lord APOLLO, that I'm a vanquish'd Exile, and Fraud my eternal and deadly Enemy has at length obtain'd an intire Victory over me in the Cause we have so long disputed. Tell him, infamous Self-interest, which in this corrupt Age tyrannizes over the Minds even of all the better Nations, has banish'd me from the heart of Man, which once was wholly my Possession. Let his Majesty know farther, that the

the whole World is now plung'd so deep in Corruption, that Fidelity, who was always resolute to serve her Prince, even to the last drop of her Blood and gasp of her Breath, and was formerly so much admir'd and courted, is now reputed but a foolish and obstinate Vice. Tell him, in fine, that to have a Soul made up of Fraud and Perfidiousness, ready upon all occasions to use the basest and most execrable Infidelitys, by way of discreet accommodation to Time, Place, and Persons, passes at this day for a masterpiece of Wisdom, Sagacity, and Conduct: And that wretched I, no longer able to endure the sight of such opprobrious Actions, was forc'd to this Resolution of living, as you see, among these honest Dogs, in whom to my perfect satisfaction I find that sincere Fidelity towards their Masters, which with so much fruitless Industry I have endeavour'd to implant in the mercenary and perfidious Hearts of Men.

## ADVICE XII.

*In a General Diet of the Literati,* APOLLO, *contrary to all expectation, decrees Immortality to the Name of* VINCENZO PINTI, *call'd at Rome, the Knight of the Lute.*

FOUR months ago APOLLO was pleas'd to summon a General Diet of the Literati, to meet on the 8th Instant in Helicon: To which Place, against the appointed time, repair'd all the chief Poets, the Nobility, and the Deputys of the Virtuosi's Universitys; and early in the morning they assembled in the great Hall, where, under the Canopy of Eternity, his Majesty was seated in his Lucid Throne, attended by the most serene Muses. In the Proclamation for assembling the Diet, APOLLO had mention'd, That "he call'd 'em together, to give Immortality to the Name of a certain "Virtuoso whom he would propose. Many were the Conjectures of the Literati who should be the Man; the greatest part gues's'd JUSTUS LIPSIUS of Flanders, whose elaborate Writings have diffus'd so grateful a Scent in Parnassus, as has fill'd all the Virtuosi with a ravenous hunger after 'em, rathan a faint appetite to tast 'em. Others said, that a Publick Entry and Audience was design'd for the Ceremony of eternizing the Name of the most Illustrious Cardinal SERAPHINO OLIVIERI, Prince of the Modern Literati, who being lately arriv'd on the Confines of this State, was met with unusual Demonstrations of Honor by most of the Virtuosi, who wonder'd extremely how a Man imploy'd all his days in the laborious Office of the Rota at Rome, cou'd at the same time be a perfect Master of Theology and Philosophy, the chief Civilian of his Age, an excellent Mathematician, a skilful Astrologer, and as familiarly conversant in the Greek Tongue as the Latin: But the greatest wonder was, that a Prelate skill'd in such variety of Sciences, and adorn'd with so many Virtues, should dy improving his Knowledg; for with an insatiable Appetite of learning more, he apply'd himself in his eightieth year to the crabbed study of Arabick. The Reputation of this noble Person receiv'd some Luster too from his Library, or rather that receiv'd a Luster from him, in having a Master more learned than all the Books it contain'd.

WHILE the Venerable College of the Virtuosi were in suspence, expecting which of these two Illustrious Persons wou'd be nominated, APOLLO,

LO, to their great astonishment, propos'd VINCENZO PINTI, known in the Court of Rome by the name of The Knight of the Lute, a Title given him for his great skill in playing on that Instrument. The Virtuosi were so scandaliz'd at the meanness of the Person, that they humbly represented to his Majesty, That they would obey whatever he pleas'd to command; but they beg'd leave to let him know, the College did not much care for admitting a Fidler into their Society. APOLLO answer'd, that he foresaw this wou'd surprize 'em, yet he advis'd 'em to trouble themselves no farther, but freely comply with his Orders, and believe that he knew how to command what was reasonable, tho they might not presently enter into the mystery of it. Upon this a secret Scrutiny was made, and was carry'd in his Favor, so that Eternity was decreed to the Name of The Knight of the Lute, who was immediately introduc'd into the College of Virtuosi by the Masters of the Pegasean Ceremonys. Then APOLLO address'd himself to the new elected Knight in these words: "You, VINCENZO, are the "first of your Profession that was ever admitted a Member of this Col-"lege; a Dignity reserv'd only for those, who by long and laborious study "are arriv'd to a considerable degree of Learning. But the necessity of "your presence among us, has made us dispense with that Incapacity, "and violate our antient Custom to admit you: Wherefore we assign "to you for your daily Imployment, that you instruct both Princes and "private Persons in the most necessary Art of tuning Lutes, in which many "are so ignorant, that they break the Strings by screwing 'em up too high. "And be sure you take particular care of those fantastical Extravagants, "who capriciously endeavouring to make the Base play the part of the Tre-"ble, stretch 'em to that degree, that tho the Strings are large and strong, "they snap asunder and put the whole Instrument into disorder.

## ADVICE XIII.

*JOHN FRANCISCO PERANDA with great difficulty obtains of* APOLLO *admission into Parnassus, and rejects the offer of* GIROLAMO FRACASTORO, *who would have restor'd him to his lost Sight.*

JOHN FRANCISCO PERANDA had been many years solliciting APOLLO to admit him into Parnassus, and very powerful Interests were employ'd in his behalf; yet his Majesty cou'd not be prevail'd upon, for PERANDA had brought nothing to recommend him but a Volume of his Letters; and APOLLO, quite cloy'd with that sort of Writing, declar'd, That he had more Inclination to purge the Library of the greatest part of those 'tis stuff'd with already, than to take in any new. The Delphick Library, he said, ought to be furnish'd only with what's elaborate and rare; but for those impertinent Volumes of Epistles, he knew nothing they were good for, except to cumber the Shelves, and gather Dust: Besides, since all men are ambitious of Fame, and nothing's more easy than to write Letters after the modern way (which is no more than plainly to express our Thoughts) the easy admittance of such Scriblers wou'd be an encouragement to every Sot, that can but just write and spell, to plague the World with eternal Collections of his Epistles, fill'd with senseless Storys of his

his Family and Misfortunes. And truly Immortality is not yet grown ſuch a Drug, nor ſold in ſuch Dog-penny worths in Parnaſſus. To this may be added further, a Diſcovery lately made, That many ambitious Raſcals have had the impudence to top upon the World their Sham Letters, addreſs'd to ſuch and ſuch Kings and Princes whom they never once ſaw, nor had the leaſt correſpondence with: an Impoſture which the rather deſerves conſideration, becauſe in all real Letters we admire the vivacity of Thought, which ſprings unexpected from the Truth of the Fact, whereas fictitious Epiſtles are always full of Affectation, that great Enemy to true Wit and good Senſe. However the Noble Family of the CAJETANS ſo warmly ſollicited in favor of their Servant PERANDA, that they overcame all theſe Difficultys: They made it appear to his Majeſty, that of all the Volumes of Letters that have been publiſh'd to this day, PERANDA's deſerve the firſt place. Upon this Teſtimony therefore, and becauſe 'tis evident that PERANDA's Letters give light in many things relating to Hiſtory, which all the Virtuoſi will be pleas'd with, APOLLO granted his Requeſt, and made him chief of all the Italian Secretarys. Now tho in conferring this Honor, APOLLO, according to his cuſtom, had regard only to the Merit of the Perſon, yet ſome laviſh Tongues did not ſtick to ſay, that all this Favor was ſhewn him in reſpect to the moſt illuſtrious Cardinal HENRY CAJETAN; a Prince, who for his magnificent Works, his intrepid Courage, the politeneſs of his Manners, the candor of his Genius, the purity of his Soul, and for all the other excellent Gifts of Nature, with which he's adorn'd to a miracle, is publickly own'd his Majeſty's chief Favorite.

BUT we muſt not forget that when, after the uſual cuſtom, all the Virtuoſi had leave to paſs their Judgments upon the Writings of PERANDA, CLAUDIO TOLOMEO ſaid, they wanted correction, there being many words in 'em that were not Italian. The Cenſor with great diſdain bid him hold his peace, ſince in the Writings of the Learned, the ingenious Virtuoſi generouſly conſider only the Thought, and ſcorn to carp at Words, the vile employment of every ſnarling Pedant.

'TIS worth our remembring too, that PERANDA ſome years before his death was grown blind, and GIROLAMO FRACASTORO upon a Promiſe of 500 Crowns undertook to cure him. Now the morning the Operation was to have been perform'd, PERANDA places himſelf in a Chair, and ask'd the Phyſician, if all things were in a readineſs for the Cure? The Phyſician anſwer'd, Yes, his Inſtruments and Plaiſters were all prepar'd, and nothing wanting. Ay but, ſays PERANDA, the things you have nam'd, are of the leaſt importance towards the giving me that ſatisfaction I deſire by the recovery of my ſight: Tell me then, How goes the World? Why e'en juſt as it did, ſays the Phyſician, when you fell blind. Say'ſt thou ſo, Friend, reply'd PERANDA; then prithee hold thy hand, and proceed no further, for I'll never part with a penny to recover that Faculty which I was content to loſe, that I might no longer be puniſh'd in beholding thoſe vile Enormitys, ſo nauſeous in the eyes of all good Men.

## ADVICE XIV.

*The Academics of Italy send Deputys to Parnassus, to obtain from* APOLLO *some preservative against Corruption, but find it impossible.*

THE Deputys sent to this Court from the Academys of Italy, receiv'd Audience on the 20th Instant, at what time the chief of this Honorable Embassy represented to APOLLO, That "tho the fundamental "Laws of all Academys were excellently good, and for the first year or two "the Students behav'd themselves very well, and were diligent enough in "reading, disputing and performing all the Exercises of the University, "yet in a little time their Appetite for Learning was wholly lost, and those "honorable Exercises shamefully neglected. So that whereas at first Academys were not only much frequented by private Persons, but in high "esteem too with Princes, in process of time they were become so aban-"don'd and despis'd, that they had often, to the great dishonor of Learning, been prohibited, as doing more hurt than good. And since abun-"dance of Remedys had been apply'd to this Mischief, but all to no pur-"pose; the Italian Academys being particularly devoted to APOLLO's "Majesty, were forc'd to have recourse to him in this extremity of their Affairs, humbly beseeching him to prescribe some effectual Specifick to "preserve 'em from so great a Corruption. APOLLO heard 'em very graciously, and refer'd the whole matter to the Reformers of Learning; to whom the Deputys apply'd themselves, but found those worthy Gentlemen so intirely taken up with that weighty business that lies always upon their hands, viz. of making much ado about nothing, that they excus'd themselves as not being at leisure to attend other Concerns: so that the Deputys returning to APOLLO e'en as wise as before, his Majesty was pleas'd to send them next to the Office of his Royal Collegue, where their Demand was often pro'd and con'd, and yesterday they had a final Answer to this effect: That after many Proposals and Debates, 'twas resolv'd *nemine contradicente*, that this is a most infallible Maxim, *Omnia orta occidunt, & aucta senescunt*; which is as much as to say, 'tis impossible to make Shoos last for ever; but if you have never so good a pair, they'l grow dirty and wear out in time. That therefore, as old Shoos are thrown away when they are trod awry, so the lovers of Learning should take care to suppress any Academy that deviated too far from the good Rules of its first Institution, and at the same time appoint a new one in its room: to the end that the World may not be fill'd with useless and vitious Academys, to the dishonor of the Virtuosi, but may always enjoy the Advantages it reaps from the good.

## ADVICE XV.

*SENECA being accus'd before APOLLO of two foul Vices, to which those of his Sect are much addicted, makes an excellent defence.*

LAST night, to the astonishment of all the Learned in Parnassus, SENECA, the Prince of moral Philosophers, and one of APOLLO's darling Sons, was taken into custody. Various were the Discourses occasion'd by so great a Novelty. Some suspected that APOLLO would make him give the World a particular account, by what Precepts of Philosophy he had been able, in so short a time as he serv'd NERO, to rake together an Estate of seven Millions and a half; by which immense heap of Treasure he has shamefully put to the blush that Poverty and Moderation so solemnly profess'd in his Writings: A thing the more scandalous too, in that it appears from the Testimony of several Historians, that by base and dishoneſt Artifices he prevail'd on several wealthy Persons to leave him large Legacys in their Wills. Others suppos'd he was taken up for the Adultery which he was said to have committed with AGRIPPINA: and many reported, 'twas for having been concern'd in PISO's Conspiracy against NERO, in which 'twas verily believ'd SENECA was engag'd; and more than that, was become such a Slave to his Ambition, as to promise to himself, that after the execution of the Villany he should succeed in the Empire. Nay, some confidently affirm'd, that APOLLO was highly incens'd against this Philosopher, because NERO himself had own'd, that SENECA was not only privy to the detestable Parricide he had committed, but had even persuaded him to it, out of a design to render him odious and procure his destruction, which SENECA passionately desir'd, in order to secure his ill-gotten Treasure.

THESE were the various Reports and Opinions upon occasion of the apprehending this famous Philosopher; but after his Examination, the Mystery was unravel'd, and 'twas then publickly known, that a Bill of Complaint had been prefer'd against him and the rest of his Sect, that they gave great scandal to the World by two foul Vices to which they were much addicted, that is, they were more revengeful and ungrateful than the rest of Mankind. 'Tis said, that SENECA freely confess'd the Truth of the Charge; but as to the Scandal reflected by it upon himself and his Sect, he beg'd their Pardon, since he knew no Crime it convicted 'em of. On the contrary, says he, this very Accusation is a clear proof of our Goodness; for good men never offend any, and by consequence never give others any cause to injure 'em; therefore it ought not to seem strange if they are more sensible of Injurys, which they know they have not deserv'd. And then as to Ingratitude towards our Benefactors, 'tis not stupidity in us, as our malicious Detractors give out, but in truth 'tis a further evidence of our Candor and Integrity: For moral Philosophers, who make a conscience of every Action, know, that all the good they receive from men, is but the Gift of a Supreme Being; and therefore 'tis not strange, if they have but little regard to the Person that only hands it to 'em.

## ADVICE XVI.

*The Society of Gardiners send Embassadors to Parnassus with an impertinent Request, for which they are laught at by* APOLLO.

EMBASSADORS are arriv'd at this Court from all the Gardiners in the World; and what should be their business, but to represent to APOLLO, that whether from the badness of the Seed or the Soil, or from the ill influence of the Heav'ns, or any other Cause, their Gardens are so over-run with Weeds, that it cost 'em the Lord knows what to keep 'em in order: In short, the Expence bore so hard upon 'em, they said, that they must be forc'd in a little time to break and run away, or to raise the price of their Cabbages, unless his Majesty wou'd graciously be pleas'd to furnish 'em with some proper Instrument to weed their Gardens at a cheaper rate. APOLLO was startled at the folly of their Request, and in a huff bid the Embassadors be gone, and tell their Masters, he had something else to do than to turn Projector for a company of dirty Sallet-mongers, and they might e'en fall to work as formerly, with their Hands and their Hows, for he wonder'd at their Impertinence in desiring any other Instrument from him. The Embassadors were not at all discourag'd by this Reprimand, but boldly reply'd, that their Request was no more than what they observ'd he had granted already to Princes and great Men; who to clear their State-Gardens from the vast numbers of useless and seditious Plants that grow there, to the plague and encumbrance of all good ones, had been taught by his Majesty to make use of two wonderful Instruments, the Drum and the Trumpet. And these it seem'd prov'd of such force, as to make all the idle Weeds of vicious and vagabond Rascals, of their own accord leap out of their Beds, making room for better Plants, and following the Sound into other Countrys, where they wither away and dy in a stink. Now they humbly conceiv'd 'twou'd be a great benefit to the Publick, if his Majesty wou'd favor the Gardiners with an Instrument of the like Virtue. In answer to this APOLLO told 'em, that if 'twere as easy to discern the Seditious and Turbulent, who are unworthy to live in the great Garden of the World, as 'tis for Gardiners to distinguish Nettles from Spinnage, he wou'd have giv'n no Instrument to Princes, except Halters and Axes, which wou'd well enough have perform'd the part of Hows and Spades in keeping the Ground clear. But since all men are made so much alike, that there's no distinguishing 'em like Plants by the shape of the Leaf, or the length of the Stalk, therefore lest the Gallows shou'd sometimes root up the wholesom Herbs among the poisonous, 'twas thought proper for the Publick Peace, that the Drum and Trumpet shou'd be given to Princes, as an effectual Expedient to the Use and Purpose aforesaid. The Embassadors wou'd have reply'd agen, but APOLLO very angrily bid 'em hold their tongues, and be gone about their business, for 'twas all a jest to stand drawing Comparisons between the rooting up of Rogues, and the weeding of Gardens.

## ADVICE XVII.

*A Doubt arising upon the Truth of an old Proverb, That to know a Man well, you must first eat a Peck of Salt with him; Apollo makes it be debated in a General Assembly of the Literati.*

IT happen'd that some Virtuosi call'd in question the Truth of that common Saying, that before you can know a Man well, you must eat a Peck of Salt with him. Now the Adages of the Learned being general Rules by which the Virtuosi of Parnassus steer the Course of their Lives, Apollo was unwilling that any of 'em should lose their Authority by being scrupl'd, and therefore many days ago he caus'd the matter to be debated in a full Assembly. The Truth of the Proverb was so far allow'd, that some were for adding half a Peck more to the former Quantity, because 'twas plain, they said, that the Hypocrisy of the Age increases daily; and 'twas very fit that as Corruptions multiply, the Remedys of 'em should be multiply'd and improv'd proportionably by the Learned, that the World may be furnish'd with proper Weapons, to make a brave Resistance against growing Vice. However, not to expose the present Age by shewing, that while the Disease increases, the Remedys diminish, the wiser Heads of the Assembly were against altering the antient measure: and in conclusion, unanimously agreed, that the Sentence was true as to Men; but notoriously false in respect to Women, who, without eating either a grain of Salt, or a drop of Oil, know their Husbands perfectly well the very first night they ly with 'em.

## ADVICE XVIII.

*The Hircanians send Embassadors to Apollo, to be truly resolv'd in the important Question, Whether it be lawful for the People to kill a Tyrant?*

EMBASSADORS from the warlike Nation of Hircania arriv'd at Court the ninth instant, and two days ago were admitted to Audience in great Pomp and Ceremony. The Virtuosi, who are very curious of seeing foreign Habits, Customs and Men, flock'd in great numbers to pay 'em their Respects. When they were presented to Apollo, the Chief of the Embassy spoke in this manner: "May it please your Majesty! The "famous Nation of the Hircanians, being now miserably oppress't by a "Prince, who with unheard of Cruelty tyrannizes over 'em, encourag'd by "the Fame of your Majesty's wise and true Answers, have sent us so long "a Journy to be resolv'd by your Majesty in this important Doubt, Whether "or no it be lawful for the People to kill a Tyrant? 'Tis not to be expres't what a Rage Apollo was in at this Question. He was so highly incens'd against the Embassadors, that without answering a word, he rose up, and with an unusual Fury commanded they should be drag'd out of his Royal Presence for an Example to others, who should dare to propose such

execrable ſeditious Doubts. His Orders were inſtantly obey'd, and the Action ſtruck ſuch a Dread in the moſt ſerene Muſes and the whole College of the Virtuoſi, that not one of 'em durſt intercede for the Wretches. APOLLO, obſerving their extraordinary Confuſion, told 'em, that he thought he had too poorly reveng'd himſelf of thoſe Embaſſadors, who durſt affront him with ſo ſcandalous a Queſtion: ſince 'twas not only unlawful for a People to debate ſo ſeditious a Point, but that they ought to keep ſuch a Doubt out of their Minds, as they would Fire out of their Boſoms, ſince 'twas no leſs pernicious, and would be apt to create more Miſchief in the World, than PARIS's Apple and the Rape of HELEN had done. For thoſe who are born in the Liberty of a Republick, have no need to raiſe ſuch a Diſpute; ſince in Free Countrys the leaſt Shadow, Surmiſe, or far-fetch'd Jealouſy, that a Senator deſigns to ſet up for himſelf, and to grow a Tyrant, is Cauſe ſufficient to proceed to Action, and to make uſe of Halters and Hatchets, inſtead of idle Arguments and Syllogiſms in a matter of ſo vaſt Importance. Small Reaſons will ſerve in ſuch a Caſe, and Colors and Suſpicions may paſs for Proofs; in ſhort, the Criminal is to be hang'd in Haſt, and try'd at Leiſure. But in Monarchys, the brainleſs Mob are incapable of diſtinguiſhing between a Lawful Prince and a Tyrant; and becauſe their Ignorance gives occaſion to the Ambitious, to the Lovers of Sedition, Plots and Innovations, and ſuch Wretches as are of deſperate Fortunes, to abuſe 'em with falſe Colors, and paint out execrable Tyrants as Lawful Princes, and Lawful Princes as cruel Tyrants; therefore to preſerve the World from Slaughter and horrid Confuſion, 'tis beſt for 'em to take TACITUS's Advice: * *Bonos Imperatores voto expetere, qualeſcunque tolerare*; To pray for good Princes, but to bear with the worſt. After this, APOLLO, unwilling that any ſhould go away from him in a diſguſt, gave Orders to call back the Embaſſadors; and tho their Impertinence had juſtly offended him, he ſhow'd 'em an Inſtance of his good Nature, by ſpeaking to 'em thus: "Let "me tell you, ſaid he, my Friends, that this is a good Rule for People, who "deſire the Happineſs of living in Peace; † *Ferenda Regum ingenia, nec "uſui crebras Mutationes*; Princes Humors muſt be born withal, nor are "frequent Changes convenient, eſpecially when effected by the Vio-"lence of Daggers, Poiſon, and other villanous Contrivances: For Heaven "is the beſt Judg of Princes, and not the People, who are perpetually "whirl'd about, after the Caprice and Humor of every ſeditious Incendia-"ry. For this reaſon you ought, ‖ *Quomodo ſterilitatem aut nimios imbres, "& cætera naturæ mala, ita luxum vel avaritiam dominantium tolerare*; to "tolerate the Luxury and Avarice of Princes, as you do a barren Year, un-"ſeaſonable Weather, or any other natural Evil.

* Lib. 4. Hiſt. † Lib. 12. Ann. ‖ Lib. 4. Hiſt.

## ADVICE XIX.

*NERO the Emperor, for a singular Commendation given him by* CORNELIUS TACITUS, *rewards him with a Present of twenty five Mules laden with Gold.*

WE were Eye-witnesses this week in Parnassus of an extraordinary piece of Novelty. The Emperor NERO sent TACITUS the Historian twenty five Mules laden with Gold. The Virtuosi, amaz'd at the Richness of the Present, ran instantly to TACITUS's House, to inform themselves of the Reason, and of the true Sum: they found it amounted to a million, two hundred and fifty thousand Crowns of Gold, and that the Emperor had given the Historian this Reward for the Praise he bestow'd on him, in saying, that NERO had not * *infra Servos ingenium.* The most Learned of this State were of opinion, that tho the Gift was very great, yet TACITUS deserv'd a much greater, since that excellent Elogy, that NERO had a Soul too great to be govern'd by a Servant, was much more valuable than a thousand rich Treasures; because, to the fatal Calamity of Princes, it can be truly said only of a very few of 'em. On the contrary, the less Learned were so persuaded, that the Present exceeded TACITUS's Deserts, that they rail'd at it publickly, and said, 'twas a Prodigality that only became NERO, and such as Princes of little Judgment are often guilty of, who gain a Name for being foolishly extravagant rather than wisely generous. These Gentlemen therefore, out of envy to TACITUS rather than respect to NERO, told him, that most of the Literati thought strange that he shou'd so lavishly reward three or four Words written in his praise, since the same Historian had afterwards said so many base things of him, as wholly destroy'd that Praise. 'Tis reported for certain that this was NERO's Answer, That as skilful Painters set off their Pictures by Shadows; so true Historians, by freely taxing the Vices of those Heroes, whose Memorys they preserve, gain belief for all the Praises they give 'em: On the other hand, 'tis impossible to write any sharper Invectives against a Prince, than undeserv'd exaggerated Praises, without a word of his natural Defects. The Praise TACITUS had given him, he said, overbalanc'd the most shameful Actions he could possibly have related of him: For as the brightest Virtues a Prince can be adorn'd with are totally obscur'd, if he be subject to that abominable weakness of being govern'd by one of his Servants; so the honorable Virtue of knowing how to be Master, gives such Qualifications to any Prince whatever, as sufficiently cover the foulest Vices. And Reason good: for as the Wretch, who has ruin'd himself among Furnaces and Limbecks, in search of the Philosopher's Stone, is out of his wits, and fit only for Straw and a dark Chamber; so that Prince, who makes a golden Calf of his ignorant Servant, and then worships the Idol of his own creating, is a Madman past the cure of Hellebore.

* Ann. lib. 3.

ADVICE

## ADVICE XX.

*The Virtuosi go to the chief Temple in Parnassus, and implore a most important Blessing.*

YESTERDAY, being the first of April according to the antient Stile of this Court, the illustrious Poets accompany'd by the most serene Muses, made a Procession to the chief Temple in Parnassus, and with great Devotion implor'd the Divine Majesty to preserve his faithful Virtuosi from the treacherous Designs of such Fox-Courtiers, who, being made up of Villany and Malice, are nevertheless caress'd by Princes, and mistaken for very honest Men.

## ADVICE XXI.

APOLLO *exhibits a mournful Spectacle in the Amphitheatre of* MELPOMENE, *to encourage the Senators of Free Countrys to cultivate Liberty, and not to affect arbitrary Government.*

APOLLO, knowing that in Free Countrys the Laws are better fitted for the Publick Good, the People more inflam'd to worthy Actions, and that Learning and Civil Polity flourish more under such Governments than any other, bears an implacable Hatred to those who destroy the Libertys of a well regulated Commonwealth. Such Tyrants, to maintain themselves in their vile Usurpations, are oblig'd to hate Men of Worth, and to persecute Virtue with the same severity, with which good Princes punish Vice; and tho they may be naturally merciful, they are forc'd for their own security to put on Principles of Cruelty, so true is that Observation of TACITUS, * *Nemo unquam Imperium flagitio quæsitum, bonis artibus excoluit:* No Prince ever govern'd well an ill-gotten Empire. For this reason his Majesty resolv'd to exhibit a Spectacle of uncommon Misery, to deter the Inhabitants of Free Countrys from such villanous Attempts. And yesterday in the noble Theatre of MELPOMENE, he assembled all the Senators of Republicks, who are resident in this State. On the other side of the Stage he caus'd CÆSAR the Dictator to appear, and after him his Sister ACTIA, his Nephew AUGUSTUS, his Daughter JULIA, with her Children by MARCUS AGRIPPA; LUCIUS and CAIUS CÆSAR, AGRIPPA POSTHUMUS, JULIA and AGRIPPINA, with the numerous Offspring which this latter bore to her Husband GERMANICUS. 'Twas a mournful and most afflictive Scene to CÆSAR, to see that his monstrous Ambition had not only brought a cruel Death on himself, but had caus'd the Ruin and Extinction of his Race soon after. And indeed what could be more moving than to observe that of all the numerous Progeny which sprung from OCTAVIA his eldest Sister, and from JULIA the Daughter of Au-

* Tacit. lib. 1. Hist.

GUSTUS,

GUSTUS, not one remain'd, whoſe Life was not cut ſhort by the Sword, by Poiſon, by Famine, or ſome other violent Death. This melting Grief of CÆSAR was ſoon ſucceeded by all the Tranſports of Rage, to behold that the Roman Empire, which he had acquir'd at the expence of ſo much Blood, was transfer'd after AUGUSTUS's Death into the brutal Family of the CLAUDII, who with unexampl'd Cruelty perſecuted the Julian Race, from whom they deriv'd ſo glorious an Inheritance. Nor was the general Compaſſion of all the Spectators inferior to the mighty Grief of CÆSAR; their Minds were fill'd with the lively ſenſe of the Calamitys that attend Tyrants, who are not only condemn'd by Divine Juſtice to ſeal their new Tyranny with their Blood, but ſuch is the ſeverity of Heav'n in puniſhing Ambition, that here the wretched Deſcendents of him who graſp'd ſuch Exceſs of Power, are not long ſuffer'd to enjoy the infamous Acquiſition. On the contrary, Providence ſoon removes it into the hands of a Family, whoſe Intereſt obliging 'em to extirpate the Race of the firſt Tyrant, they thus revenge the Publick for the loſs of their Liberty. It drew Tears from the moſt ſavage Spectators, to ſee that the Foundation of all Tyranny is laid in ſo many violent Deaths and Acts of Inhumanity, and that the Sand of ſo execrable a Structure is temper'd with ſuch vaſt Lakes of human Blood. While the Eyes of all the Virtuoſi o'erflow'd at this lamentable Sight, APOLLO, with a Voice that ſtruck Terror into every Breaſt, exclaim'd aloud: "O all you ambitious Tyrants, behold your ſelves in this ſad Mir-
" ror! See here the end of all your towring Pride, and immoderate Thirſt
" of Sovereignty! Behold the Grandeur to which you raiſe your Familys
" by the Ruin of your Countrys Liberty! And thou, O CÆSAR, who
" by thy wicked Attempt to enſlave the Glorious Republick of Rome, haſt
" ſhewn, that either thou didſt not believe, or didſt not fear a ſuperior Be-
" ing; behold into what an Abyſs of Miſery he is able to plunge thy Equals,
" and all their Race.

THESE Words threw CÆSAR into the deepeſt Confuſion imaginable; yet APOLLO to increaſe his Remorſe, and at the ſame time to revive his Virtuoſi, who were touch'd to the heart by this melancholy Spectacle, as alſo to encourage the Senators of Republicks to preſerve and improve the Liberty of their Country, gave Orders to change the Scene. He commanded, that the humane NEPTUNE of the Sea, the ever glorious Prince ANDREA DORIA, with all his Family, ſhou'd be call'd into the Theatre. The Happineſs of that Illuſtrious Houſe, and the Glory of thoſe Lords, who, in the free Country of Genoa, preſerv'd a grateful ſenſe of the vaſt Benefit they had receiv'd from that firſt Founder of their Liberty, and above all the ſhining Reputation of Modeſty which that mighty Prince had left behind him in the Minds of his Fellow-Citizens, tormented CÆSAR more with Envy now, than he was fill'd with Grief before. Then was he fully convinc'd at laſt, that it would have been much more honorable, both to himſelf and his Poſterity, if after the Conqueſt of Gaul he had been ſo wiſe as to have embrac'd that generous Undertaking, which the great ANDREA DORIA did after him, viz. the re-eſtabliſhing the Liberty of his Country, which was fallen into a confus'd Democracy; and if with thoſe very Arms with which he impiouſly inſulted the Senate's Authority, he had ſuppreſs'd the tumultuous Inſolence of the giddy Plebeians, form'd a perfect Ariſtocracy, and acquir'd the Noble Title of the ſecond Founder of the Roman Liberty. This Reſolution would have made him and his Poſterity as renown'd in the City of Rome, as the Houſe of DORIA is in the Republick of Genoa; which can never periſh, while the Buildings of that State remain, and while there are any Genoeſes upon Earth.

ADVICE

## ADVICE XXII.

*The Academy of the Intronati having admitted the chief Poetesses of Parnassus,* APOLLO *commands 'em to be expel'd.*

SOME Months ago, the Academy of the Intronati, contrary to their original Institution, admitted into their Society the ingenious VICTORIA COLONNA, VERONICA GAMBARA, LAURA TERRACINA, and some others of the most celebrated Poetesses of Parnassus: and this was done with the general Applause of the Virtuosi. The Academics, fir'd with the Beauty of these Ladys, not only frequented in great numbers their Learned Exercises, but publish'd every day such Flights of Poetry, as even the Muses themselves were amaz'd at. But in a little time APOLLO began to smell a Rat, and commanded the chief of the Intronati by all means to put a stop to that Custom; he told 'em, he was at last convinc'd that the fittest Poetry for Females was the Needle and the Distaff: and in short, that the Exercise of Learning between them and the Virtuosi, is but like the Play of Dogs, which commonly ends in getting upon one another's Backs.

## ADVICE XXIII.

JUSTUS LIPSIUS *makes a solemn Entry into Parnassus, and the next Day accuses* TACITUS *of Impiety, but gets little Honor by it.*

WE told you in one of our former Advices, that JUSTUS LIPSIUS arriv'd some days ago on the Confines of this State. His Writings were immediately judg'd worthy the perusal of the Virtuosi, and fit to be plac'd among the immortal Labors of the Learned in APOLLO's Library. It was therefore resolv'd, that Immortality should be decreed to his Name in full Senate, with the most ample Privileges that were ever granted by this State to any Subject whatever: yet the publick Entry of this accomplish'd Person was defer'd till Tuesday last week, because the Flemish Nation desir'd to signalize her self on this Occasion, by some extraordinary marks of Honor to her Countryman. To this end, in the chief Places of Parnassus, many Triumphal Arches were erected with great Magnificence and Splendor. The Cavalcade was very remarkable: for the Learned in all Sciences attended in great numbers to honor this Senator Elect, who having receiv'd from his Majesty the glorious Title of Universal in Sciences, every one believ'd that he knew whatever was to be known. And all were astonish'd to see, that at first sight LIPSIUS saluted, by their Names, all the Noble Romans, who went to meet him, and seem'd to have been familiarly acquainted with every one of 'em. His Learned Writings were carry'd by VELLEIUS PATERCULUS, who, tho his Limbs were almost crippl'd by Age, yet to shew his Gratitude to LIPSIUS for a great Kindness re-

ceiv'd from him, beg'd this Office of APOLLO as a mighty Privilege. By his Majesty's expres Order, LIPSIUS rode between SENECA the Moralist, and TACITUS the Politician: But this was like to have occasion'd a great Confusion; for tho TACITUS was always wont till then to give the right hand to SENECA, as well in respect to his Age as Learning, yet now he disputed it, and with so much heat, that upon the noise all the Learned Moralists took the Alarm, and ran in to the assistance of SENECA, as did a Squadron of Political Virtuosi to the part of TACITUS, insomuch that there was reason to fear some scandalous Consequences. Upon this the Moralists discreetly yielded the Point, knowing that if it had come to blows, they shou'd quickly have been worsted by those insolent Politicians, who laugh at the idle Notions of Just and Honest, and think it a virtue to knock out their Enemys brains when they can, tho in the basest and most treacherous manner. But all was hush'd upon the approach of the Masters of the Pegasean Ceremonys, who told SENECA, in the Name of their Excellencys the Lords Censors, that Sciences, like Fruit in Rome, and Fish at Venice, had their particular Seasons; therefore he ought at present to yield the right hand to TACITUS, and comfort himself for the Injury, with reflecting on the Honors he had receiv'd in better Times, when those Moral Sciences, which are now despis'd for mouldy pedantick Trash, were in such high esteem, that they were accounted the richest Jewels of Learning; and the rather, because the present Age, which is compos'd of Interest and Violence, extols to the Heavens the study of Policy, so as ev'n to permit the Peripatetick Philosophy her self, that Sovereign Lady of all Human Sciences, to be affronted and trampled under foot. SENECA obey'd the Commands of the Censors, tho much against the grain; for Moral Philosophers are naturally ambitious, and tho they wear the out-side dress of Humility, they have Pride for an under garment.

WHEN LIPSIUS was arriv'd in the Delphick Forum, he was not permitted to see the Divine Splendor of his Majesty in the open Air, nor receiv'd by the Serene Muses at the Foot of the Palace stairs, that being an Honor reserv'd for those Authors who invent something of their own, and are Favorites of APOLLO and the Muses; whereas the learned Writings of LIPSIUS are esteemed laborious and wonderful, only for a great variety of reading: a thing as common to all the Transalpine Writers, who are thought to carry their Brains in their Backs, as 'tis to the Italians, who have theirs in their Heads, to invent always something new, to hew out Materials from the Quarry of their own Wit, and not go to work with stuff borrow'd from other Writers. They look upon it as an Imployment fit only for a a beggarly Botcher, or a Bankrupt Critick, to patch and piece together, and new vamp the tatter'd Gowns of the Learned; but he must be a Craftsmaster, that can cut out new Clothes and make 'em up genteely in Modes and Trimmings never seen before. Some said, that LIPSIUS met with this cold Reception, on the account of a Disgust which APOLLO had taken to him, in that having been endu'd with a Talent sufficient to write the Civil Wars of Flanders like another TACITUS (a Work so much desir'd by the Virtuosi) he had nevertheless on certain Pretences, which APOLLO accounted frivolous, resisted the Inspiration sent him by his Majesty, and the most Serene Goddesses. But this last is only a Surmise founded on Probability, the former an Opinion supported by Truth.

APOLLO stood to see the Cavalcade in his little Lodg that joins the Apartment of AURORA, and which those witty Gentlemen the Italian Poets call, The Celestial Balcony. He was veil'd in a white Cloud, which

(as 'tis usual upon like occasions) the very moment that LIPSIUS arriv'd at the middle of the Delphick Forum, was a little rarify'd by the fragrant Breath of a Zephyr; so that his Majesty, by the splendor of only one of his Rays, with which he regarded this Virtuoso, purg'd him from all the stains of Ignorance, which till then had adher'd to him, and so refin'd him into a perfect Literato.

AFTERWARDS when LIPSIUS came into the great Hall of Audience, he was pronouncing an Oration of Acknowledgment to APOLLO for the great Favor he had confer'd on him, but was interrupted in the very beginning by a Misfortune that happen'd to the Learned PAUSANIAS; a Greek Author, who sat in the Class of the Chronologists. This worthy Person on a sudden fell into a swoon, and was thought to be dead; immediately the whole College of Cosmographers ran to his assistance: his familiar Acquaintance said, they believ'd this Accident was occasion'd merely by his Weakness, it being very late, and he having omitted, before he came abroad, to refresh his Mind, by taking (as his custom was) two spoonfuls of a Conserve which he kept in his Study, made of PINDAR's Poetry. But EUTERPE, whose humble Servant that Greek Gentleman had always been, soon brought him to himself, by sprinkling in his Face two substantial Sentences of THUCYDIDES. Then PAUSANIAS, not considering that 'twas a rudeness to hinder LIPSIUS any longer from proceeding with his Oration, cry'd out in the anguish of his Soul: "O devouring Time! O "envious Age! who with ravenous Teeth exercise your Rage on those ve- "ry things which are erected by men to last for ever. Is it possible that the "vicissitude of things should so certainly attend the variation of Time, that "my belov'd Greece, formerly the Mother of Learning, the Queen of Sci- "ences, the safe and honor'd abode of the Liberal Arts, the Garden of the "World, the native Country of the most eminent in all sorts of Learning, "and the noblest part of the Universe, eterniz'd by my Pen, shou'd now "be grown a vast Desart of Ignorance, wild and savage, dispeopled, "and dismantled of all those stately Edifices, both publick and private, in "which she formerly did wondrously abound; that instead of these are "now seen only a few vile Cottages; that the most famous old Athenian "Philosophers, Orators, and Historians, in this unfortunate Age, are forc'd "to get their Bread by crying Oil about the streets in Constantinople: and "that on the contrary, Flanders, which in my days was nothing but a bar- "ren Waste of Marshes and impenetrable Woods, the retreat of savage "Beasts, and Men as ignorant and more savage than they, where nothing "was seen but dismal Caves, and wretched Cots inhabited only by "Beggars, shou'd now be grown a fruitful pleasant Country, full of civi- "liz'd, wealthy and industrious Inhabitants, abounding in noble Citys, "adorn'd with great numbers of stately Edifices, both publick and private; "and, what chiefly raises my wonder, be the fortunate Climate where the "Learning of old Greece and Italy seem to have taken up their eternal A- "bode? These words of PAUSANIAS made such impression on the Minds of all the Greek Virtuosi, that ARISTOTLE, PLATO, DEMOSTHENES, PINDAR, and many others, not able to contain their Tears, burst out into loud Lamentations, and the other Virtuosi cou'd not help bearing a part with 'em; insomuch that LIPSIUS, who found that his Oration could not be heard amidst such a tumult of Sighs and Groans, came down from the Desk, very well satisfy'd to think that PAUSANIAS had largely requited him for this Interruption, by the Encomium he had made upon his Country.

'TWAS

'TWAS expected by all the Learned of this State, that there wou'd have been a strict and intimate friendship between CORNELIUS TACITUS and JUSTUS LIPSIUS, upon the account of many reciprocal Courtesys which they had done each other; but to the great astonishment of all the Virtuosi, it has fallen out quite otherwise. For two mornings ago LIPSIUS accus'd TACITUS before APOLLO, of having let pass some very impious words in the first Book of his Historys. His Majesty, highly incens'd by this heinous Accusation, commanded TACITUS to appear before him the next morning to answer the Charge. TACITUS with a world of ease and unconcern, obey'd the Summons; some of his learned Friends, who were full of apprehension for him, observing that he himself discover'd not the least sign of Fear, took courage, and hop'd the best. Your humble Servant that writes these Advices, was upon the spot himself, when BEATO RENANO, and FULVIO URSINO, both very good Friends to TACITUS, took LIPSIUS aside, and beg'd him, for the love of Peace and Concord, to desist from this Accusation, which, say they, will be a vile reflection upon you if you do not make it out, and will breed a world of mischief if you do; for TACITUS, being the first Political Baron of Parnassus, has consequently a vast Interest among those powerful Persons, whom 'tis dangerous to provoke, and who having long Hands and short Consciences, will not fail to quit scores with you some time or other. To this LIPSIUS answer'd, That he was resolute, and come what would, he must discharge his Conscience. Having said this, he went into Court, whither TACITUS was likewise come, attended by a mighty Train of Politicians. And in the presence of APOLLO LIPSIUS thus began: May it please your Majesty, I'm a Friend to SOCRATES, a Friend to PLATO, but a greater Friend to Truth— Here TACITUS interrupted him: Pray, says he, let's have no more Preambles and Flourishes, which in this place can mean no good, but come directly to the business in hand; for my Friends here, as well as my self, have no patience to hear the study'd preludes of fair Words from those of whom they expect foul Actions. Upon this LIPSIUS, without any more circumlocution, proceeded thus: In the first Book of your Annals you have positively said, "That God takes no care of Man-"kind, but only to chastise them. A Thought, by so much the more impious, in that it would be a Reflection of the blackest nature, and worthy the severest punishment, to give such a Character of an earthly Prince, much more then of the Supreme Being, whose chief Attributes are Mercy and Charity, and a paternal desire for the preservation of all men. Your express words are these: *Nec enim unquam atrocioribus Populi Romani cladibus, magisve justis judiciis approbatum est, non esse curæ Diis securitatem nostram, esse ultionem.* 'Tis true, you may plead in your excuse, that you fell into the Precipice of this great Error, by following the rash Steps of unwary LUCAN, who, before you, publish'd the same Opinion in these Verses:

*Felix Roma quidem, civesque habitura beatos,*
*Si libertatis superis tam cura placeret,*
*Quàm vindicta placet!*

O happy Rome! how blest thy Sons might be,
If Heav'n but thought the Care of Liberty
As grateful as Revenge.

WHEN TACITUS heard this; I'm sorry, said he, Friend LIPSIUS, that you who have made it your publick boast, that you were the sole Oracle of my abstrusest Meanings, should after all be so grosly mistaken in an Affair of the highest importance to my Reputation: for my words which you have recited, are so far from being impious, that I will make it appear they are pious and holy. And that you may understand the truth of what I say, I will, with a Circumlocution of many words, let you in to the meaning of this Thought, which being according to my custom expres'd in a few, has occasion'd your Mistake.

AFTER having in the beginning of my History acquainted the Reader with the Design of the whole Work, I told him I had undertaken a Labor full of various Chances, *Atrox proeliis, discors seditionibus, ipsa etiam pace saevum; quatuor Principes ferro interempti, tria bella Civilia*, &c. Having related the Calamitys and great Miserys which the Romans suffer'd after the death of NERO, I said, they were so many in number, and such in quality, that no other Times whatever cou'd, either by the bitterness of their Sufferings, or by the heavy hand of Heaven upon 'em, and the Justice of the Gods, better exemplify this Truth, that the Supreme Being, who had formerly so favour'd and protected the Roman People, that he seem'd to be as it were in love with their Greatness, and to have nothing more at heart than to render 'em always victorious, triumphant, and Lords of the Universe, appear'd after the death of NERO to be so alienated, as plainly prov'd, *Non esse curae Diis securitatem nostram, esse ultionem*; that is, he had totally given over the care of the Roman Welfare, and minded only to take vengeance on 'em for their Crimes against him. Now tell me, LIPSIUS, is it an impious Thought to say, that by reason of the heinous Offences committed by the Roman People both before and after NERO's death, the care of protecting 'em from all Mischief was chang'd into the severe Justice of afflicting 'em with all sort of Misery? LIPSIUS reply'd immediately: I confess, the Thought, as you have explain'd it, is pious and orthodox enough; but the words will not bear that sense, and therefore I stand to my Charge: they might indeed receive the Interpretation which you give 'em, if the Expression *securitatem nostram* cou'd be apply'd only to the People of Rome; but it being universal, 'tis evident it comprehends all Mankind. That by the word *nostram*, reply'd TACITUS, on which I see you lay the whole stress of your Argument, I meant only the People of Rome, is plain from LUCAN himself, who you were pleas'd to say drew me into this impious Error; for in those Verses he mentions only the Romans, affirming that the City of Rome wou'd have been happy, and her Citizens eternally blest, if the Divine Majesty had been as much pleas'd to preserve 'em in their antient Liberty, as he was to revenge himself upon 'em. And are you not convinc'd in your Conscience, LIPSIUS, that the Romans (who cou'd never restrain their insatiable Ambition of universal Sway) by destroying such a vast number of Monarchys and Republicks, by having plunder'd the World, and, to quench their inextinguishable Thirst of Gold, fill'd the Earth with Fire and Blood; are you not convinc'd, I say, that by this means they had so provok'd the Wrath of Almighty God against 'em, that after having deliver'd 'em over as a Prey to the Cruelty of Tyrants, who treated 'em with all imaginable Barbarity, he permitted at length, that they shou'd be trampled on in scorn by the most barbarous Nations of Europe? An End truly deplorable, yet such as was justly due to the Roman Ambition, Cruelty and Avarice. Into such Abysses of Ruin it pleases the Divine Majesty to precipitate those Empires, who set no bounds to their unmeasurable Lust of Power. But to convince

vince you more fully of your Mistake, do you remember, LIPSIUS, that in any other part of my Writings I ever us'd the word *nostram*, or *nostri*? I believe I do, says LIPSIUS; I remember in one place you give an account how TIRIDATES King of Armenia was sent by CORBULO to Rome, in order to clear himself before NERO of some things laid to his Charge; but before he set forward, he capitulated with CORBULO, that he wou'd not be oblig'd to lay down his Arms at any place on the Road, that he wou'd visit the Governors of the Provinces whenever he pleas'd, and that when he was at Rome he might be permitted to live in the same State and Grandeur as the Consuls themselves did. Which proceeding was laught at, and reputed a piece of Barbarian Vanity, as you your self witness in these words: * *Scilicet externæ superbiæ sueto, non erat notitia NOSTRI, apud quos Jus Imperii valet, inania transmittuntur.* And in another place, when you tell us of how great advantage to the quiet and greatness of the Roman Empire the discord of their Enemys was, you have these words: *Maneat quæso, duretque gentibus, si non amor NOSTRI, at certe odium sui: quando vergentibus Imperii fatis nihil jam præstare Fortuna majus potest, quam hostium discordiam.* Very well, reply'd TACITUS; and do you believe, LIPSIUS, that by the words, *non erat notitia NOSTRI*, and *si non amor NOSTRI*, I meant Mankind, or the Romans only? LIPSIUS immediately turn'd pale, and confess'd his Error; Dear TACITUS, says he, I ask you a thousand Pardons: I'm convinc'd now, that the more your Writings are read, the less they're understood; and that your Annals and Historys are not fit to be read by such, who like my self are but mere Grammarians.

## ADVICE XXIV.

*A mournful Day in Parnassus, in memory of the unfortunate introducing of the use of Salvers at Table.*

THIS being the first of May, a Festival dedicated by all Nations to Mirth and Jollity, is yet so sad a day in Parnassus, that not only the most serene Muses, the Poets, and all the Virtuosi, have put on Mourning, but even the publick Places, Portico's and Schools, are hung with Black: The reason is, because it appears plainly by the Testimony of POLIDORE VIRGIL, that upon this Day of unhappy Memory, the pestiferous use of Salvers was brought into fashion by the Ambition of Princes first, and afterwards by the inconsiderate Vanity of private Men. This great Calamity is lamented by all the Virtuosi in Parnassus with Tears of the most unfeign'd Sorrow; for it gives 'em the mortification of seeing that heavenly Liquor Wine (the most delicious Ornament of the Banquet, and without which Eating is a drudgery for Porters) inhumanly cashier'd from Table, and forc'd to keep its distance. And certainly they have cause enough for Affliction; for what greater Misfortune can befal a man, than to be reduc'd to drink at the discretion of another? to be brought to that wretched pass, as to beg for God's sake from a rascally Footman, who sometimes does not, and oftner will not hear you; to beg, I say, and baul for a poor Thimbleful of

* Tacit. lib. 15. Ann.

Florence,

Florence; whereas, if you'd live happily to the Age of NESTOR, you ought always to be seen with a Bottle in your hand, and swill it plentifully by word of mouth. What greater plague to an honest good Fellow, than to be stinted in his measure, when a savory Morsel has provok'd his Thirst for a Brimmer? And wou'd it not vex a man's Heart-blood, to see his Drink brought him in pitiful diminutive Glasses, and those too not a quarter full, and whether he is dry or not, to be always serv'd with the same scanty measure? and lastly, to consummate all these misfortunes, to be cheated and put upon with the change of Wine. For those liquorish Dogs the Butlers have the conscience to sham the Guests with the worst that the Cellar affords, and to keep the best for their own drinking.

DURING this great Affliction of the Literati, the glorious German Nation, who are free from so cruel an Imposition, in pure pity to the Misery of the Spanish, Italian, and French Virtuosi, made pressing Instances to Princes, to get this abominable Custom damn'd and banish'd out of the World. But the Princes peremptorily answer'd, they wou'd never consent, for the convenience of their Guests, to put down the chief Glory of their Side-Tables. And tho, to facilitate this Affair, 'twas propos'd by the Literati, that the Wine and the Soop should change places; that is to say, the former, which has always a fine Smell, shou'd stand upon the Table, and the latter, which often stinks confoundedly of the toasted Cheese that's put in it, shou'd be dealt out at the Side-board; yet this fair Proposal was rejected. Insomuch that despairing of Success, ANDREA MARONE, a famous Poet of Brescia, leap'd into the publick haranguing Chair, and in presence of APOLLO, the serene Muses, and all the Literati of Parnassus, with great fluency pronounc'd a sharp Invective, in extempore Iambicks, against that Heathenish Custom; he concluded with proving, by the Authority of ESCULAPIUS, HIPPOCRATES, GALEN, and the other famous Physicians of Antiquity, that Hectick Fevers and Pthysicks, now so rife in the world, were scarce heard of before the unfortunate Invention of Salvers, and of sneaking Glasses that hold but three ounces: and that those Fools, who are persuaded to drink by measure, purchase to themselves pale, weakly, green-sickness Complexions. From whence it comes to pass, that in this mannerly Age, when Civility and Good-breeding, not Pleasure and Satisfaction, are grown the Rules of Drinking, we have lost those fierce and manly Looks of the robust Antients. At length, in the winding up of all, this Poetical Orator affirm'd, and the most serene Muses themselves bore witness to it, that as soon as the laudable Custom of drinking Bumpers was laid aside, the Race of HOMERS and VIRGILS grew extinct, and the World began to be plagu'd with a dull scoundrel Tribe of Small-beer Poetasters.

ADVICE

## ADVICE XXV.

*The chief Monarchys that reside in Parnassus, ask the most serene Venetian Liberty, by what means she obtains from her Nobility such exquisite Secrecy and exact Obedience; and receive a satisfactory Answer.*

THE Learned Debate between some of the Virtuosi, which, as we told you in one of our former, was decided by the most serene Venetian Liberty, has furnish'd all this State of Parnassus with much subject of Argumentation and Discourse. Particularly, it has awaken'd such Envy in the Monarchys of France, Spain, England and Poland, that two mornings ago they went to wait on that illustrious Lady, and told her, they had observ'd with great amazement, that she found in all her Nobility that faithful Secrecy, which they had often in vain sought after, and ever despair'd to meet with in a single Secretary, and one or two Counsellors of State. A Calamity, which these potent Queens affirm'd to be the greater, because in the present deceitful Age, the first Weapon that some Princes draw against their Enemys, is Gold, to corrupt their chief Ministers. They desir'd therefore she wou'd be pleas'd to inform 'em, what Methods she had us'd to obtain from her Nobles such religious Secrecy in her most important Concerns, and such profound Obedience even in the certain Danger of their own Ruin? To this Demand the Venetian Liberty answer'd: That she allur'd her Nobility to the Virtue of Secrecy by Rewards, and deter'd 'em by Punishments from the Vice of Disobedience. The Monarchys reply'd, that they likewise made use of the same means, but without the same success. She told 'em the reason was, because the Rewards of Monarchys are poor, and their Punishments slight, in comparison of those of well-regulated Commonwealths. 'Twas answer'd immediately, that all the Monarchys cou'd affirm the contrary; for the Rewards which Free States give, if compar'd with the profuse Liberality of Kings to their chief Ministers, will appear but poor and beggarly. Nor was it ever known that the Republick of Venice had rewarded the faithful Services of any of her Senators with those rich Gifts of Citys, Castles, and other noble Fiefs, which Princes have frequently granted to their Ministers: That the greatest Reward giv'n by the Venetian Senate to her most deserving Members, was Promotion to the highest Offices, and that too gradually, and not till by their long and laborious Services they had highly deserv'd it. Besides, that most of the chief Employments of that State being rather expensive than profitable, there was nothing to be got by 'em but Honor. Again, that the Punishments inflicted for great Crimes by the resolute Will of an offended Prince, were, beyond all compare, more dreadful than those decreed by a Senate, who are rather cautious and mild, than rash and severe: and that there was a vast difference between a Prince that condemns his Subject, and a Senator who by his Suffrage punishes his Equal, his Friend, or his Relation. That it did not appear, that the Republick of Venice made use of any new sort of Fetters, Gibbets, Axes, Fire, or any other more cruel Methods of Death, than are us'd in France, Spain, England and Poland, except only the dreadful Canal Orfano, their severest Punishment. And tho the Monarchys have no such

Canal,

Canal, yet they cou'd ſow up their treacherous Miniſters in Sacks, and throw 'em into Lakes, Rivers, or deep Wells, which comes to the ſame thing. Then the Venetian Liberty with a graceful Smile ſaid, That in lieu of thoſe Fiefs, and that limited Authority which Princes give to their well-deſerving Miniſters, ſhe gave her faithful and obedient Nobles the Kingdoms of Candia, Corfu, and the other Iſles ſubject to her Dominion; the State of Dalmatia, of Iſtria, Friuli, Padua, Vicenza, Verona, Breſcia, Bergamo, Crema, and Venice it ſelf, that Majeſtick Miracle of all Royal Citys; and all this with full Power to command and govern 'em abſolutely: ſo that her Nobles were not private Gentlemen, but might be call'd Kings and Princes, who in the moſt weighty Affairs of the Republick are faithful to themſelves, whereas the Miniſters of Princes can be ſo only to others; that the Deteſtation which the Noble Venetians have of ſelling the Secrets of the Republick to Foreign Princes, proceeded from the infinite diſproportion between what they loſe by their Treachery, and what they gain by their Loyalty: and that there was no compariſon between the Remorſe which a Miniſter feels who betrays his Prince, and the Horror of a Senator in betraying his Free Country, ſince that is to betray himſelf. Laſtly, that the Rewards which Princes give their Secretarys and their other Miniſters, are often of pernicious conſequence, and produce Effects quite contrary to the Intention of the Donors: for they not only often make 'em more cool and remiſs in the good Service of their Prince (eſpecially when they have nothing more to hope from him) but the Will of Princes being ſo variable, and the Plots of Court-Rivals ſo frequent, it commonly happens, that the Courtier thinks of ſecuring himſelf, and by Diſloyalty and the Ruin of his Maſter ſeeks to enſure that very Reward which he had acquir'd by his faithful Services. All which Effects, the Venetian Liberty ſaid, were of dangerous conſequence; and that ſhe in her Rewards was the more exempt from them, in that the Patrimony of the Venetian Nobility always increaſing with the Bounds of her Dominions, her Senators were hourly more and more inflam'd with Zeal for the publick Good. She told 'em further, that as to Puniſhments, the diſproportion between her and Monarchys was much greater; for ſhe had frequent experience, that whenever ſhe had intimated to her Nobles (even when they were in Arms, and much courted by Foreign Princes) that they would incur the dreadful Penalty of the Senate's Diſpleaſure, and of being degraded from their Quality, it had never been known that any Venetian Senator did not inſtantly haſten to Venice with inexpreſſible Obedience, reſolv'd to ſuffer the worſt of Deaths, rather than loſe that Liberty which all generous Spirits ſo much eſteem; that there was not one amongſt 'em, who would not much rather chuſe to dy, than ſubject himſelf to the Rule of any Foreign Prince. For a Venetian Nobleman is a Fiſh, who being born in the pure Waters of Liberty, cannot live out of Venice, in the baſe Element of Servitude.

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**ADVICE**

## ADVICE XXVI.

FRANCIS *the First, King of France, meeting Philosophy naked, offers her his Royal Mantle, which she refus'd.*

THE most generous King of France, FRANCIS the First, met yesterday by accident the Lady Philosophy, as she was airing her self in Parnassus, led by ARISTOTLE and PLATO. And because she was naked, the King was touch'd to the very Soul to see, that the Queen of all human Sciences, who ought to abound in the most exquisite Delights, was reduc'd to such extreme Poverty, as to want Clothes to cover herself; therefore taking off his Royal Mantle, which was embroider'd with Flower-de-Luces, and set with Diamonds, he would have thrown it on the Shoulders of that most Illustrious Lady. She thank'd him for his courteous Liberality, but told him withal, that he might spare it; for she who had no Deformitys to conceal, nor Shame to hide, might walk naked in Parnassus, without the least prejudice to her Honor.

## ADVICE XXVII.

APOLLO *severely reprimands the Muses for inspiring ignorant Blockheads with Poetick Fury, but they defend themselves to Admiration.*

APOLLO seeing the Writings of the modern Italian Poets full of ridiculous Imperfections in their Similys, Metaphors, Allegorys, Hyperboles, and other Finery with which they fringe and embroider their Poems, sent yesterday for the Muses, and sharply reprimanded 'em for bestowing Poetick Fury upon some illiterate Wretches, who, not being able to pass thro the Fatigue of hard Study, publish'd most miserable starv'd Poems, by which that admirable Art, the Pleasure of polite Learning, the charming Recreation and Refreshment of the studious Virtuosi, and the richest Jewel of all the Liberal Arts, had suffer'd extremely in her Reputation. By this means great Dishonor was reflected upon the Muses, of whom the most eminent Virtuosi desir'd, that for the future they would bestow their Inspiration to better purpose, and impart it only to such laborious Wits, as by their application to Study appear'd worthy of so great a Favor. 'Tis said, that POLYHYMNIA, in the name of all the Nine, return'd his Majesty this Answer: That whenever they inspir'd any with a fluent Vein of writing Verse, they were always wont to have regard to their natural Genius and Fertility of Wit; and his Majesty knew very well, 'twas requisite that the Gift of Poetick Rage should precede all attainment of Art and Learning: afterwards indeed 'twas the duty of such as found themselves thus favor'd by the Muses, to improve their Talent by diligent Study. She added, that when she first breath'd into his belov'd PINDAR the Rage of Poetry, he was wholly naked and void of all those valuable Sciences, with which he afterwards

terwards so richly cloth'd and adorn'd himself. No sooner had POLYHYMNIA ended, but the most serene ERATO rejoin'd; That the badness of some late Italian Poems ought not to be imputed to the Lazines of the Poets, so much as to the Unhappines of the present times, which are wholly destitute of those generous MÆCENAS's, who were formerly the true Supporters of that noble Art. But now-adays those Sciences only are in esteem which bring certain and present Gain, not those that yield no Crop but Delight and Reputation: From whence it happens, that in this Age Men apply themselves only to those Studys which procure Food for the Body, and neglect those that nourish the Intellect; and this was the reason, she said, that the Muses were every day forc'd to see with affliction, that those noble Wits they so passionately lov'd, and into whom they had breath'd all the richest Poetical Fury they cou'd, instead of complying with the Inspiration, rather violently oppos'd it, and resisted the Instigations of their Mind, which was pregnant with Verse; that therefore the finest Wits of Italy, merely for want of bread, being forc'd to quit the ingenious Study of Poetry, for which they find themselves naturally qualify'd, pursue with eagerness the more gainful Sciences; that one of the greatest Genius's of that Nation, even in the heat of composing an elegant Stanza, was forc'd to throw all aside, and for the pitiful lucre of a Crown-piece set himself to drawing of a dull Declaration at Law: That VIRGIL, his Majesty's most belov'd Poet, wou'd never have rais'd the Honor of the Art to that degree, had he not been perpetually supported by the Liberality of AUGUSTUS: And that it was impossible the Modern Poets should be able to cultivate those Fields of Poetry, which produce nothing but barren Fern, and end in beggary. Finally, that she and her Sister Muses were almost kill'd with grief, to reflect, that ANDREA DALL' ANGUILLARA, that glorious Italian Poet, was starv'd at Rome in a poor Garret, in the Street call'd Torre di Nona; that in the same City SANNAZARIO, being reduc'd to the want of Necessarys, ended his days for Rage and Madness; and that ARIOSTO and TORQUATO TASSO, the most resplendent Luminarys of Italian Poetry, met with such vile usage from the Avarice and Ingratitude of the Modern times, that all the Virtuosi were Eye-witnesses of their coming to Parnassus in Rags and Tatters, and without a Cloke to cover 'em.

## ADVICE XXVIII.

*TORQUATO TASSO presents to APOLLO his Poem, call'd Gierusalemme Liberata; for which LODOVICO CASTELVETRO and ARISTOTLE are severely reprimanded by his Majesty.*

TORQUATO TASSO, two days after his arrival in Parnassus, presented at the Feet of APOLLO his learned and elegant Poem, Gierusalemme Liberata, and pray'd, that if his Majesty approv'd it, he wou'd do him the Honor to consecrate it to Immortality. APOLLO receiv'd the Poem very graciously, and, according to the antient Custom of this Court, gave it to the Censor of Books (who at present is LODOVICO CASTELVETRO) to review it. When two months were past, TASSO apply'd himself to CASTELVETRO, who told him, that having carefully

 examin'd

examin'd his Poem, he cou'd not find that the excellent Rules, which ARISTOTLE had prescrib'd to Poetry, were observ'd in it; for which reason he did not think it deserv'd a place among the correct Writers of the Delphick Library, and that he wou'd advise him to take it and mend the Faults, and then bring it to him again.

TASSO was much surpriz'd at this unexpected Answer, and in a great huff away he goes to APOLLO, and told him, that having with infinite Labor, and at the expence of many a sleepless Night, compos'd his Gierusalemme Liberata, in the Texture of it he had obey'd only that Talent which Nature had bestow'd on him, and the Inspiration of the most serene CALLIOPE: that he thought this was sufficient, and never question'd but he had fully observ'd the Dutys of Poetry; for which since his Majesty had prescrib'd no Laws, he did not know by what Authority ARISTOTLE had taken upon him to do it, nor what business he had to be medling in that matter; that for his part he never heard of any other Lord in Parnassus except his Majesty, and if he had been guilty of a Crime in not following the Rules of ARISTOTLE, 'twas a Crime of Ignorance only, and not of Malice. This Complaint of TASSO incens'd APOLLO against ARISTOTLE, as much as a Prince wou'd be against any one that shou'd invade his Prerogative; insomuch that he instantly commanded the Guard of German Poets to bring that rash Philosopher to him in Chains, which was done accordingly. Then the Sovereign of Verse, with an angry Countenance, and a threatning Voice, ask'd ARISTOTLE, if he were that impudent Fellow, who had dar'd to prescribe Laws to the sublime Wits of the Virtuosi, whom he always intended to indulge with a full Liberty to write as they pleas'd? For the sprightly Genius's of the Literati, unrestrain'd by Rules, and free from the Shackles of Precepts, to his great satisfaction were daily seen to enrich the Schools and Librarys with their admirable Compositions; and to offer to subject the Fancy of a Poet to the bondage of Rules, was a Breach of Privilege, and serv'd only to check the Flight of those towring Wits, who, when left to their Liberty, produc'd such Inventions as surpriz'd both himself and the Muses with their Elegance and Novelty. And this, his Majesty was pleas'd to say, was evidently seen in the Advices of a modern News-writer, who, by a new invention, under the disguise of Metaphors and facetious Fables, treated of the most important matters in Politicks and Morality. In a word, that this Poem of his belov'd TASSO being receiv'd by the World with universal Applause, was an evident Proof that he had observ'd all the necessary Rules which cou'd be prescrib'd for the perfecting of Poetry. These Words threw poor ARISTOTLE into a fit of trembling; he humbly besought his Majesty to take pity of his Age, and not let a Philosopher of his Reputation suffer for the Ignorance of others. For he protested that his Rules had been extremely misapply'd, and wrested very wide from his meaning; that when he compos'd 'em, he was far from thinking a Poem cou'd not be perfect without 'em. All that he pretended was only to make the Art easier, by tracing out the way which the most famous Poets had trod before with Honor and Success. One Fault indeed he own'd he had committed, for which he humbly ask'd his Majesty's Pardon, viz. that having foreseen that the ignorant wou'd look upon these his Observations as indispensable Laws, yet because this Error wou'd increase his Honor and Reputation, he had publish'd 'em nevertheless, being dazled with that Ambition which blinds Mankind, and was thus fallen into the misfortune of offending his Majesty: Yet he confess'd, that without following the Precepts and Method he had laid down, a true Genius might compose

Poems so perfect, as to be worthy Examples for others; and that the Politicks he had written were an evident Proof of this, since in comparison of the mad Maxims of State, which many now-adays follow, they are but mere Buffoonry and Folly.

## ADVICE XXIX.

CORNELIUS TACITUS *being elected Prince of Lesbos, goes thither, where he meets with very indifferent Success.*

TWO months ago the Prince of Lesbos dy'd, and the Electors of that State sent Embassadors to APOLLO, beseeching him to nominate some Person worthy of so high a Post, and they wou'd willingly chuse him for their Sovereign. Many Learned Men of great Merit were propos'd by APOLLO; the Embassadors were of opinion, that as CORNELIUS TACITUS was reputed the best Politician of 'em all, he ought to be prefer'd. But before the Business advanc'd any further, they made him a Visit, and ask'd him, with what Prudence he wou'd govern 'em, in case they chose him for their Prince? TACITUS enlarging freely upon his own Merits, told 'em, that his Skill in the well ordering of States was sufficiently known, by the great Esteem the whole World had of his Writings; for he wou'd venture to affirm, that the Princes of this Age govern the Universe by those Rules of Policy which he had taught 'em. Now they might easily believe, that he who had let others into the Mystery, shou'd be better able than any of 'em to practise it himself. And tho, upon this occasion, he cou'd willingly make 'em a large extempore Discourse, on the Methods to be observ'd in the well governing of an elective State, yet to convince 'em 'twas not for nothing that the best Politicians had stil'd him the true Master of that Art, he wou'd tell 'em in two words only what they might expect from his Government, which was, that he resolv'd diligently to tread in the Steps of his Predecessor, in those things which he found to have giv'n general content to the People, and as carefully to shun his example in whatever he had done that displeas'd 'em. Now this, says he, is the very marrow of true Policy, or rather the Quintessence I have extracted from it, which, I will be bold to say, none ever discover'd but my self: and if I did not take you for my very good Friends, I wou'd never have intrusted you with this Nostrum; which, if 'twere publish'd, wou'd make every ordinary Shopkeeper as wise as NUMA, and qualify the very Laborers in the Streets to rule Empires. The Embassadors were wonderfully smitten with this Speech, and engag'd upon their Honors that TACITUS shou'd be elected: only they put him in mind that when he was created their Prince, he must use more vulgar Expressions, or else the People of Lesbos, who were not so learned as those of Parnassus, wou'd be at a loss to understand him. To which TACITUS reply'd, that a Man, who like himself made it his Profession to speak as many Sentences as Words, must necessarily be sometimes obscure, for sententious Thoughts and political Precepts lost much of their Energy, when deliver'd in ordinary Language; and he us'd that Intricacy of Stile, because he did not think fit to prostitute to the Mob that politick Science, which great Kings alone ought to possess; for which reason his

Thoughts were only comprehended by the most elevated Wits. However, for the benefit of those of a lower Understanding, he wou'd bring with him MERCERUS, LIPSIUS, and BUDAEUS HUETIUS, and fetch from Italy the most accomplish'd CURATIUS PUGHENA, whom FERDINAND Great Duke of Tuscany, the best Scholar that ever came out of the School of TACITUS, had offer'd him, whenever he should have occasion for him.

WITH these Promises the Embassadors return'd highly satisfy'd to Lesbos, where they gave such an account of the amazing Wisdom of TACITUS, that with infinite Applause of all the People he was unanimously elected and declar'd their Prince. But TACITUS's Success in the Government of his Principality was quite contrary to the general Expectation; for soon after he had taken possession, he began to sow and nourish Divisions between the Nobility and common People. The former, who were superior in Power, Counsel and Valor, oppress'd the latter, TACITUS secretly took the weaker side, from whence the Heads of the Populace, being countenanc'd by their Prince, grew bold and insolent towards the Nobility; so that in less than a month the dreadful Flames of a Civil War broke out in Lesbos. Then it was that TACITUS play'd his Game with exquisite cunning, and, appearing infinitely concern'd for the publick Peace, offer'd as Mediator to compose those differences, which he wish'd in his heart might never end: In short, he manag'd this Affair with so much craft, and such shew of affection to either Party, that both sides chose him absolute Arbitrator between 'em. Then making the Calamitys of others serve as Instruments to increase his own Authority, he first possess'd the People with a dread, that in a little time they wou'd be all cut to pieces by the Nobility, if they did not speedily bethink 'em of some Method for their Preservation. By this Artifice he easily obtain'd their Consent for keeping some Foreign Troops in his capital City, to secure 'em from the pretended Danger. The Nobility too were very well satisfy'd with the introducing of these Forces, with which he flatter'd 'em that he intended to curb the Licentiousness and Insolence of the Commonalty. TACITUS gave the Command of his Soldiers, who were three thousand in all, to a Person in whom he cou'd confide; and, to engage their Fidelity to him upon all occasions, he not only bound 'em by Oaths, and endeavour'd to gain their Affections by all manner of Liberality, but he permitted 'em to insult and plunder the Nobility and People of Lesbos, which confirm'd 'em in his Interest, by rendring 'em odious to his Subjects. Having thus politickly fortify'd himself, in a few days he fill'd the Senate, the City of Lesbos, and all the Country with Spys and Informers. These Villains were taught to impeach the chief Nobility of various Crimes, under pretence of which they were strip'd of their Estates and Employments, which were given to enrich their Accusers. Insomuch that many Members of the Senate, out of Avarice, Ambition, or to secure their own Lives by falsly accusing and persecuting the principal Subjects of the State, became the wicked Instruments of their Prince's Cruelty. Such of the Senate as cou'd not be suppress't by these Arts, were dispatch'd to distant and expensive Imployments, that they might not stand in the way of the Tyrant's Designs. After this, by degrees, TACITUS cashier'd the antient Officers of the Army, and gave their Commissions to such as he was sure wou'd be firm to him. As by these base Artifices he pull'd down the Men of Interest and Power, so he promoted to the Senatorian Dignity, and to other chief Offices in the Magistracy, a Crew of ob-

scure

scure Upstarts, cull'd from the Lees of the People, but intirely at his Devotion. Then under pretence of securing the State from Invasions, he falls to building Forts round the Frontiers, which he garison'd with Foreigners who were his Friends. Nothing was more hateful to him than to see a Militia of the People; yet knowing, that to wrest their Arms from 'em by force, wou'd be a dangerous Enterprize, he took a safer course to steal 'em out of their hands by a long Peace, by Sloth and Luxury, and by severely punishing such as fought Duels to do themselves Justice, and to vindicate their injur'd Honor. And to eradicate all remains of Virtue from the Minds of his Subjects, he built in his chief City magnificent and costly Theaters, where they were perpetually amus'd with Drolls, Hunting-matches, Comedys, Opera's, and other diverting Shows: by the too frequent use of which they were brought to neglect the antient Care of the Publick, and to lay aside all thoughts of Military Exercises: and knowing that to compleat his Design of enslaving a People, who were born free, and had liv'd long in liberty, it wou'd be necessary to inchant 'em with Plenty and Abundance, even till they were glutted with what they most lik'd, TACITUS took care to have his State well supply'd with a profuse variety of all manner of Pleasures.

THUS far his Affairs went on smoothly; but when he undertook the finishing Stroke of all, by attempting the murder of some principal Senators of whom he was jealous, he drew upon himself so universal a hatred, that being inform'd of a dangerous Plot carrying on against him, he was glad to take a private farewel of his Government, and make the best of his way to Parnassus; so that six days ago he return'd hither to lead a private Life as before.

THE first that went to visit him after his Abdication, was PLINY the Younger, who, as all the Virtuosi know, was the best Friend that ever TACITUS had. This Gentleman very gravely takes him to task, and with the frankness of a Roman reprehended him sharply, for that he who had taught others such excellent Rules for good Government, should play his own Game no better at Lesbos. TACITUS, as PLINY himself told us, answer'd him in these words: Alas! my dear Friend, Heav'n and Earth are not more distant, nor Snow more unlike Soot in its color, than the Practice of Government is remote from the Theory, and the Skill of writing political Maxims different from the Wisdom of acting by 'em. For that famous Sentence, which in the Person of GALBA I taught PISO, which is rever'd as the answer of an Oracle, and which the Ignorant think easy to be practis'd, prov'd quite otherwise to me when I made the Experiment, because too great is the Metamorphosis of a private Man into a Prince. And let me tell thee, PLINY, that private Men detest many things in Princes, as great Defects and notorious Vices, which are indeed Virtues and eminent Perfections. I tell thee this, because I was no sooner elected Prince of Lesbos, than I fully determin'd to make that Golden Sentence I nam'd before, my North Star to direct my Course; and therefore I diligently inform'd my self of all the Actions of my Predecessor, resolving to imitate him in those for which he was prais'd, and to avoid those for which he was blam'd. I knew he had highly disgusted the Senate, by grasping too much Authority, whereby he had so far got into his own hands the business of all the Magistrates, that they had scarce any thing left besides the Name. I perceiv'd he had render'd himself odious by slighting the Nobility, and affecting the sole management of all Affairs of State. I knew too, that he had given a general disgust by his reserv'd man-

† ner

ner of Life, which look'd as if he had been hatching arbitrary Designs, and studying how to rule with absolute Sway like an Hereditary Prince, not with limited Authority like an Elective one. Now the first of those sorts of Government appear'd to me, when I was a private Person, to be downright Tyranny, and therefore I resolv'd to avoid it: but the very moment I took possession of my Principality, I found my self so hurry'd away by the Torrent of Power from my first honest Resolutions, or to tell it thee in proper words, † *Vi Dominationis adeò convulsus & mutatus*, that I began to judg those Actions of my Predecessor, which I once thought base, imprudent, insolent and tyrannical, to be virtuous, and not the effects of Inconsiderateness or Caprice, but of sound political Resolutions, and necessary Reasons of State. Thus not being able to suppress the violent Ambition of Rule which had turn'd my brain, I cou'd not be satisfy'd with the bounded Authority which the State of Lesbos allows, but shou'd have thought my self more contemptible than a Porter, if I had not arrogated the whole Command and become absolute. Hence arose that uneasiness in the Senate and People, which as you see has precipitated me from my Government. And all these Ills, my PLINY, have not proceeded from my Ignorance, but from too much Knowledg: for in the elective Principality of Lesbos, which is a middle Constitution, ‖ *nec totam libertatem, nec totam servitutem pati possunt*; the People cannot endure to be wholly slaves, nor wholly free: so that whoever wou'd reign long there and happily, must resolve in the first place to let things alone as he finds 'em; nor is this sufficient, unless he's master of a quiet temper of Soul, without the least spark of Ambition, and knows how to practise in perfection this difficult Precept, "To live him-"self, and suffer others to live likewise. To conclude, absolute Politicians, like my self, who have naturally the Itch of Despotick Power, and are apt to measure all things by their State notions, make but very unfortunate work in the Government of elective Principalitys.

## ADVICE XXX.

APOLLO *observing the great Mischiefs that happen'd to Mankind by the absence of Fidelity, procures her return to Parnassus, by the assistance of the Muses, and the sublime Heroick Virtues.*

'TIS impossible to express how exceedingly APOLLO was griev'd at the unexpected flight of Fidelity from Parnassus, which (as we said in one of our former) happen'd some weeks ago. His Majesty cou'd not bear to think that the World shou'd be depriv'd of so illustrious a Princess. And his Affliction was increas'd, to hear of the continual Disorders that arose between the People in every Nation, and the sacred Power of Friendship, the most heavenly delight of Mankind. This charming Goddess, finding her self forsaken by the Virtue Fidelity, and fearing some affront from the base hands of Fraud, refus'd to dwell any longer in the Hearts of Men, who having broke loose from the Oath of Allegiance to their Sovereigns, and from the sacred Bonds of sincere Affection to their Friends, are become so extravagant as to think all sorts of Wickedness allowable.

† Tac. lib. 4. Ann. ‖ Tacit. lib. 1. Hist.

lowable. Thus they drove away Faithfulneſs out of Converſation by Treachery, and Peace by Sedition, and fill'd the whole World with Blood, Rapine, and all manner of cruel Confuſion. Beſides, APOLLO could never be at reſt for the eternal Remonſtrances of Princes, who publickly proteſted, that by reaſon of the Infidelity of their Subjects, they were forc'd to abdicate the Government. Theſe Conſiderations fix'd his Majeſty in the Reſolution of remedying ſo great a miſchief; to which end he call'd a General Diet, to meet on the twentieth of laſt month, ſummoning the chief Poets, and the Deputys of every Nation of the Virtuoſi to give their attendance. When they were aſſembled, great numbers of People declar'd openly, that Deſpair, and not diſloyal Principles, had forc'd 'em to baniſh from their hearts that Fidelity, which had prov'd their ruin; therefore they were reſolv'd never to own her more, eſpecially ſince ſhe had been ſo vilely abus'd by many Princes. For in times paſt the Loyalty of Subjects always prevail'd on their Sovereigns to make 'em a return in courteous Treatment; but now they plainly ſaw, that the Virtue of Submiſſion was reputed a mere abjectneſs of Soul, and the merit of a voluntary and uncorrupt Loyalty, a neceſſity of Service. By this means the publick Diſorders were grown to that height, that many People found themſelves oblig'd to let capricious Princes ſee, that the Authority of Command is ſoon loſt, when the Ingratitude of Sovereigns has conquer'd all human Patience, and forces People, who are naturally obedient, upon the deſperate Reſolution of having no Maſters, and of venturing the loſs of all in a free Government, rather than ſuffer themſelves to be trampl'd on and torn to pieces in a Monarchy. Tho the Heats were very great betwixt the Princes and their Subjects, yet the moſt ſerene Muſes, aſſiſted by the heroick Virtues, compos'd 'em, and ſo ſoften'd both Partys by their prudent Mediation, that the Diet broke up with this amicable Agreement: That the People ſhou'd ſolemnly promiſe to readmit Fidelity, and ſwear to make her abſolute Miſtriſs of their Hearts; and that Princes ſhou'd be oblig'd to throw off all the Principles of Avarice and Cruelty, and give up the full poſſeſſion of their Souls to the moſt ſerene Virtues, Liberality and Clemency; which is the only way to fix Loyalty and Obedience immovable in the Breaſts of Subjects. For by the authentick and ſubſcrib'd Teſtimony of PLINY, and other natural Hiſtorians, it appears, that Sheep, who willingly obey their Shepherds, have yet a horrid antipathy to Butchers; and Dogs, who are naturally very faithful and loving to their Maſters, can never be brought to fawn upon thoſe who give them more dry Blows than cruſts of Bread.

## ADVICE XXXI.

*During the Carnival in Parnaſſus, the Virtuoſi run Races, and divert themſelves with various Demonſtrations of Mirth.*

THE time of the Virtuoſi's Feſtivals and publick Rejoicings being come, APOLLO order'd MACROBIUS with ſound of Trumpet, in all the publick Schools, to publiſh his Saturnalia: he likewiſe commanded AULUS GELLIUS (whom the Reformers of modern Pedantry, in ſpite of Orthography, will call AGELLIUS) to proclaim his pleaſant Noctes Attici; ALEXANDER AB ALEXANDRO, his witty Genial Days; and laſt of all the Romans, Lords of the World, and Sovereigns of Learning, their

merry Bacchanalia; all of 'em days of Feaſting and Pleaſure, and conſecrated to the Genii of worthy Men. His Majeſty by a particular Edict requir'd, that they ſhould be joyfully celebrated by all Nations of the Virtuoſi in Parnaſſus, according to the various Cuſtoms of their ſeveral Countrys. No ſooner was this welcome News publiſh'd to the People, but the rich publick, as well as the moſt celebrated private Librarys were ſet open in Parnaſſus, where all People went in and out as they pleas'd, and, as long as the Carnival laſted, had the liberty of regaling themſelves, as at a Feaſt, with thoſe delicious Deſſerts which the Learned Authors have elegantly dreſs'd, and ſet out on the plentiful Tables of their Compoſitions.

'TWAS a jovial Scene, you will imagine, to ſee in all the Streets and Houſes of Parnaſſus the publick Invitations made by PLATO, ATHENÆUS, and the other Grandees of the Court; at all which the Virtuoſi inebriated themſelves with the rich Wine of Learning, and feaſted their Intellects with the Sciences till they were ready to burſt. Only the Barriſters ſeeing their Shops of Contention ſhut up, hung their heads like Aſſes, and pin'd away for hunger in the midſt of ſo much Joy, and ſuch plenty of good Cheer: for your mere Lawyers having, time out of mind, been declar'd by his Majeſty to be mere Aſſes, were prohibited the delicious Food of Theology, Philoſophy, Poetry, Aſtrology, and all the other ſavory Sciences, on which the more elevated Wits only feed. So that the poor Pettifoggers were forc'd to run ſmelling up and down like Dogs in a Kitchen, licking the Ladles and Porridg-pots, and ſnapping at what they cou'd get; while others were entertain'd with all the Daintys of polite Learning; and ever ſince that time, noble Souls have diſdain'd the ſordid ſtudy of Statutes and Reports, which being only fit to fatten the groſs lumpiſh Carcaſe of Wealth, kills all your fine Wits with the hectick Fever.

BUT among all the Entertainments none was ſo ſplendid as that of PLINY. The moſt illuſtrious of the Learned in every Science were there, and were treated with exquiſite Diſhes differently dreſt, according to their ſeveral Palats. It muſt be confeſs'd, that Impoſitions and Lies made the greateſt part of this noble Banquet; yet they were cook'd up ſo artificially, and ſerv'd in ſuch variety, by the copious invention of the Maſter of the Feaſt, that they were all eaten with a Guſto for choice Realitys, and highly commended by the good-humor'd Gueſts.

THE third day of the Feſtival two Load of Neapolitan Ballads, the Product of the fruitful PARTHENOPE, were brought into the Market; which coming from that virtuous Climate, were greedily caught up and devour'd by ſome half-ſtarv'd Wits. But they had better have faſted, for 'twas ſuch laſcivious ſtuff, that moſt of the Gentlemen that eat of it, were fluxd almoſt into their Graves; ſo that, to prevent further miſchief, the Cenſors of Poetry forbad the importing of any more ſuch Ribaldry.

THE ſame day the pleaſant TANSILLUS, in the habit of a Gardiner, preſented APOLLO with a nice Neapolitan Sallet, and at the ſame time ſaid ſo many fine things of it, in four Stanza's which he repeated, that his Majeſty's mouth almoſt water'd to taſt it: which he had no ſooner done, but turning to TANSILLUS, You might have ſpar'd your Stanza's, Friend, ſays he, for let me tell you, your nice Neapolitan Sallet, as you call it, is but a common Cabbage, and Cabbages methinks deſerve not ſuch poetical Commendations.

SOON after an agreable Peaſant of Ferrara, call'd PASTOR FIDO, preſented his Majeſty with a delicate perfum'd Tart. APOLLO, without ſtaying till dinner-time, fell to it in the middle of the Street, and with ſo much

greedineſs, that (with Reverence to his Majeſty be't ſpoken) he cou'd not forbear licking his Fingers ends like any Clown, to expreſs how he lik'd it. Yet to ſhew his good breeding, he made the Muſes eat part with him to ſave their longing, leſt they, who are always big with Verſe, ſhou'd have miſcarry'd, or elſe have brought forth a Poem mark'd with ſome ugly ſpots of Ignorance. Now while their Ladiſhips were feeding heartily with APOLLO upon this fortunate Shepherd's Tart, they perceiv'd that ſome Virtuoſi who were near 'em, lick'd their lips, and look'd very wiſhfully at it. His Majeſty generouſly gave 'em each a bit, and 'twas ſo applauded preſently that all of 'em proteſted nothing in the kind cou'd be more exquiſitely good; only one of 'em ſaid, that in his Judgment truly 'twas too ſweet, for it had cloy'd him. APOLLO was angry, and told him, Sweetneſs was a Friend to Nature, and thoſe who lov'd not ſweet things, had deprav'd Appetites. Now every one, continu'd he, but a very Malignant, muſt own that this admirable Tart is ſeaſon'd with more Thoughts than Words, and therefore you have expos'd your ſelf for one of thoſe four Vermin, who blinded with envy are always ſpitting their Gall at things which the moſt pregnant Wits are proud to imitate. But his Majeſty's Anger, and the Virtuoſi's Dread of the Conſequences, were both chang'd into a loud fit of Laughter, by a merry Action that happen'd. After the Tart was all eaten, an honeſt Fellow, SIGNIOR GIOVANNI DELLA CASA by name, ſnatches the Diſh on which it had been preſented, and licking it with equal greedineſs and ill-manners, told APOLLO and the Muſes, that he beg'd their pardon, but for his Life he cou'd not forbear, for in things ſo raviſhingly delightful a man is not Maſter of himſelf, ſo as always to remember GALATEO's preciſe Rules of breeding, and in Carnival time eſpecially one might play the Clown without offence, ſince no body was the worſe for't.

AFTER this his Majeſty went to the great Forum, and was much pleas'd to ſee every Corner of it full of Debates and Diſputations, and the Piazza throng'd with Orators, pronouncing eloquent Orations in praiſe of the Sciences, and ſharp Invectives againſt Ignorance. The humorous Italian Poets increas'd his Diverſion; for thoſe airy Sparks leaping upon the Bulks and Benches, like Tumblers upon a ſtage, ſung ſcores of Sonnets and Madrigals extempore, a proof that they are not at all like the Latin Poets, who, by reaſon of the difficult Feet by which their Verſes walk, are forc'd to go leiſurely.

AND now APOLLO diſmiſt the moſt ſerene Muſes, who for many hours went up and down the ſtreets ſporting with their favorite Poets, but were chiefly delighted to ſee what a vaſt quantity of Beans, both great and ſmall, MAURUS had hoarded up in his Shop: their Divinity-ſhips fell to eating them as long as they cou'd ſtuff; and 'twas obſerv'd as a very extraordinary thing, that they lik'd the Husks better than the Kernels. Then they took a turn to SIGNIOR DELLA CASA's Furnace, and went into the Room where VARCHI was nealing; from thence away to the Shop where GIOVANNI BATTISTA MARINI and his men made Spaniſh Boots. Juſt in that very nick of time COPPETTA was trying on a pair, which being too ſtrait for him, he drew with ſuch force that he tore the Boot, and one of the ſtraps only remain'd in his hand, at which all the Company laugh'd very heartily.

AS APOLLO was returning to his Palace Royal, ſome Courtiers apply'd to him for leave to make a Maſquerade. APOLLO told 'em they might ſpare themſelves the trouble of masking their Faces, ſince their Minds were ſo diſ-

guis'd, that he could assure 'em they might go whither they pleas'd, and not fear being known by the most discerning Persons in the world.

THE day following, according to custom, they ran for the Prizes: the Chariot-Race was particularly remarkable; At the Barrier were abundance of spruce Chariots, with new Wheels well greas'd, and drawn by very fleet Horses: CORNELIUS TACITUS was got among the rest in a miserable old one with only three Wheels, and drawn by poor Hackney-Scrubs, with Ribs strutting thro their Skins, and Shoulders gaul'd with the Harness. But then it was that the Roman gave a signal proof of his Ability; for as soon as they started, while the rest labour'd with all their Force, and deafen'd the Company with the noise they made in cheering and lashing their Steeds, TACITUS very quietly, and without being at all discompos'd, jog'd on his tatter'd Tumbril, guiding it with such admirable dexterity, that he was already at the Goal, before the foremost of his Rivals were got half way. From which surprizing Action the Virtuosi of this State have concluded, that Steddiness and good Judgment are infinitely preferable to Strength, and that men of skill and dexterity are capable of bringing to a good end, things that have never so untoward an Aspect.

THE Foot-race of the Courtiers, who ran naked, afforded not half so much diversion to the Virtuosi; on the contrary, it made 'em very uneasy to observe the inequality of their starting: for the poor and meaner sort started far from the Goal, but the rich and noble so near, that without running a step they cou'd reach it with their hands. Insomuch that 'twas a great chance if ever a poor Court Virtuoso cou'd come up to the Goal of Honors and Dignitys; and when he did, he might thank Dame Fortune more than his own Industry. And yet for all this 'twas observ'd, that many Persons of Estate and Quality lag'd behind, while the poor and mean Runners gain'd the Prizes. And tho some wou'd have it, that they ow'd their Victory to the Capriciousness of Princes, and the Favors of the Court, yet the more judicious freely confess'd that those, who by their Ingenuity and Address had insinuated into the good Graces of the Princes they serv'd, so as to obtain the highest Dignitys, deserv'd to be accounted very good Racers.

BUT there was a world of Mirth occasion'd by a scuffle that happen'd between two Persons of note at Court; who striving each to keep his Rival behind, ran foul upon one another, and grew so angry that they fell to Loggerheads about it, and let who would get the Prizes the while. The place was all miry, and after they had bespatter'd one anothers Reputation with base Accusations and filthy Calumnys, they became a ridiculous Spectacle to the By-standers, and, as a mark of utmost contempt, were hiss'd wherever they came. This accident, tho it seem'd only a Diversion to the Rabble, was thought by APOLLO so worthy of note, that he commanded PRAXITELES to carve it in Marble, that it might remain for ever an exemplary Instruction to wrangling Courtiers.

'TIS worth recording too, that while SERVIUS HONORATUS, who own'd the Barbary Horse that won the Prize, went crying thro Parnassus, as the custom is, Long live VIRGIL! this great Man, who thinks that a Disgrace which other Poets account an Honor, made his Servant DARES give SERVIUS a good cudgelling. APOLLO was troubled at this extravagant Action; but VIRGIL justify'd himself by saying, That he thought he had left such a fame behind

him, that his Name ought to be celebrated for his own worth, and not for any excellence in a Horſe.

THE Prizes were formerly given to the Victors by the Governor of Parnaſſus, or the City Pretor; but APOLLO this year reſolv'd to beſtow 'em with his own hands. To this purpoſe he gave notice to all the Potentates that reſide in Parnaſſus, that he requir'd their preſence at this important Ceremony, in the great Hall of his Palace. 'Twas a ſtrange novelty to theſe Princes, who were never call'd to aſſiſt but at the greateſt Solemnitys, that APOLLO ſhou'd ſummon them on ſo trivial an occaſion. Nevertheleſs his Majeſty's Commands being abſolute, they all appear'd; when APOLLO made this Speech to 'em: "I doubt not but your Highneſſes are much ſurpriz'd, that I prepare with ſuch ſolemnity to perform "that my ſelf, which in former years was always done by my Officers "without any Ceremony at all. But becauſe this is an Action on which not "only all your own happineſs, but the higheſt ſatisfaction of your People "depends; I thought it for your Intereſt that you ſhould be preſent at it. "Behold then, and learn from me, ye Rulers of the Earth! to baniſh from "your Hearts all private Paſſions. In diſtributing Rewards among your "Miniſters, have regard to their Merits, not to your own capricious Humor. If you give, as you ſee me now do, the Prizes of Dignitys to "thoſe, who by the Fatigues of an honorable Race have deſerv'd 'em, "you and all your Poſterity will reign happy for ever: But by the contrary "practice you will only reap diſhonor, haſten the ruin of your States, and "be in danger at leaſt of precipitating your ſelves into the low condition of "your meaneſt Subjects, by placing your Affection and Bounty on the baſe "and unworthy.

## ADVICE XXXII.

*The Janiſarys, ſeeing one of their Body ill rewarded for a conſiderable Service, mutiny againſt the Ottoman Empire, but are appeas'd by* APOLLO.

LAST week, to the great Terror of all the Potentates who reſide in this State, there was ſuch an Uproar in the Quarter of the Ottoman Empire, that ſhe beat an Alarm, and drew out her numerous Armys in an inſtant, as for ſome general and deciſive Battel. The Princes of Germany, Spain, and Italy, taking umbrage at this, thought it ſafeſt to be upon their Guard, and ſent out Scouts in all haſt to get Intelligence of theſe Diſturbances; who came back, and reported that the Janiſarys had rebel'd againſt the Ottoman Monarchy. APOLLO being ſoon inform'd of it by the Pretorian Cohorts of Satirical Poets, who keep guard day and night in the Delphick Forum, compos'd the Tumult, and inſtantly commanded the Ottoman Monarchy, and the Heads of the Mutineers to appear before him. The Monarchy came, attended by a numerous Body, as did the Janiſarys likewiſe, but were ſtop'd by the Lyrick Poets who ſtood Centry, and told, that in Tumults like that, Perſons were not ſuffer'd to approach Princes, but with a modeſt Attendance: whereupon the Ottoman Monarchy, with her chief Viſier only, and the Soldier that occaſion'd the Inſurrection, without any of his Fellows, were admitted into his preſence. APOLLO

APOLLO commanded the Janisary to tell him truly, what was the reason of this Tumult? He answer'd, that he and a certain Spahi had, with great hazard of their Lives, surpriz'd Testis in Persia, a place of vast importance: for which Action, of infinite advantage to the Ottoman Empire, the Spahi was presently made Captain-General of the Asian Cavalry, a very great Reward; but himself, who had deserv'd no less than his Comrade, had been treated with such Ingratitude, as to be made only Spahi of the Port: which base partiality was so resented by the whole Body of the Janisarys, that they had one and all resolv'd to revenge it.

APOLLO having heard this, turn'd to the Ottoman Monarchy, and told her, he wonder'd extremely that she, who pretended to be so just and liberal a Rewarder of the Bravery of her Soldiers, had acted so partially in regard to this Janisary. She answer'd, that she knew very well what she did, and had many important Reasons for not having given so great a Reward to the Janisary (tho she own'd he had deserv'd it) as to the Spahi; for all the World knew 'twas her Custom to take the Male Children from her Christian Subjects, and divide 'em into three Ranks: Of those who seem'd to have the best natural Parts she form'd a Seminary, from whence, when they were grown up, she took 'em out and prefer'd 'em to Offices about the Emperor's Person, and in his Houshold. Afterwards, when they came to years of Experience, they were trusted with the Government of Provinces, with the Care of Armys, and the absolute Command of that great Empire. That out of the second Class she chose her Cavalry or Gentlemen of the Port, call'd Spahi's; and of the third, who appear'd to have the worst Parts, and promis'd the least of 'em all, were compos'd her formidable Troops of Janisarys. Now if a Spahi happen'd by his Courage and extraordinary Merit to exceed expectation (as he did who surpriz'd Testis) he was admitted into the first Class: but if a Janisary happen'd to discover any eminent Worth, and to perform some very meritorious Action, her Emperors never promoted him to a higher Rank than that of a Spahi; for the Bashа's, the Spahi's, and the Janisarys, being strictly united to their several Classes by the most perfect Amity, there can be no danger in giving the Command of Armys and Provinces to those of the first and second Class, because they are but few in number, in comparison of the Janisarys: but to bestow any Office of great Trust and Importance upon one of these wou'd be of dangerous consequence, by reason of the formidable Party that such a Person wou'd have in that great Body of Troops, to which he had belong'd; especially considering, that the Bashа's and Spahi's, being generally haughty, live in perpetual strife and emulation, because of their pretensions to the same Preferments: while the Janisarys are more unanimous, and being an ignorant Rabble are apt to adore their Fellows, who, for any extraordinary Service, are prefer'd out of their own Class. Now to give the Commission of a General to a Person who has the Hearts and Hands of so numerous a Body at his Command, wou'd be to nourish a Serpent in one's bosom, with the hazard of being stung to death. In short, that her Emperors held it as an infallible Maxim of State, that an Army, on whose Power the lasting Welfare of a great Empire depends, ought to be commanded by a Foreigner, whom the Soldiers wou'd obey, rather out of respect to the Emperor, than for any Merit, Nobility, or Interest of his own.

APOLLO having heard how the Ottoman Monarchy justify'd her Conduct, highly admir'd her Prudence, and commanded the Janisary to rest satisfy'd. Then turning to some of the Virtuosi that attended, he told 'em, That they need not read the impious BODINUS, or the mischievous MACHIAVEL

CHIAVEL to learn Politicks, since such barbarous Princes as are e'en profes's'd Enemys to Learning, were found above all men to understand the Government of the World, and the Practice of the most refin'd Maxims of State.

## ADVICE XXXIII.

CAROLUS SIGONIUS *and* DIONIGI ATANAGI *are accus'd of Ingratitude; the first by* PETRUS VICTORIUS, *the last by* HANNIBAL CARO; *but are both acquitted by* APOLLO.

WHILE APOLLO with the other Judges of Parnassus was seated this morning on the Tribunal of Gratitude, the Prison-keepers brought into Court CAROLUS SIGONIUS, a learned Nobleman of Modena bound in Chains. His Accuser was PETRUS VICTORIUS of Florence, who depos'd, that SIGONIUS being in the hands of Bailiffs, who were dragging him to Jail for a Debt of a thousand Ducats, he had interpos'd to save him from that disgrace, and had generously paid down the mony for him, tho he strain'd a point beyond his Ability; that he had often since demanded it, and SIGONIUS had as often promis'd payment, but never kept his word, till at last, finding himself abus'd, he had been forc'd, tho much against his will, to lay him by the heels. That he was sorry SIGONIUS had so little regard to his own Honor, as to falsify his word so often about so just a Demand; but nothing troubled him more than to see a Friendship of so long a date, and strengthen'd by so great an obligation, turn'd into direct Enmity: therefore he earnestly pray'd the Court, that this unthankful Man might be severely punish'd, as the Laws of Gratitude direct.

APOLLO had so little regard to this Accusation, that he openly took SIGONIUS's part, and said, Those alone are to be condemn'd for breach of Faith, who do not perform what is in their power, but Mony-promises are not always so easily kept: therefore, tho the Intention of deceiving is indeed a great Crime, Inability is none. Then turning to VICTORIUS, he said, He ought to have consider'd, that the Kindness he did to SIGONIUS was one of those, for which a Man wholly forfeits the Obligation of Gratitude, if he rigorously exacts it: for Benefits that exceed the condition of the Receiver, are bestow'd by the Virtuosi, only to display their Generosity, and to render a Man infinitely oblig'd to 'em; and the honorable name of a liberal Benefactor, is a sufficient recompence for the greatest Favors confer'd on a Friend.

HIS Majesty having dispatch'd this Cause, proceeded to hear CARO's Complaint against ATANAGI, which was this: That MARIO MOLZA when he dy'd, appointed him Guardian of a young Daughter he left behind him; that when she was in the bloom of fifteen, he had bestow'd her with a Fortune of four thousand Crowns upon ATANAGI, and for the affection he bore him had overlook'd his Poverty, which render'd him a very unequal Match for her. Yet in return for so vast an obligation, the ungrateful Wretch made him only a beggarly Present of a dozen pair of Gloves, and the very day he was marry'd, had the impudence to forbid him his

his Houſe. At this part of the Story CARO drop'd ſome Tears of Tenderneſs, and then proceeded—That he doted on the young Lady as if ſhe had been his own Offspring, and to be thus depriv'd of her dear Converſation, was a torment he cou'd not bear. APOLLO told him, that ATANAGI had been to blame, for which he ſhou'd be fin'd a dozen pair of Gloves more, and with that CARO ſhou'd think himſelf ſufficiently gratify'd. But this Decree, inſtead of appeaſing his Reſentment, made him rave like a Madman, and ſaid aloud, that he had experienc'd to his ſorrow the Saying of TACITUS to be very true: * *Beneficia eo uſque læta ſunt, dum videntur exſolvi poſſe; ubi multum antevenere, pro gratia odium redditur:* Benefits are only pleaſant, when there's a poſſibility of Retribution; but when once they exceed that, Hate is return'd for Love. APOLLO, provok'd at his Boldneſs, reply'd with an angry Voice, that TACITUS's Saying was true, but miſapply'd by him and many others: for when immenſe Benefits are repaid with boundleſs Ingratitude, 'tis for the moſt part to be imputed to the impertinence of the Benefactor in exacting a return, rather than to the diſcourteſy of the Perſon oblig'd. He told him moreover, that he did not like ſuch extraordinary affection in a Guardian to his Ward, when ſhe's come to years of diſcretion. And I doubt, ſays he, you are one of thoſe hopeful Sparks, of whom I have known many, who, in return for having help'd their Friend to a rich Wife, expect to ly with the Bride. But methinks, having liv'd ſo long at the Court of Rome, you might have learn'd before now, that Women, like Principalitys, cannot be given to a Friend, with a reſerve of the Profits to ones ſelf, without the danger of Daggers drawing and Bloodſhed. Then turning to ATANAGI, Friend, ſays he, enjoy your Wife in peace, and if ever hereafter this Fellow taxes you with Ingratitude, tell him I have declar'd him an Impertinent.

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## ADVICE XXXIV.

*TERENCE the Comick Poet being taken into Cuſtody by an Order from the City Pretor, on pretence of his keeping a Miſs, is diſcharg'd by* APOLLO, *with great deriſion to the Pretor.*

TERENCE, with his Maid BACCHIS, and his Man DAVUS, lives in a little neat Houſe in Parnaſſus, in the Quarter of the Comick Poets. And tho BACCHIS in the flower of her Age was a very handſom Laſs, and a great Friend to TERENCE and the Brothers of the Comick Quill; yet being now grown old and ſomewhat deform'd, ſhe lives modeſtly enough with her Maſter, without giving any offence to the Neighbourhood. However, ten days ago, JASON DAL MAINO, the City Pretor, ſent to TERENCE, commanding him, under a certain Penalty, to turn BACCHIS out of doors, and clear himſelf from the ſcandal of keeping a Whore. TERENCE neither obey'd the Order, nor wou'd pay the Fine; ſo that the Pretor iſſu'd out his Warrant to take him up, which was done yeſterday, and poor TERENCE thrown into Priſon. APOLLO was ſo angry at it, as to ſay publickly 'twas mere ſpite; and that his Miniſters, out of malice rather than ignorance, had got the trick of being clear-ſighted

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* Lib. 4. Ann.

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in the appearance, but blind in the ſubſtance of things. He commanded that the Poet ſhou'd be immediately diſcharg'd, and the Pretor clap'd in his place; and not only publickly diſgrac'd him, by taking from him his Office, but to his infinite affliction beſtow'd it upon his greateſt Enemy PHILIPPUS DECIUS, who being yeſterday to wait upon his Majeſty in order to receive the Mace, APOLLO bid him learn from JASON's Puniſhment, that good Magiſtrates, who have more regard to approve themſelves to Heaven by their real Integrity, than to the impoſing upon Mankind by the colour of it, take care to drive the ALEXIS's firſt, and then the BACCHIS's from the dwellings of laſcivious Poets.

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## ADVICE XXXV.

APOLLO *gives publick Audience, and with admirable Wiſdom determines many Affairs of his Virtuoſi.*

PRINCES, who love the ſatisfaction of their People, are pleas'd frequently to hear their Grievances and redreſs 'em. APOLLO therefore, beſides his other Audiences, ſets apart one day in the week, to give a hearing in the great Hall of his Palace to Perſons of all conditions, in preſence of the Senators, Judges and Counſellors belonging to this State. At that time the Doors are thrown open; and becauſe ſeveral Reſolutions are taken there, which the curious who live far off may be glad to hear, the Writer of theſe Advices, who, that he might be able to oblige his Correſpondents, was preſent at the laſt Audience, will preſent you with a faithful Narrative of all that paſs'd.

THE firſt that preſented themſelves before APOLLO were two honorable Embaſſadors, who told his Majeſty, they were ſent from Mankind, who were quite weary'd out with the vile neceſſity of daily eating to ſupport Nature. They infinitely lamented their hard Fate, that the Soul of Man, indow'd with ſo many Excellencys, capable of knowing all things, and fir'd with a generous and inſatiable Curioſity from its very infancy, ſhou'd afterwards be wholly taken up with the inglorious Occupations of providing for the Body like brute Beaſts: they therefore humbly ask'd his Majeſty's Advice, whether Mankind wou'd not do well to petition Heaven, to grant 'em the Privilege of living a long time without Food, like Dormice, Bears, and ſome other Animals; that ſo the Operations of the Intellect, not being diſturb'd by the Cruditys of Indigeſtion, might better purſue the Study of thoſe Sciences, which were the proper Imployments of men.

ALL who heard this Requeſt thought it ſo honorable and full of virtuous Zeal, that they lifted up their Eyes in aſtoniſhment: yet APOLLO, in great deriſion, told the Embaſſadors that 'twas a very impertinent one, and ſuch an impracticable Chimera, as uſually ſprings from the Brains of thoſe vain Projectors, who have got the itch of reforming and new-modelling the Univerſe. Then he ask'd 'em whether they thought the Earth ow'd any Duty to her Maker: they anſwer'd 'twas her duty to produce Herbs, Fruit, and Plants. What's the reaſon then, ſays APOLLO, that for ſix thouſand years and more, in which ſhe has ſo exactly obey'd the Will of her Creator, there are no Woods ſeen but on Mountains and in deſart Places? The Embaſſadors reply'd, becauſe Men, for the ſupport of their Lives, by Husbandry,

dry, had cut 'em down and grub'd 'em up. APOLLO ask'd 'em again, to what a condition the Earth wou'd have grown, if Husbandmen had not clear'd it of those Incumbrances? Undoubtedly, they said, 'twould have been one vast impenetrable Wilderness. Then APOLLO further demanded, whether they believ'd men wou'd more willingly have taken the pains to cut down Woods, only to make a better communication betwixt one Nation and another, or for the enjoyment of those Fruits it produces by the Labor of Man? They answer'd, that the great abundance of the Harvest render'd the noble Art of Agriculture rather a Diversion than a laborious Task.

BY this time the Embassadors had answer'd themselves, and were fully convinc'd, that if Men neither eat nor drink, the Earth wou'd be so overrun with Forests, that 'twould be rather a Retreat for savage Beasts than a Habitation for rational Creatures; and therefore full of shame and confusion they left the Court.

MENENIUS AGRIPPA next advanc'd to APOLLO, and told him, that having by a Fable, as Historians testify, so luckily reconcil'd matters between the Roman Senate and the Plebeians at their Secession to the Aventine Hill, he hop'd now he shou'd deserve a more honorable place in Parnassus for another admirable Fable he had invented, by which he was confident he cou'd appease the mad discord between the Inhabitants of the Low-Countrys and the Spaniards. APOLLO slighted the Proposal, and told honest MENENIUS, that time had quite chang'd the Humors of men, and that they had drank so deep of the Poison of inveterate Hatred, that not only facetious Fables wou'd be lost upon 'em, but even the sad Tragedys which the Spaniards for above fifty years had been acting on that Stage, had not been able to appease those Tumults. For the People continu'd obstinate in the Resolution they first took up with their Arms, that they wou'd gloriously purchase their Liberty by their Blood, or sacrifice their Lives in the Quarrel.

MENENIUS withdrew somewhat dissatisfy'd, when immediately appear'd in the Audience a very frightful Spectacle. PAOLO VITELLI, that famous General of the Republick of Florence, came into Court with his Head under his Arm, and bitterly complain'd of that Commonwealth, who, tho she cou'd not extort from him or his Friends, who were rack'd on his account, any Confession prejudicial to his Honor, on groundless Suspicions only, and without hearing him, she had basely caus'd him to be beheaded the very morning after he was taken into custody; and that his Execution was thus hurry'd on, not because the importance of the Fact wou'd admit of no delay, but to hinder the Intercession of some great Princes, who wou'd have mov'd in his behalf.

APOLLO express'd the utmost abhorrence of this Judgment; and because he lov'd and admir'd the Worth of this Soldier, he ask'd the Judge's Opinion upon the Case. The Process against VITELLI was related to 'em at large; which when they had heard, they pronounc'd him innocent, and APOLLO by a publick Decree restor'd him to his former Reputation. PAOLO return'd thanks to his Majesty, and with great humility besought him to deter other Republicks from the like rash Judgments, by fixing some rigorous Mark of his Displeasure on the Florentines. But APOLLO advis'd him to be content, because his Son ALEXANDER, taking the opportunity that offer'd after Duke ALEXANDER's Death, had sufficiently reveng'd him, in having infinitely exceeded the Crimes of which his Father was accus'd.

NO sooner had APOLLO given satisfaction to VITELLI, but CARMAGNUOLA, a renowned Captain of the Republick of Venice, with his Head cut off in like manner, offer'd his Complaint against the Venetian Senate, for having caus'd him to be executed against all Humanity and Justice, upon very frivolous Suspicions; and at the same time he deliver'd a Copy of his Trial into the hands of APOLLO. His Majesty wou'd not so much as look upon't, but commanded him to rest satisfy'd, for he wou'd not allow of any Appeal from Sentences given by an Aristocratical Senate, such as that of Venice, which, he verily believ'd, administer'd impartial Justice to all Mankind.

WHEN CARMAGNUOLA was gone, there comes into the Hall, to the great surprize of the Spectators, an African, leading in a little Chain a majestick Lion, so tame and gentle, that he fawn'd on his Master like a Spaniel. This African, addressing himself to APOLLO, made him a Present of the Beast, in the name of HANNIBAL the Carthaginian. His Majesty was pleas'd with it, and ask'd the African, by what means he had brought a Creature of so fierce a nature, to be thus tame and gentle? He answer'd, by constant feeding him with his own hand, and breeding him up from a little Whelp. Upon this Reply APOLLO turns to the Princes, who honor'd that solemn Audience in great numbers: Behold, says he, and learn from this admirable example the Power of Civility and good Usage, which can soften even the most savage Beasts; treat your Subjects in like manner, and do not make their Lives a burden to 'em, by imposing heavy Taxes upon the necessarys of human Support: so shall you gain the Hearts not only of your own People, but of Foreigners too, and be honor'd by the most barbarous Nations of the Universe.

AS soon as he had deliver'd these words, in came two Foot-Soldiers, and having presented their Credentials, complain'd to his Majesty in the name of themselves and their poor Fraternity, that tho they forsook their Country, their Wives and Familys, and all that was dear to 'em, to serve their Princes in foreign Lands, they were us'd like Dogs, and often shot to death or hang'd for a trifle, thro the inhumanity of the martial Laws, and the Cruelty of their Officers; that the modern Captains were grown to such a monstrous pitch of Barbarity, as to punish the slightest omission with Death, and wholly to lay aside those antient mild Punishments of sleeping out of their Tents, or having their allowance in coarse Bread and Water. In short, that he was reputed the best Judg in the Camp, who exercis'd the most immoderate Cruelty; and that Equity, Wariness and Circumspection, Virtues which ought to shine in the Judges of Mankind, were look'd on now as meanness of Soul and Stupidity. Therefore the distress'd Society of Gentlemen-Soldiers, groaning under the affliction of so mighty Ills, most humbly besought his Majesty to issue out his Command, that the rigor of such inhuman martial Laws should be abated.

THERE was not a Soul present, tho ever so hard-hearted, but was deeply affected at this moving Remonstrance. APOLLO alone betray'd not the least mark of Compassion, but with a stern look ask'd the Petitioners, Who forc'd you to that course of Life, who compel'd you to leave your Homes, and change the mild Laws under which you were born, for the rigorous ones that are practis'd in a Camp? He that is a Wretch by his own choice, deserves not to be pity'd.

WHO shou'd enter next, but (to the infinite satisfaction of the Virtuosi) all the famous Printers of the World in a Body. There was SEBASTIAN GRIFO, and GULIELMO ROVILLO, of Lyons; CHRISTOPHER PLANTIN of Antwerp; the GIUNTI of Florence; GIOLITO,

LITO, VALGRISI, and several others of Venice. The learned ALDUS MANUTIUS, not disdaining to make one among the rest, represented to APOLLO, in the name of the whole Brotherhood, that of all modern Arts invented by the wit of Man, he humbly conceiv'd Printing, both for its usefulness and curiosity, deserv'd the highest praise; for had it been known in former Ages, the modern Literati might have spar'd their Tears and Lamentations for the burning of so many famous Librarys of Antiquity: That the Press had now not only secur'd to Eternity the past and present Labors of the Virtuosi, but had greatly facilitated the way to Learning: And finally, since his Majesty's Dominions had not yet receiv'd the advantage of so excellent an Art, the Society humbly offer'd with his Royal approbation to introduce it into Parnassus at their own expence.

APOLLO absolutely rejected this Proposal, and said, that the Invention of Printing deserv'd not such extravagant Encomiums, since it had infinitely eclips'd the Glory of the Liberal Arts; that it had render'd Librarys more numerous than good, and made 'em undervalu'd by men of sense; that in the days when Books were laboriously copy'd with the Pen, if they were of no value, they and their Shame were bury'd together in the senseless Author's Desk; whereas, to the scandal of Learning, the World is now plagu'd with eternal Volumes of Ignorance and Folly. Besides, the Copys of HOMER, VIRGIL, CICERO, and such immortal Productions of Wit, which ought rather to be kept with a sort of Religion, and not expos'd to the People but on Festival days, were now so multiply'd by printing, that they ly and rot in every paltry Bookseller's Shop; therefore the Society might go hang themselves if they pleas'd, for he wou'd never admit such a pestilent Craft into Parnassus.

IMMEDIATELY after this, SENECA the Moralist came before his Majesty. He had procur'd a Summons for his mortal Enemy PUBLIUS SUILIUS to appear at this Audience; where he complain'd in a dreadful fury, of some insupportable slanderous Words which SUILIUS had utter'd against him, and demanded Satisfaction against that foul-mouth'd abusive Fellow. APOLLO commanded SUILIUS to repeat the words at which SENECA was so much affronted. SUILIUS freely confess'd, that a just Indignation, and the love of Truth, not any private Pique had provok'd him to reprove the Philosopher with this Query: * *Qua sapientia, quibus Philosophorum præceptis, intra quadriennium Regis amicitia, ter millies sestertium paravisset? Romæ testamenta, & orbos velut indagine ejus capi, Italiam & Provincias immenso fœnore hauriri.*

SENECA, who perceiv'd that APOLLO was very much scandaliz'd at his having in so short a time accumulated no less than seven Millions and a half, told his Majesty, that his great Riches were not to be imputed to his own Avarice, but to NERO's liberality. APOLLO not satisfy'd with this Excuse, told him, That such a flood of Wealth ill became a Philosopher, and cou'd never have swell'd to such a height in a moment, had it not been fed by the foul Waters of industrious Knavery. To which SENECA answer'd, That to form a true Judgment of him, the World ought not to have regard to SUILIUS, who got his bread by the infamous practice of lying, but to his own Writings which had obtain'd such universal admiration. SUILIUS hearing himself thus affronted, answer'd very boldly: That there was no knowing of men by their Writings, but by the Life they lead; for Actions, not Words, are the Touchstone to discover

* Tacit. lib. 13. Ann.

cover mens Tempers. SENECA would have reply'd, but APOLLO tir'd with this hateful Dispute, commanded him to be silent: for to have amass'd so vast an Estate so suddenly, tended but little to any man's Reputation; and the Sweets of such an Acquisition must of necessity have been accompany'd with the bitter Complaints of the Publick. Then sighing from the bottom of his heart, Wou'd to Heaven, SENECA, said he, thou hadst never been born, or hadst not left behind thee such a pernicious Example, which has been so often imitated!

SENECA withdrew, not very well pleas'd with this Judgment against him; and immediately two illustrious Ladys of Quality made their Reverence to APOLLO: They were the Roman LUCRETIA, and CATHERINE SFORZA. The first addres's'd her self thus: That by the Testimony of all Historians who had treated of the Affairs of Rome, the Rape committed on her by TARQUIN, was the chief Spring of that great Revolution, which turn'd the Roman Monarchy into the greatest Republick in the World. Upon this Consideration she thought his Majesty had not allotted her so honorable a Station in Parnassus as she deserv'd, and as all the Virtuosi own'd to be her due; and she cou'd not but resent it to see the Grecian HELEN plac'd above her, tho the Revolutions she had occasion'd were nothing so considerable: she therefore pray'd his Majesty to do her Justice.

APOLLO answer'd, That such only as had a superficial Knowledg in the Affairs of the World, ascribe the Roman Liberty, and the expulsion of the TARQUINS, to the Rape she had suffer'd; but those who penetrated deeper were satisfy'd, that the TARQUINS then lost the Sovereignty, when they first render'd themselves odious to the People, on whose good will their Greatness was founded: for the Romans, ev'n at that time, by reason of the many Privileges they enjoy'd, might be said to live in half Liberty, and 'twas a difficult task to convert such a limited Monarchy into an absolute one, without incurring the hatred of the Senate and Nobility, who are naturally desirous of Liberty, and jealous of their Countrys Rights: therefore the TARQUINS ought to have endeavour'd above all things to preserve that Affection of the Romans which was their only Security, and which well improv'd might have made 'em absolute. But when once they had foolishly lost it, the Nobles were prepar'd to join with the Plebeians upon the slightest occasion, and to take up Arms against 'em, as they did upon the Accident of her Rape. APOLLO farther told LUCRETIA, that if he shou'd advance her to the place she desir'd, she wou'd only serve to teach this trivial Moral, that Princes ought to avoid polluting by their Lust the chief Familys of their States: but in the station he had assign'd her, the story clearly held forth a more important Precept, viz That when a Prince wants the skill to keep the Nobility and Commonalty in a separate Interest, and secure one Party to himself, but instead of that makes both his Enemys, 'tis as easy to drive him from his Dominions, as to remove the largest Oak when the Trunk is divided from the Roots.

LUCRETIA being dismist, CATHERINE SFORZA Princess of Imola and Forli, told his Majesty that her Husband was treacherously murder'd by some of his own Subjects, and she with her Children remain'd in the hands of the Conspirators; but her chief Citadel holding out for her, that she might prevent the ruin of the whole State, and free her self from the Power of these Traytors, she had promis'd to deliver the place to 'em, provided they wou'd permit her to go into it, and dispose the Garison to surrender; and for performance of her word she left her Children as Hostages. But

as soon as she got into the Citadel, she threaten'd 'em from the Walls, that she wou'd take vengeance on their Villany as they had deserv'd. The Conspirators seeing themselves thus deluded, protested that if she did not immediately perform her Agreement, they wou'd cut her Children in pieces before her eyes. But she not in the least terrify'd, with a superior Bravery plucking up her Coats, bid 'em do their worst with her Children, for she had the Mould still left to cast more. She desir'd therefore, that since her heroick Constancy had been celebrated by all Historians, his Majesty wou'd please to assign her such a place in Parnassus as he thought she deserv'd.

THE Judges were divided in their Opinions upon this Request; for some look'd on the Action which this Lady had been boasting of, to be scandalously impudent; but APOLLO was of a different Opinion: 'Twas the duty indeed of private Ladys to contain themselves strictly within the bounds of Modesty; but Princesses, he said, who are of noble Blood, are oblig'd upon important occasions to put on a sublime manliness and courage.

CINO of Pistoia was of APOLLO's mind, and had a flight upon the occasion which ought to be related; he said, That the place well deserv'd to be seen by all men, from whence came out that illustrious Champion JOHN DE MEDICIS, Father to the great COSMO, who has immortaliz'd his Name by having been the happy Founder of the Dukedom of Tuscany, from which Italy now receives such ornament and splendor.

CATHERINE SFORZA having obtain'd her Request, a Court-Notary gave his Majesty to understand, that JOHN PICO Count of Mirandola, the Phenix of all the Sciences, and sole Ornament of all Virtue, being dead some days before, had left a Legacy of sixty thousand Crowns to be bestow'd in pious uses at his Majesty's direction. APOLLO gave order immediately for laying out the Mony upon an Hospital for the incurable, where such Persons should be charitably taken care of, as labour'd under the Disease of Ambition; from which Malady, the Wretches who are seiz'd with it can never get free.

THEN LICINIUS MÆCENAS, the delight of this State, whose House is the Retreat of the Ingenious, and the Asylum of the Learned, represented to his Majesty, that by his having distributed his whole Patrimony among the Virtuosi, he had acquir'd the noble Prerogative, that all the generous Patrons of Learning shou'd from him be call'd, MÆCENAS's: yet it vex'd him to think that his Name shou'd be abus'd by a poor starving Tribe of pretenders to Learning, who for the most inconsiderable Reward presently flatter their Patron with the Title of MÆCENAS. APOLLO seem'd much concern'd at this Complaint; and that so glorious a Denomination might for ever keep up its Reputation, he decreed, that upon pain of Infamy no Person for the future shou'd presume to give it to any Prince whatever, who had not settl'd on him a good Pension for Life.

TAMERLAN the Great next appear'd before APOLLO, in such Pomp and Majesty as charm'd the whole Audience. The oddness of his Face, and his strange Habit, entertain'd the Literati at once with curiosity and wondrous pleasure. This Person, who was indeed extraordinary, and who assum'd the glorious Title of Emperor of the East, having, according to the custom of his Country, saluted APOLLO by a small inclination of the Head, express'd his discontent, that tho to obtain an honorable Place in Parnassus he had rais'd himself by his Virtue from the poor condition of a Shepherd to such Greatness, as to be the establisher of a vast Monarchy, and the sole Prince of the Universe, who had defeated in open Field the numerous Forces of the Ottomans, and taken prisoner the Prince of so formidable

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an Empire, yet he found himſelf poſted only in the Claſs of famous Generals; whereas he ought to have been rank'd among the Founders of great Kingdoms, as were ROMULUS, CÆSAR, PHARAMOND, OTTOMAN, and many others.

APOLLO told him, that there was a vaſt difference between the overrunning of Kingdoms with numerous Armys, and the erecting of an Empire, and he thought he had but little reaſon to claim equality with the Founders of Monarchys: for none were admitted into that Rank but thoſe, who to their Valor in conquering had join'd Prudence in maintaining their Conqueſts; for the firſt is the work of many Hands, but the laſt of one wiſe Head. And that in Parnaſſus the glorious Title of Founder was granted only to thoſe who had eſtabliſh'd ſuch good Orders in the States they had conquer'd, as to have happily tranſmitted 'em to late Poſterity. Now he had fallen ſo ſhort of this, that even his own Children could not enjoy what he had acquir'd with ſo great effuſion of Blood.

APOLLO told him further, that according to the great TACITUS, no wiſe Prince or General ought * *nova moliri niſi prioribus firmatis*, to attempt new things before the former were ſettled: but he, by graſping at more than he cou'd hold, had imitated thoſe Gluttons, who, eating more than they are able to digeſt, are ſhamefully forc'd to diſgorge what they had ſwallow'd. And that he might not think himſelf hardly dealt with, his Majeſty let him know, that ALEXANDER the Great at his firſt entrance into Parnaſſus had ſtickled very hard for the ſame Honor, yet was refus'd it, by reaſon of his indiſcreet method of making War in Aſia, which he rather over-ran like a Captain of Robbers, than regularly conquer'd like a great Prince at the Head of an Army.

TAMERLAN in great affliction left the Audience, when ALEXANDER VELUTELLI advanc'd, and preſented his Majeſty with his Commentary on PETRARCH. APOLLO, before he took the Book, ask'd VELUTELLI, what Method and Stile he had obſerv'd in commenting upon the Verſes of that excellent Poet? VELUTELLI anſwer'd, that he had firſt made it his buſineſs to ſhew what Subjects were proper for Sonnets; and next he gave the true ſignification of the words, and explain'd the Poet's meaning. APOLLO told him, then he might keep his Commentarys for Children and Fools; for the Commentators that pleas'd him were thoſe who diſcover'd the Artfulneſs of the Poet in the Texture of his Poem, in what conſiſted the Excellency of the Verſe, and which were the Colourings, the Imagery, the Figures, and other Beautys; and that the Italian Poems were plain enough of themſelves, and had no need of thoſe dull Expoſitors, whoſe ignoble buſineſs was only to interpret words.

WITH this ſmall ſatisfaction VELUTELLI withdrew, and in his room came up a certain Perſon and told his Majeſty, That having been Lord of the famous Province of Pamphylia, he had willingly reſign'd his Government out of the virtuous Inclination he had to a retir'd Life; therefore he deſir'd a Place in Parnaſſus among thoſe Virtuoſi, who have approv'd themſelves Maſters of that noble Virtue Moderation. To which APOLLO reply'd, that Princes indeed ſometimes abdicate their Kingdoms out of love to the happineſs of a virtuous private Life; ſometimes in favor of their Children, who are arriv'd to an Age capable of governing; ſometimes to avoid the Tumults of the People, who hate 'em; or in terror of ſome powerful foreign Invaſion; and not ſeldom out of Weakneſs and Ignorance which

* Lib. 12. Ann.

render

render 'em incapable of governing: therefore he would appoint Persons to examine maturely this weighty Affair, and if they found that his renouncing a Kingdom, an Action so contrary to human Inclination, proceeded purely from a Mind dispos'd to Virtue, he wou'd freely assign him a sublime Station in Parnassus, among those Demi-Gods who have done the same, and the rather, because the execrable Ambition of Sway was now so exorbitantly increas'd among Mankind, that for the purchase of a Scepter they not only perpetrated without shame the greatest Villanys, but had the Applause of the World too if they succeeded. Again, if it should appear that he had quitted the Government for the sake of his Children, or to have the pleasure of seeing it in his Life-time devolv'd on his own Blood, then he wou'd grant him an honourable place among those prudent Princes, who by a like Practice have avoided ill Accidents from those who are impatient for the Succession. But if it should be found, that he had only eas'd his Shoulders of a Weight at a time when great Souls shou'd the more have exerted their strength to support it; or that he had resign'd out of mere weakness, stupidity, and incapacity for the Administration, then he might e'en go back as he came; for Parnassus was no place for him, since it was not at all like those wretched Times of NERO, * *quibus inertia pro sapientia fuit*, in which Slothfulness pass'd for Wisdom.

IMMEDIATELY after him the Duke of Rhodes, a man of ill Reputation in this State upon the account of his brutal Vices, presented himself to APOLLO, complaining grievously of the Licentiousness of his Subjects. He said Drunkenness and all manner of Debauchery reign'd among 'em above measure, together with such implacable Hatred and Barbarity, that they made the Streets run with one another's Blood; that they were profuse in Gaming, (that Seminary of Vice and Quarrels) and squander'd away the Mony with which they ought to support their Familys; that Punishments, which in other places were wont to deter Men from Crimes, prov'd of no force in his State: therefore he besought his Majesty to prescribe him some effectual Remedy against so dangerous a Disease. APOLLO answer'd the Duke, That since it could not be otherwise but that Subjects will copy after their Sovereigns, the only Expedient he cou'd furnish him, was to amend his own leud Life, and when he himself had abandon'd Idleness, Lust, Gaming, and that habit of Blood and Cruelty to which he was so much addicted, he might hope to obtain his Desires: for the true method of Cure is to begin at the Head of the Infection; and as long as the World lasts, that Prince who is a Devil himself will have Devils for his Subjects.

NEXT came a young Stoick of a very modest Countenance, and complain'd grievously to APOLLO, that being a Probationer of that Sect, among whom he intended to have spent his days, he had been expel'd without the least cause. APOLLO ask'd EPICTETUS, who stood by, the meaning of this Severity. He reply'd, That the reason was, because in six whole Months, which was the time this Youth had spent among 'em, they had never been able to discover in him the least Imperfection, tho several Philosophers had made it their business strictly to observe him. APOLLO shew'd a great abhorrence of this young Man, who seem'd to all the Audience a Person of wonderful Temperance and Sobriety, and freely told 'em, That he must of necessity have Diabolical Vices in Ambuscade, who wanted the Virtue or Discretion of betraying some human Frailtys.

* Tacit. in Vit. Agric.

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THE young Stoick being thus dismiss'd, GIACOMO BUONFADIO came into the Hall in a great Rage, and acquainted his Majesty, that the Genoeses having sent for him to write their History, had cruelly persecuted him, and wrongfully accus'd him of Crimes, on pretence of which they took from him both Reputation and Life; and the true reason was because they found him boldly resolv'd to use that liberty which becomes a good Historian, and, without respect of Persons, to be impartial in his Narration.

APOLLO, contrary to the opinion of all present, was so far from expressing any Compassion for this Virtuoso's misfortune, that in a way of Resentment he told him, that allowing the Charge against him to be frivolous and false, yet he deserv'd such usage for his Indiscretion. For, to profess a Resolution of writing Truths which are prejudicial to the Honor of great Men, while they or their Children are living, is rather Imprudence and Temerity, than the Virtue of a Mind uncorrupt and impartial: That none but a Fool cou'd hope to preserve his Life from the Anger of a great Man, whose Reputation he had but slightly wounded. Therefore Men of Sense when they write History take care to time things better, and take example by Gardiners, who forbear gathering their Fruit before 'tis ripe and fit for the Market. That TACITUS, the Prince of all prudent Historians, when he came to touch upon those great Senators, * *qui Tiberio regnante pœnam vel infamiam subiere*, who suffer'd any Punishment or Disgrace in the Reign of TIBERIUS, if any of their Posterity were living, very wisely took off his Pen from the Paper, chusing rather to infringe the Laws of History, than reflect upon those Familys who were known to value nothing so much as their Honor; for that excellent Man believ'd it too dangerous for an Historian, † *nimis ex propinquo diversa arguere*, to censure Actions of too modern a date.

WHEN BUONFADIO, vex'd at so publick a Reprimand, had left the place, ZENO, that great Founder of the Stoical Sect, came up, and saluting APOLLO with inexpressible Gravity, told him, That having undertaken a very remote Embassy, about Affairs of great importance to the Prince of Gnidus, before he set out he was come to pay his Visit of Leave, and kiss his Majesty's Hands. APOLLO, spying that Prince himself in the Audience, call'd to him, and ask'd him with a stern countenance, Whether he cou'd find no other in Parnassus for this Imployment than a Stoick, and whether Avarice or a worse design mov'd him to this Choice? After this he severely blam'd that Sect, who having openly renounc'd all Ambition and worldly Pomp, wind themselves nevertheless into Employments of State, in which the greatest Impietys being often committed, the unskilful shou'd not only be kept from having any hand in 'em, but even from the very knowledg of 'em too. His Majesty then turn'd towards ZENO, and with like Indignation told him, that having devoted himself to one Profession, he had acted very scandalously in undertaking another. That the Founder of so illustrious a Society ought to shew the utmost abhorrence for the luxurious Courts of Princes, and by absolutely refusing to intermeddle in their Affairs, convince Mankind that TACITUS spoke not Truth, when he call'd the Stoicks an arrogant Sect, *& que turbidos, & negotiorum appetentes faciat*, and that makes Men turbulent, and ambitious of Employments.

WITH this Disgrace ZENO was dismiss'd, when several Princes presented themselves in a Body before APOLLO, and told him, that they were

* Lib. 4. Ann. † Ibid.

extremely

extremely desirous to learn the Sciences, and had a profound Veneration for the Liberal Arts; but that the Mountain of Learning was so steep, craggy and difficult of Ascent, that many kill'd themselves before they cou'd reach the top, or got nothing for their Pains but crack'd Brains, bad Eyes, Ptisicks, Consumptions, and eternal Fits of the Spleen: therefore they humbly besought his Majesty, to give orders that the Passes of this Mountain might be made more practicable, that Princes who were not accustom'd to such fatigues, might be encourag'd to attempt the Ascent.

APOLLO answer'd, that the only way to facilitate this Journy was to be fervently in love with Learning, and to take delight in Study, and in attentive reading the Labors of the Learned. But Princes, who wallow in Wealth, and indulge themselves in all the exquisite Delights they can wish for, are apt to fancy that the Sciences may be learn'd in the midst of their Pastimes and Pleasures, and are very loth to be at any pains about 'em. That those who sincerely desire to ascend the Mountain, ought to shake off Sloth, and take courage by the Example of FRANCESCO MARIA DELLA ROVERE, who, to the glory of the Liberal Arts, and the Honor of all the Princes of Italy, was the most universally and deeply learned Person this Age has produc'd. In fine, that, like him, they ought to esteem Learning not difficult Labor, but a delightful Recreation; and thus by carrying this thought with 'em, they wou'd gain the top of the Hill with as much ease, as if they loll'd and were drawn up in their Coaches and six.

THEIR Highnesses seem'd to retire very well satisfy'd with this Answer, and in the next place enters LUCA GAURICO, and tells APOLLO, that having propheſy'd to JOHN BENTIVOGLIO, the Tyrant of Bologna, that he shou'd that year be driven from his Country and Dominions, which punctually came to pass, that inhuman Prince made his Officers seize him upon it, and give him the Strapada five several times, by which his Bones were almost broken, and his Reputation quite maim'd; therefore he earnestly beg'd his Majesty to express such a resentment of this signal Barbarity, as his great Wisdom should think fit.

APOLLO, far from shewing the least sign of Compassion, laugh'd heartily at GAURICO, and ask'd him, by what Art he had divin'd that this Calamity shou'd befal BENTIVOGLIO? GAURICO answer'd, by the excellent Science of judicial Astrology, to which he had much apply'd himself. APOLLO ask'd him again, how that Astrology which had discover'd to him the misfortunes of another, had not forewarn'd him of his own? Because, says GAURICO, my Father neglected to inform me of the minute of my Nativity. APOLLO smil'd, and in contempt of GAURICO's ridiculous Studys told him, he was an egregious Fool, and deserv'd what had befall'n him; for wise Men carefully avoid being the Messengers of ill News, even to People of the lowest rank, much more to Princes, whose ears are so delicate, as to be wounded with every thing but pleasant sounds: therefore 'twas more politick at least, to flatter 'em with predictions of a long and prosperous Reign, and all the Happiness they can desire. But when a foolish Sot of a Star-gazer has the impudence out of his lying Figures to prognosticate death or any other great misfortune to Princes, who of all men are most jealous of their Lives and Prosperity, it looks as if the propheſying Rascal wish'd 'em the Miserys he foretold.

GAURICO march'd off in the dumps; and in his place appear'd the Count of St. PAUL, a French Nobleman, full of bitter Complaints against LEWIS XI. of France, who perfidiously took off his Head, after having

granted him a Pardon, and ratify'd it with solemn Oaths. APOLLO with great Civility told the Count, that he had not so much reason to blame the King as his own Imprudence; for when Subjects had been once so rash as to take up Arms against their Prince, they were notorious Fools if ever they trusted him after. For since 'tis the utmost disgrace to a State, to let a Man walk the Streets who has plotted his Sovereign's Death, 'tis no wonder if Princes think it less dishonor to break their Faith, than endure such an Eye-sore. Therefore such Pardons only were to be rely'd on which proclaim'd a Prince's Clemency, not such as expos'd his Weakness or Pusillanimity.

IMMEDIATELY after came JOHN PAUL LANCELOTTO, a famous Civilian of Perugia, and presented his Majesty with a Commentary he had newly compos'd on his own admirable Book of Canonical Institution. APOLLO receiv'd him very graciously, but told him withal, that he had been ill advis'd to write a Comment on so perfect a work; for men of his eminent Learning, who are Masters of the Subject they treat upon, use an artful and vigorous brevity, and give their Reader in a short view the Quintessence they have laboriously extracted from the most abstruse Sciences; which shews, that they write to men of Judgment, and leaving their Books without any Comment, they make it appear to the World, that what is obscure and difficult to others, was plain and easy to them. Now 'tis the business of other Virtuosi to add Notes to 'em afterward, in which they frequently adorn 'em with variety of meanings, and out of their all-penetrating Wit make 'em speak a thousand fine things which the Author never dreamt of: That this had luckily befal'n the great ARISTOTLE, who has receiv'd a wonderful Lustre from the ingenious AVERROES, and HOMER himself, who (above all Authors) has been infinitely advantag'd by his learned Commentators.

THE last that appear'd was the Emperor CLAUDIUS NERO, who gave APOLLO to understand, that having at length discover'd the scandalous Incontinence of his Wife AGRIPPINA, who had stoop'd to the vile Imbraces of his Slave PALLAS, he was resolv'd to make such a publick example of her, as he had done of MESSALINA her virtuous Predecessor; but that this infamous Woman had given him the slip, and taken sanctuary in the House of one of the Muses: therefore he intreated his Majesty to order her to be turn'd out, that he might wash off this Stain with her Blood.

APOLLO was never in a greater heat, no not in the fiery House of LEO, than at the request of this Emperor, whom with a menacing Voice and Gesture he commanded to be gone from his Presence: for if a Man's first Wife prov'd a Whore 'twas her fault, but if he marry'd a second 'twas his own; and he that shou'd run twice into the same pit of infamy, deserv'd to be bury'd in it for his folly.

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## ADVICE XXXVI.

*APOLLO discovers* HARPOCRATES *to be a mere Ignoramus, and turns him out of Parnassus with disgrace.*

THIS morning, on a sudden, APOLLO sent for HARPOCRATES, that great Master of Silence, and told him, that having hitherto admir'd him for his profound Taciturnity, he had now a mind for variety to hear him display his Parts in Discourse; for Silence is only admirable in one, who can when he pleases triumph by his Eloquence, and charm with his wise Conversation. HARPOCRATES upon this shrug'd up his shoulders, and made dumb signs. APOLLO bid him lay aside that Affectation, and begin: but he only shook his head, and stood with his finger on his mouth like an Idiot. Whereupon his Majesty, provok'd with this Mimickry, commanded him to speak immediately on pain of his displeasure. HARPOCRATES seeing no remedy, draws up close to APOLLO, and whispers him very softly in his ear this sage Remark; That since the World was grown so deprav'd, they ought to be esteem'd most wise who had Eyes to see, a Judgment to observe, and the Wit to hold their tongues.

HIS Majesty fell into a rage at this impertinent Answer, and turning to those that stood near him, told 'em, he was at last convinc'd that this Mumpsimus Philosopher was an empty insignificant Coxcomb, and a lump of useless Gravity. Therefore he commanded him to pack up immediately and turn out from Parnassus; to increase the Herd of those Buffleheads, with which the World is so plentifully stock'd; Who, under a formal face of Wisdom and affected Silence, conceal the grossest ignorance and most brutal stupidity.

## ADVICE XXXVII.

*A Learned Roman petitions* APOLLO *for a Prescription to make him forget some great Injurys he had receiv'd in the Court of a certain Prince; his Majesty gives him a draught of the Waters of Lethe, but with ill Success.*

YESTERDAY the learned Roman, who arriv'd here some days ago being admitted to Audience, told his Majesty, that it made him very uneasy when he reflected upon the many Injurys he had receiv'd from his Enemys at the Court of a certain Prince, where Fraud and Circumvention are practis'd in their highest perfection; and it vex'd him the more, because he could not be reveng'd on 'em without his own ruin. On the other hand, he own'd that he did not find he was endu'd with the Virtue of Forgiveness. Therefore to free himself from this hellish Torment which plagu'd him perpetually, he thought proper to apply to his Majesty's Benevolence, for some present remedy to clear his Mind of all uneasy Passions.

APOLLO discover'd a more than ordinary Compassion for the misery of this Gentleman, and order'd a great glass of the Water of Lethe to be giv'n him presently, yet so qualify'd as to make him forget past Injurys, but not Benefits receiv'd. The Gentleman greedily drank off the potion; which, to the astonishment of all, was found not to have the due effect: for tho it obliterated the memory of those Injurys he had receiv'd from his Inferiors, the Wrongs his Superiors had done him were rather aggravated by it, and fix'd the deeper in his mind. This caus'd a murmuring among the Spectators, and presently they fell to railing at the Poets for having extol'd the Lethæan Waters more than they deserv'd, since their virtue prov'd not so great as had been pretended. But his Majesty assur'd 'em that they had, and ever wou'd have the same virtue, tho they had not wrought the desir'd effect upon this Gentleman; for which the reason was, that Persons of noble Blood and generous Souls have a peculiar custom to write in Sand the Injurys they receive from the Vulgar, but to engrave indelibly on solid Marble the Affronts that are put upon 'em by the Great; it being natural to 'em to forget Offences out of Magnanimity, but not to pardon 'em out of Necessity.

## ADVICE XXXVIII.

*The Prince of Laconia is accus'd before* APOLLO *for exorbitant Grants to his Favorite Secretary, but defends himself to admiration.*

THE present Prince of Laconia has advanc'd his chief Favorite from a poor Fortune to the highest Dignitys. He has not only admitted him into the Laconian Senate, a Preferment courted even by great Princes, but has enrich'd him too with vast Revenues, and made him be honor'd and respected equal to the greatest Subject in the State. Now a little while ago, some who pin'd with envy at the sudden Rise of this Minister, accus'd the Prince before APOLLO for idolizing his Favorite. The heinousness of the Crime so irritated his Majesty, that without first inquiring into the truth of the Charge, he sent for LEWIS PULCI, Provost Marshal of this State, and threaten'd to punish him severely, if within half an hour he brought not the Prince of Laconia before him bound in Chains, and with all other marks of Disgrace.

PULCI diligently executed his orders, and drag'd the Prince loaded with Irons into his Majesty's Presence; who no sooner had notice of his being seiz'd, than he order'd the MARTELLI's of Florence, who are the publick Ringers of Parnassus, to toll the biggest Bell to assemble the Judges.

WHEN they were sat and the Prisoner brought to the Bar, APOLLO read his Accusation, and all inflam'd with anger told him, that he'd allow him but half an hour for his Defence; before which, as if his Case had been desperate, he declar'd, that for such a baseness he shou'd be condemn'd to eternal Infamy. But the Prince, not at all concern'd, thus began his Vindication.

GREAT SIR, and Father of the Virtuosi! my Conscience is so fortify'd with Innocence, and I am so well assur'd that in every action of my Life I have acquitted my self with Honor, that I will be bold to affirm I have not in the least merited your Majesty's Displeasure: and hence it is, that neither your Anger, nor the dreadful Sentence of Infamy you have



hastily

haſtily pronounc'd againſt me unheard, do ſtrike me with the leaſt Terror. I am only amaz'd to ſee, what I never believ'd, that the foulneſs of an Accuſation ſhou'd be alone ſufficient to endanger the Reputation of a Perſon of my Rank, ev'n in this juſteſt of all Tribunals. But I ſubmit to the will of Heaven, which has always been pleas'd, that the Gold of Innocence ſhou'd be refin'd by the Fire of Calumny and Perſecution.

THAT I have heap'd more Rewards on my Favorite than even my Enemys have inform'd your Majeſty, is what I freely avow; and I am only griev'd that I have not fully diſcharg'd my debt of Gratitude to ſo faithful a Friend. This I dare affirm, that if thoſe who are ſo forward to accuſe me and other Princes of ſuch Crimes, were not blinded by Malice, but wou'd impartially weigh the Merits of Court-Favorites, they wou'd frequently call that a juſt Liberality which they now ſtile inconſiderate Profuſeneſs, and that a virtuous and well grounded Affection which they now blacken with the infamous denomination of idolizing a Favorite. But alas! the Vulgar are incapable of penetrating * *Abditos Principis ſenſus, & ſi qnid occultius parat*, the hidden thoughts of Princes, and their ſecret deſigns. From whence it comes to paſs, that to the Diſhonor of great men, they interpret generous and grateful Actions to be the vicious effects of a diſtemper'd Mind.

THE Principality of the Laconians, as your Majeſty knows very well, is elective; and the neighbouring Princes have always had greater intereſt in it, than even thoſe that reign there, not only becauſe elective Monarchs endeavor to ſecure potent Friends to thoſe of their Blood, after their own death, but becauſe thoſe bordering Princes make their conſtant application among the Electors againſt the next Vacancy, and court their Friendſhip by the Arts that are uſually practis'd on ſuch Occaſions. Your Majeſty knows too that the King of Macedonia by his intrigues had got ſo great an intereſt in my Principality, and was grown ſo powerful above all the Grecian Princes, that he was not only become the abſolute Arbitrator of all Greece, but openly aſpir'd to univerſal Monarchy. Nor is it unknown to you, how under pretence of Friendſhip and Protection to the Princes of Laconia, he inſidiouſly contriv'd their ruin. And becauſe the power of the King of Epirus was the chief obſtacle to his Deſign, he procur'd by bribes and ſecret practices thoſe Inſurrections in that Kingdom, which brought the Affairs of the Epirots to ſo low an ebb. My prudent Predeceſſor therefore knowing that the Conqueſt of Epirus wou'd be the Prologue to that of Laconia, to ſtop the precipitate Ambition of ſo potent an Enemy, determin'd to ſend powerful Succors to the relief of his diſtreſs'd Neighbour, but unfortunately dy'd amidſt theſe prudent Reſolutions, and with ſtrong preſumptions too of having been poiſon'd by the procurement of the Macedonian, who cou'd brook no diſappointment in his Deſigns.

THIS was the miſerable poſture of Affairs when I was promoted to this Dignity, and to avoid the fate of my Predeceſſor in the firſt months of my Reign, I feign'd my ſelf very remiſs, negligent and unskilful in the Management, ſpending my whole time in domeſtick Affairs, reforming the Magiſtracy, and that Corruption of Manners which had overſpread my Dominions, profeſſing my ſelf outwardly a mortal Enemy to the King of Epirus, but fully convinc'd in my heart what game the Macedonian was playing, and that the King of Epirus's misfortune wou'd ſoon be mine. I reſolv'd therefore to aſſiſt him, but thought it abſolutely requiſite to do it with the ſtricteſt ſecrecy. Now 'tis well known to your Majeſty and the

* Tacit. lib. 6. Ann.

honorable

honorable Bench, that Secrecy is an Advantage harder to be obtain'd in an elective State than in any other whatever; for Mankind is so deprav'd, that in such Governments the Ministers are generally no better than Merchants, and their whole study is to make the most of their Imployments for the filling of their Purses. In this perplexity of Affairs, not daring to trust those Secretarys whom I knew for certain to have been formerly Pensioners to Foreign Princes, Providence, to which I wholly acknowledg so great a Favour, directed me to pitch upon this honest Friend, whose great Worth I should wrong by the mean appellation of Servant; I had experienc'd his Fidelity to me in my private condition for eight whole years, and now freely disclos'd to him this important Secret, which I was even afraid to dream of: then was I convinc'd, that the best Qualification in a Secretary is not, as many think, Eloquence or Dispatch, but faithfulness in keeping Counsel. I made use of this Minister with such success, as to outwit that wily Macedonian, which none cou'd do before me tho ever so expert: by this means I succour'd my Friend, whom I publickly pretended to persecute, nor cou'd any Man ever dive into my Counsels: In short, I have been a lucky Proficient in the Art of deceiving the Masters of Deceit, by beating 'em with their own Weapons. By such virtuous Dissimulation have I retriev'd the Affairs of Epirus almost desperate; and rais'd that State to the sublime degree of being sole Arbitrator of Greece. On the contrary, the Macedonians, who proudly soar'd at universal Monarchy, and thought in less than a month to have swallow'd up half the Universe, are so fallen from their towring hopes of ruling their Neighbours, that they have enough to do to defend themselves.

Apollo having heard this Speech, descended from his Throne, and ran with inexpressible Joy to imbrace the Prince of Laconia, to whom in great tenderness he express'd himself in these words. O happy Sovereign of that noble People, who are renown'd for their short and comprehensive Eloquence! Your Behaviour has been like a Man of Honor towards a Person of the most amazing Virtue: And I am satisfy'd, that few Senators are to be found in your State of equal merit to this your excellent Friend, on whom if you cou'd settle your whole Dominions, you would yet dy in his debt: for in these treacherous times, when the Secrets of most Princes are sold to the highest bidder, a faithful Secretary can never be sufficiently rewarded.

## ADVICE XXXIX.

*The Prince of the Island of Mitylene being dead without Issue, the People debate, whether 'twill be best to chuse a new Prince, or erect themselves into a free State.*

THE King of Mitylene dy'd not long ago without Issue, being the last of the Royal Line. Whereupon the Inhabitants of that famous Island debated in several Assemblys, whether 'twere best to continue the Monarchy, and proceed to the Election of a new King, or take up that noble Resolution which has made so many People happy, of erecting themselves into a free State. Great and dangerous Contentions arose upon this important Affair; and we are inform'd that in the last Assembly which was held to determine it, one of the chief Citizens argu'd to this effect.

Dear

Dear Fellow Citizens!

THE two principal Bleſſings which Heaven beſtows on the Inhabitants of this lower World are to be born Men, not Beaſts; and to be free, not ſlaves: for what greater happineſs can we poſſeſs in this mortal Life than to be obedient only to the juſt Laws of God and Man? What can equal the ineſtimable advantage of having our Lives, Eſtates and Reputations ſecur'd from the fantaſtick Will of one man, which is ſubject to ſo many extravagancys? There is no one here more fully convinc'd than my ſelf, that the Gift of Liberty is the loveliеſt and moſt valuable Pledg of Heaven's peculiar Favor: Whoever is not tranſported with its divine Charms, has neither eyes nor underſtanding; and he that endeavors not with all his might to procure it to himſelf and his Country, is a Traytor to both. But let us conſider, my Friends, that perfect Liberty, as 'tis the moſt precious of all Jewels, ſo 'tis the moſt ſcarce. 'Tis indeed Heaven's peculiar Manufacture, rather than the Work of men; like the Diamond or Carbuncle, form'd only by a mighty celeſtial Influence, and the Counterfeits of which are baſe and of little value. If 'twere poſſible to erect a free State as eaſily as you ſeem to imagine in thoſe Countrys that have been long ſubject to Monarchical Government, all Nations of the Earth wou'd labour for ſo great a Felicity, and not one Monarchy wou'd be left in the world. But ſince there are many Monarchys and few Republicks, we muſt needs confeſs, that to eſtabliſh Liberty in a Country, is a Task rather to be ſtil'd impoſſible than difficult; 'tis what we ought with fervent Prayers to implore as a divine Gift, rather than hope for it from human Prudence. If you urge the Example of the ſeveral Republicks now erected in Germany, to the great happineſs of that People: I anſwer, Precedents are no Argument, except where the ſame Circumſtances concur; and too great is the diſproportion between the Germans, who are born in a ſtate of half-liberty, from which 'tis eaſy to paſs into perfect freedom, and us, who having always been in abſolute ſubjection to our Princes, cannot paſs into the other extreme without the apparent hazard of ruin. I grant that Princes are ſometimes capricious, inſolent and brutal, and that to ſecure our ſelves from thoſe Ills is a mighty happineſs. But you muſt allow me on the other hand, that there is not in the world a more capricious, inſolent or brutal Government, than that of an ill-order'd and tumultuous Republick. All who have written or argued of Politicks confeſs, that a People like our ſelves, who have been born in ſervitude, and habituated to it from their Infancy even to their decrepit Age, are wholly incapable of living free; for Commonwealths are rather inſtituted and maintain'd by the natural diſpoſition of the Citizens to Liberty, than by the Laws themſelves. And as a young Vine grows quickly dry, if planted about an aged Tree, but flouriſhes and bears plenty of Fruit, if wedded to ſome tender Plant of a proportionable Age; ſo Liberty diſdains to be join'd to the ſapleſs Trunk of a People grown old in ſlavery: or if it take root for the preſent, the Ambition of the Nobles, and factious Humor of the Commons, will ſoon deſtroy the young Plant, by ſucking from it the radical moiſture that gives it Life.

THIS Truth is eminently conſpicuous in the greateſt example of all paſt and preſent free States, the immortal Republick of Venice. That mighty People was once a ſmall Shrub, to which the tender Vine of Liberty being eaſily join'd, took ſuch deep root that it flouriſhes even to this day, and enriches the Proprietors with its moſt delicious Fruit.

BUT we deceive our ſelves to think we can change our Cuſtoms on a ſudden as eaſily as we do our Clothes. The Maxims of Liberty are not ſo

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ſoon learnt; 'tis no ſuch eaſy matter to have a Soul ſerene in all its operations, to honor a Citizen becauſe a Magiſtrate, tho otherwiſe your Inferior; to be rich and young, yet very reſpectful to the poor and old; to love your Country above all things under Heaven, nay more than your Children and Eſtates; to prefer the publick Good to private Intereſt; to give impartial Judgment both in criminal and civil Cauſes, even when your beſt Friends or Relations are concern'd; to tremble at the ſeverity of the Laws in a free State; to enjoy the Wealth of a Prince, yet have only the Inclinations and Deſires of a private Citizen; to put on that Humility as to beg a Vote from one much beneath you; to obſerve a moſt religious Secrecy in Affairs of State. In fine, to poſſeſs all thoſe Qualifications, which are worthy of a man who is free, and which may be obſerv'd in every Noble Venetian, is not an Art to be learn'd from Books, but Endowments which thoſe only who are born in free Countrys bring into the World with 'em, and have ſuck'd in with their Mothers milk.

IF you ſend to Venice, as I hear many of you are inclin'd to do, to obtain from that excellent Republick a Scheme of their Laws and Maxims of Liberty, doubtleſs they will give you ſuch as are indeed wonderful: But Laws, like Garments, fit not all Perſons. Too great were the Indulgence of Heaven to man, if when he's ſcorch'd with the Rays of the Sun in Summer, he cou'd tranſplant the biggeſt Plane-tree that grows in the Woods into his own Garden, and there enjoy the benefit of its ſhade. The tender Plant of Liberty is rear'd with great difficulty; it muſt be perpetually water'd and prun'd with Laws adapted to freſh occaſions that happen every day: and we muſt be content to wait with patience too for its increaſe, ſince Heaven has ordain'd that Trees and Commonwealths which live long, ſhou'd grow up ſlowly, and bear their Fruits but late. The glorious Liberty of Venice had much ado to attain to what the world now ſees it: its firſt Planters reap'd no advantage but the honor of their labor. Yet now their Poſterity, even to the twentieth Generation, enjoy its verdure, ſhade, and freſhneſs: for tho it has ſtood above eleven hundred years, 'tis not ſo long that it has gain'd ſtrength enough to withſtand the ſtormy Inſults of foreign Ambition, and the chilling Froſts of homebred Factions.

ADD to this, my Fellow-Citizens, that 'tis not ſo much its excellent Laws that maintain the Republick of Venice in perpetual Greatneſs, as its wonderful ſituation even in the boſom of the Sea, an advantage of which we can never partake.

ALL wiſe Statesmen agree, that in every free State the Senat is the Heart, the very Fountain of Life. Now skilful Swordſmen, when they wou'd diſpatch their Enemy quickly, direct their Paſſes at his Heart: thus Princes too, who wou'd overthrow Republicks, ſtrike at the Metropolitan City, from whence the Senat being once diſpers'd and put to flight, the Heart of the Republick is tranſfix'd, and ſhe dys immediately; a defect to which Monarchys are not ſubject, whoſe ſtrength is always ſeen to be where the Perſon of the King is: as the Duke of Guiſe found to his coſt, who by making himſelf Maſter of Paris, rather haſten'd his own ruin, than advanc'd his greatneſs.

THE Truth which I affirm is evident from the Example of JULIUS CÆSAR, who deſigning to make himſelf the Tyrant of his Country, haſten'd to Rome that he might diſſipate the Senat, and take poſſeſſion of that City, which POMPEY ſo imprudently had abandon'd. HANNIBAL too, that great Maſter of the Art of War, and Glory of Africa, had the ſame deſign before, but fail'd in the attempt. And in after Ages of the World,

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the Emperor CHARLES V. Founder of the Greatneſs of the Spaniſh Monarchy, was fully convinc'd of the ſame Truth, and practis'd this Policy againſt the Florentines and People of Sienna. But this mortal Wound could not be given to the Republick of Venice by the moſt potent Enemys ſhe ever had: for which ſhe may thank the Indulgence of Nature, who has ſecur'd her Metropolis, where the Senate reſides, with the impenetrable Fortifications of Fens and Marſhes.

NOW from what I have ſaid, I think I may fairly conclude, that thoſe who are for ſetting up Liberty in our Country, deſire indeed a thing much to be coveted, but fail in Prudence if they attempt it: And that the Intentions of ſuch as wou'd have a Prince are good, and their Counſels moſt adviſeable. I have done, when I have intreated of you this one thing, that before we come to a Reſolution in this moſt important Affair, you wou'd all remember that the Nobility of Florence, who, by reaſon of the Extravagance of the ſeditious Populace, cou'd never ſet up perfect Liberty in their Country, after being weary'd out with the cruel and bloody Inſolencies of the Vulgar, were forc'd to call in a Foreign Tyrant, the Duke of Athens, to puniſh with the greateſt Severity that unruly People who had made ſo ill a uſe of Liberty.

THE wiſeſt Heads were ſenſible of the great weight of theſe Reaſons. But the Multitude wou'd not be perſuaded to chuſe a new Prince; for it was carry'd by the Majority that they ſhou'd live free, and ſend Embaſſadors to Venice, to learn from that Republick the Laws of Liberty, which accordingly was done.

THE Venetians entertain'd the Embaſſadors with incredible Magnificence, and with all poſſible expreſſions of Friendſhip. They gave 'em an Inſight into their Conſtitution, and ſhew'd 'em a Draught of all their Cuſtoms and Laws; which the Embaſſadors having diligently copy'd, took their leaves. When they were return'd to Mitylene, they gave an account of their Negotiation, and in full Senate read all the Laws they had brought with 'em, which yet gave but little Satisfaction either to the Nobles or the Populace; for the latter cou'd not bear to be excluded, as they were by the Venetian Laws, from all ſhare in the Government, and ſaid, that a Country deſerv'd not the Name of Free, where all had not a Capacity to command. The rich Noblemen too, who under the Monarchy had known the Advantage of having a Friend at Court, and had been accuſtom'd to wind themſelves into profitable Imployments in the Magiſtracy, ſtorm'd outright, and ſaid, That muſt be a wretched Country indeed, where a Man could not make free uſe of his Mony; for what is it good for, if nothing's to be bought but Food and Rayment? And if Honors and Dignitys are not to be purchas'd, who wou'd take the trouble to grow rich? Beſides, 'tis much better for Citizens to be govern'd by a Prince, whoſe good-will there are a thouſand ways to acquire, than by inexorable Laws adminiſter'd by a numerous Senate, where ſmall Bribes are but thrown away, and great ones not eaſily rais'd. Beſides, in Monarchys the chief Nobility leap into the principal Offices at firſt, which they muſt wait for a great while in a Republick; where 'tis a miſerable thing, in concurrence with the pooreſt Senators, to be neceſſitated to begin at the loweſt Offices; and the Advance is ſo ſlow and gradual, that a Man's Life is ſcarce ſufficient to reach the ſupreme Dignitys: and then the rigid Maim of beſtowing Offices only on Perſons of Merit, was one of thoſe ways that Tyrants had formerly invented, to bring down the Men of Power and Blood, and to exalt the Mean and Ignoble.

BUT nothing disgusted the major part of the Nobility more than the severe Office of the Venetian Censors, whose business is to go about continually, and strictly observe each particular man's Manners and Behaviour. This made 'em freely say, since that Republick was so rigorous towards their Nobility, the Noble Venetians were Slaves in their Liberty; and the People of Mitylene free in their Slavery. In dread of all which Evils they cry'd out one and all with a loud Voice, Monarchy! Monarchy! Or if any were for setting up Liberty in Mitylene, they shou'd first burn the Laws and Statutes, for they look'd on that only to be perfect Liberty where all commanded, none obey'd, but every one did just what he pleas'd.

## ADVICE XL.

JAMES CREYTON, *a Scotchman, having by an insolent Defiance incens'd the Virtuosi, is sent packing from Parnassus by a Satyrical Jest.*

A FEW days ago, JAMES CREYTON the Scotchman, that learned Miracle, arriv'd at this Court, with such Pomp, Vain-glory and Ostentation, that there was a kind of uproar about it. The Vulgar were all in profound Admiration, and the chief Literati as much disgusted, that a pert young Fellow shou'd pretend at the Age of 25 to be Master of all the Sciences, when they all know fourscore years little enough to attain Perfection in one. This bold Champion, the day after his arrival, caus'd Bills to be posted up on the Doors of all the Schools, and the Pillars of the Delphick Portico's, with a huge Inscription in large Capitals. NOS JACOBUS CRYTONIUS SCOTUS CUICUNQUE REI PROPOSITÆ EX IMPROVISO RESPONDEBIMUS. We JAMES CREYTON of Scotland will undertake to answer extempore to any Question that shall be propos'd to us.

THE Virtuosi were so nettl'd at this arrogant Challenge, that they fell to arming immediately for the Encounter, and furnish'd themselves with such knotty Arguments in the most abstruse Sciences, that they made no question of laying him upon his back at the first grapple: but an unlucky Wag of a Satyrical Poet prevented the Combat, and spoil'd the whole sport; for the next night after the Bills were set up, he writes underneath, "And "whoever has a mind to see this famous Scotchman, let him repair to the "Falcon Inn, where he is to be seen at any time of the day.

THIS bitter Jest stung CREYTON to the very Soul, insomuch that full of shame and confusion he troop'd away from Parnassus, having first let his Majesty know, that he thought he cou'd not in honor live among those Virtuosi, who had been so uncivil as to treat a Man of his Parts like a Juggler or Mountebank.

## ADVICE XLI.

*The vacant Governments in Parnassus are fill'd up, and a List of the Governors is publish'd.*

AFTER long expectation, yesterday, to the general satisfaction of all People, was publish'd a List of Officers in the Government of this State. The extraordinary Diligence and Circumspection which his Majesty and his Ministers us'd in the Choice of 'em, is not to be expres's'd otherwise than by saying, 'twas sutable to an Affair of such vast Importance. Their first care was to chuse Persons of great Experience, and such as were grown old in Magistracy, that they might avoid the absurdity of putting Boys to govern Men; or according to the Proverb, *Che i Polledri non habbiano à por la Bardella a' Cozzoni:* That the Colts might not put Trammels on their Masters. One thing was very observable, that amidst so great a number of Candidates, they pitch'd upon Men of the slowest Capacity, and most phlegmatick Temper, such as seem'd altogether unqualify'd, and rejected all the sprightly Genius's who appear'd most worthy of Preferment. The Reason was, because the Examiners were absolutely of opinion, that your Mercurialists, your volatile Wits, have too much Fire in their make to govern others, since they have need of a Curb to keep 'em from breaking their own Necks. For the World has sufficiently experienc'd that such Sparks are too whimsical, and rather plague the People than promote their Peace and Satisfaction, which ought to be the chief study of all Governors. 'Tis a Maxim too among the Electors, that he succeeds best in the Government of a City, who being of a stay'd Temper, can buckle to his business, and live constantly upon the spot as if he were rooted there: for the World, which very much governs it self, is too much imbroil'd by the Chimera's of some sharp Wits, and restless Brains, * *qui intempestivis remediis delicta accendunt*, who by unseasonable Applications inflame the Disease. Hence 'twas that in the Examination made about this weighty Affair, the Electors did not reject the Ignorant, but only the Overwise, who run all upon Projects and new Inventions, and are Enemys to those old rooted Customs, which they who should go about to mend, will only bring disturbance into the world. They made it their business to find out Men of a liberal Education, and flexible Temper; nor wou'd they on any account admit of a Governor, who had not for four years together study'd this important point of Philosophy, To live and let others live. A Principle which comprehends all that can be expected from a wise Governor.

NOR did they think it so necessary that such a one shou'd be thorowly vers'd in Laws and Statutes, as in the Art of prudent and gentle Proceeding, and dexterity of Judgment, which are not to be found in Books. And this Consideration was thought of greater importance, because several Lawyers, who have been entrusted with the Government of Provinces, have been observ'd to behave themselves very ridiculously, witness BARTOLUS, that great Luminary of the Law, who with all his Science was forc'd to leap out at the Windows of the Palazzo di Todi, to escape being seiz'd by those

* Tac. lib. 13. Ann.

who cou'd no longer bear the Extravagance of a Man that was tongue-wiſe, and brain-fooliſh.

SOME Perſons remarkable for their brutal Severity were cudgel'd away from this Election, who with an ugly Face and ſour Look ſet up for Authority, and take delight to frown in a publick Aſſembly and threaten Death. Care was taken effectually to exclude theſe curſed BUSIRIS's, who barbarouſly thirſt after human Blood, and are for reforming the World by Axes, Wheels and Gibbets. On the contrary, ſuch were chiefly prefer'd whoſe meek Nature ſtudys more to prevent Crimes, than to puniſh 'em, and who always ſign dead Warrants with their Tears.

THE next day after their Election all the new Governors preſented themſelves to the Royal Collateral Council, where APOLLO was pleas'd to be preſent: and there with great Ceremony they took the uſual Oaths to his Majeſty, That they would leave the World as happy as they found it; it being High-Treaſon to make the leaſt Innovation in this State, where this Opinion of TACITUS paſſes for a Maxim, * *Super omnibus negotiis melius atque rectius olim proviſum, & quæ converterentur, in deterius mutari*: That all thoſe things were in former times ſettled and order'd for the beſt, and Changes have prov'd for the worſe.

THE Ceremony of ſwearing being over, the Chancellor of Delphos ſtood up and ſaid, Gentlemen, you that are choſen Governors! 'Tis his Majeſty's Pleaſure, that each of you take care to behave himſelf modeſtly in his particular Command, and not be puff'd up with Ambition ſo as to lord it as if you were accountable to nobody; but remember that your Power is founded only on a weak ſheet of Parchment, fortify'd with a little red Wax. Then MARCUS TULLIUS CICERO made an eloquent Oration in praiſe of theſe new Officers, in which he affirm'd their Integrity and Prudence to be ſuch, as ſufficiently qualify 'em to new model the Univerſe. At the Concluſion of this Harangue, APOLLO himſelf with a pleaſing Aſpect gave each of 'em his Patent with his own hand, and bid 'em haſten without delay to their reſpective Commands.

BUT his Majeſty quickly put on other Looks towards 'em; for no ſooner had he deliver'd 'em their Commiſſions, but his gracious Smiles were chang'd in an inſtant, to the great ſurprize of all preſent, into the fierceſt Frowns of deadly Hatred. The Lords of the Council too in a moment converted all their Civilitys towards 'em into Threats and Accuſations. Nay the very Men that choſe 'em openly declar'd, they found too late that for the moſt part they were but a pack of Extortioners, Retailers of Juſtice, and Birds of Prey; and yet they knew not how to mend themſelves, they had been ſo circumſpect in the Election, and had made ſuch a diligent Inquiry into their Manners.

BEFORE they were ſent away, there was a particular piece of Ceremony perform'd by APOLLO's Order, which was the preſenting to each of the Governors of the chief Provinces a Pitch-fork taken out of the Pegaſean Stable; an Inſtrument which wiſe Men have thought very neceſſary to keep off thoſe imperious Blades, who are continually ſwaggering and domineering in other mens Houſes, and think 'tis ſatisfaction enough if they pay ready mony for the Affronts they offer, and lay the blame upon their haſty Temper.

SALLUST the Hiſtorian, who is Preſident of the Collateral Council, took the Governor of Libethrum aſide, as I was credibly inform'd, and having

* Lib. 14. Ann.

a particular kindneſs for him gave him in his Ear this following Lecture of Advice.

THAT in the beginning of his Adminiſtration he ſhou'd be ſomewhat remiſs, but treble his diligence towards the concluſion; remembring, that to enter upon buſineſs warmly, and cool towards the end, was to imitate the Aſs's Trot, which is very frequent with the common ſort of Officers.

THAT in deciding civil or criminal Cauſes among the common People, he ſhou'd be ſtrictly juſt without any diſtinction of Perſons; but in Diſputes which ſhould ariſe among the Nobility, he ought to mingle a dram of Prudence in the Sentence, and always bear in mind, that the very impeaching of great Men is generally hateful to Princes, and he that is Judg in ſuch caſes can hardly eſcape without ſome ſpots in his Robes, which all his Innocence can never waſh out: therefore he ſhou'd endeavour to accommodate matters with ſuch skill, that neither Party may give or receive any Wounds of diſguſt; and ſhew himſelf ſo dexterous an Operator as to carve out Juſtice with a Feather.

THAT in his Government he ſhould endeavour *omnia ſcire, non omnia exequi*, to know, but not put all things in practice; for if he try'd to waſh a Blackamoor white, he wou'd be laugh'd at for a Madman; and in this corrupt Age 'tis better for a Governor to bear with ſome old rooted Diſtempers, than to diſoblige the Publick by offering Remedys to thoſe who are obſtinate againſt a Cure.

THAT he ſhou'd avoid all Controverſys with his Neighbour Governors, who are ſubject to the ſame Sovereign with himſelf. And for thoſe Injurys which he cou'd neither ſhun nor diſſemble, he ſhou'd redreſs 'em peaceably with his Pen like a Gownman.

THAT he ſhould neither ſeek nor avoid Differences with foreign Princes, but diſpute thoſe that happen'd Soldier-like with Sword in hand; yet preſerving ſuch Temper, as to ſhew at once a decent regard to the foreign Prince, and Zeal to his own.

THAT being ſent to his Government to end the Quarrels of others, he ſhould be as careful not to kindle any new ones, as he wou'd be to preſerve his Houſe from Fire: and this ſhou'd be a Maxim with him, that then Governors to their infinite Reputation get the better in Diſputes, when the very moment they're attack'd they can reſolve to ſit down by the loſs; on the contrary, nothing wou'd betray more weakneſs, than to ſeem greedy of thoſe Quarrels of which wiſe Men reckon fourteen to the dozen.

THAT in ſome things he wou'd do well to prefer the publick Peace to that rigor of Juſtice, which ſome Writers teach.

THAT he ſhou'd never be tranſported into paſſion at any extravagance he ſees or hears; but if this cou'd not be avoided, and he found himſelf not able to contain the expreſſions of his Reſentment, he ſhou'd refrain at leaſt from any Action or Reſolution in that Tempeſt of his Soul, but ſhou'd ever give his Commands in cool Blood.

THAT he ſhou'd beware of medling too boldly with Affairs of great difficulty and moment, in a vain oſtentation of his Courage and Reſolution; but ſhou'd rather chuſe to draw the Crab out of his Hole with the Prince's hand, arm'd with the Gauntlet of ſupreme Authority: for tho a Governor may have a power ſufficient to act, 'tis often adviſable not to uſe that Power.

THAT he ſhou'd decline thoſe Governments, where any Princes of the Blood Royal, or Relations of Court-Favorites live, for thoſe are inevitable rocks of ruin to all Governors. Neither ſhou'd he be too fond of undertaking

a Province, inhabited by many of the Nobility; which was as difficult a task, as to be oblig'd to lead a company of Foxes and Poultry out a feeding together, and to bring 'em all back at night without Loss or Diminution: but those Governments he shou'd think the best, which abound with the ordinary sort of People, who never grumble, so long as there is Corn enough to be had at Market, and Meat, God's Plenty, in the Shambles.

THAT he shou'd keep a general acquaintance with all the Persons in his Province, but contract no intimacy with any; avoiding equally that reservedness which makes men hated, and that familiarity which breeds contempt; his Conversation shou'd not be with the Vulgar, but with Persons of his own Rank; and one piece of Policy he shou'd observe carefully, which was, to make no man his Friend, to whom he might not the next moment, without the least danger to himself, become a deadly Enemy: for in Governors Palaces, Mushrooms in an instant shoot up as tall as Cypresses.

THAT he shou'd most industriously avoid hearkening to those who are at the head of any Faction, who love to have many Followers and profess Arms: for Governors cannot more palpably nurse a Viper in their bosoms, than by regarding such Men when they intercede for Ruffians, who are in Prison for their Villany and Sedition: for every one so pardon'd is always ready to lose his life in the service of him that beg'd it.

THAT in publick Audiences and Courts of Judicature his Deportment shou'd be very grave, he shou'd speak little, but with Authority and Resolution, making more use of his Ears than his Tongue; and avoid disputing with the Lawyers: for an ignorant Preacher often knows what he says, better than his learned Auditor. And for a Governor to argue a Case extempore with those who have study'd it, is the ready way to be run down, unless he make use of his Authority instead of Reason.

THAT he shou'd commend and yet avoid the hateful and foolish Customs of the Provinces, and above all things furnish himself with a mighty stock of Patience, to bear the nauseous pride and saucy impertinence of Solicitors, Proctors and Attorneys, reprimanding 'em in private, but publickly shewing 'em respect.

THAT he shou'd keep to this golden Rule of TACITUS, * *Utilissimus idem ac brevissimus bonarum malarumque rerum delectus, cogitare quid aut nolueris sub alio Principe, aut volueris*; the best and shortest way to discern good from ill is, to consider what you your self wou'd be pleas'd with, or dislike under another Prince. This Rule he shou'd practise with such circumspection, that while he endeavors to shun one extreme he fall not into the other, like a certain Prince, who to avoid too great clemency which had been blam'd in his Predecessor, fell into the worst extreme of unheard of Severity.

THAT he shou'd think business a Diversion; for great Souls take more delight in the noble employment of Governing, than in playing at Tables or Picquet.

THAT he shou'd be more severe in restraining the Disorders of his own Family, than those of the Publick: for the People of a Province always murmur more at the immodesty of a Governor's Favorite, than at downright brutality in one of their own Tribe.

THAT he shou'd detest Monopolys and Extortion, and look on that man as his deadly Enemy who shou'd put him upon so infamous a Practice: Instead of which his Principle shou'd be, that the best Traffick he cou'd pursue

* Lib. 1. Ann.

was Glory and Renown, by which, ſtill advancing, he wou'd ſoon become rich both in Mony and Reputation.

THAT he ſhou'd beware falling into the two dangerous extremes of Prodigality and Avarice: and becauſe Offenders, who have been puniſh'd by the Law, become ſo exaſperated againſt the Judg, that like Dogs they are ready to ſnap at the ſtick that beats 'em; he ſhou'd not, as he loves his life, be of diſſolute manners, or receive bribes.

THAT he ſhou'd allot a fourth part of the day for determining civil Cauſes, another for criminal, and ſpend the other two in Hoſpitality, on which a Governor's Reputation principally depends.

THAT he ſhou'd perpetually eye his Judges fingers, and watch 'em as narrowly as he wou'd a poiſonous Snake which he held in his hand: for that Miniſter is extremely dangerous to a Governor, who makes an infamous Traffick of Juſtice and his Maſter's Honor.

THAT he ſhou'd not determine any thing in difficult Affairs, before he had thorowly examin'd all the circumſtances; for haſty Reſolutions are very dangerous, and 'tis better to repent of having done too little than too much.

THAT he ſhou'd accommodate himſelf to the Genius of the People in ſuch a manner, as to ſhew mildneſs and civility to thoſe that are quiet and orderly, but ſeverity to the debauch'd and ſeditious.

THAT above all he ſhou'd curb the inſolence of his Serjeants and other inferior Officers, who in many places are grown to that intolerable pitch, that they have not only brought the vileſt ſcandal upon the beſt of Princes, but have render'd thoſe States eternally hateful, who have let looſe the reins to Fellows compos'd of Villany and Impudence: for he is certainly ill-adviſ'd, that gives too much power to a man who is wholly a ſtranger to diſcretion.

THAT he ſhou'd not give his Prince an account of every trifle, leſt he ſhou'd take him for a Fool; nor conceal from him any thing of moment, leſt he ſhou'd be thought to neglect his Duty.

THAT he ought to think it the part of a wiſe Magiſtrate to threaten more than he inflicts; and ſhou'd always remember, that he rules over men full of Imperfections, and ſubject to many Frailtys, not over Angels who cannot ſin: therefore he ſhou'd rather affect the name of merciful than cruel.

THAT he ſhou'd avoid Balls and other publick Entertainments, which leſſen the Character of a Governor.

THAT in puniſhing the Crimes of Noblemen, he ſhou'd be ſevere againſt the Delinquent's Perſon, without reflecting on the Honor of his Family.

THAT he ſhou'd hold it for certain, that 'tis often better to wink at Crimes of Uncleanneſs, than ſhew himſelf forward in raking into 'em.

THAT he ſhou'd not fall out with the Magiſtrates of the place, unleſs upon the laſt neceſſity, remembring, that in ſuch Controverſys a Prince is better pleas'd that his Miniſter ſhou'd uſe Dexterity and Addreſs than Juſtice.

FINALLY, That he ſhou'd rather delight by his prudent lenity to let the world know that he had found good Subjects in his Province, than that he had made 'em ſo by his ſeverity: for thoſe Governors that boaſt how many hundreds they have hang'd, are proud of their own infamy.



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## ADVICE XLII.

*ARGUS offers himself to the Dukes of Venice to guard the Chastity of their most serene Liberty, but his Service is rejected.*

POOR ARGUS has been quite out of employment, ever since his unfortunate adventure of watching the beautiful Io. For tho some great Men wou'd fain have set him to work, and offer'd him large Salarys to guard the Chastity of their Ladys, he has obstinately refus'd to take upon him any such Charge, and for Io's sake will not be responsible for any Princess's Honor whatever, being convinc'd by dear experience, that a thousand ARGUS's have not eyes enough to secure the Chastity of one Woman, if she's briskly attack'd, or set a tiptoe by a leud Inclination. However, some days ago finding himself in very slender Circumstances, he made his application to the most serene Duke ANDREA GRITTI, and the other Princes of the State of Venice, profering 'em his Service to watch their Liberty, provided they wou'd allow him a competent Salary; and promis'd upon his Honor, that of his hundred Eyes he wou'd keep ninety eight perpetually open and awake, to guard that most charming Princess. GRITTI and the other Venetian Dukes hearken'd very graciously to honest ARGUS's Proposal, and gave him a swinging Purse of Gold in acknowledgment of his good Will, but told him withal, he might lay his hundred Eyes asleep if he pleas'd, for they had no occasion for 'em, that Lady being sufficiently secur'd by her own virtuous Inclinations. Besides which, they had three Inquisitors of State, whose six Eyes cou'd do the business compleatly; for those Magistrates, by continual brandishing the dreadful Sword of Justice, made their Liberty, tho miraculously beautiful, be regarded even by the most lustful and ambitious, with the eyes of Chastity, and lov'd with a passion truly Platonick.

## ADVICE XLIII.

*The Florentines playing at Football, admit a Foreign Courtier into the Lists, who carrys away the Prize.*

LAST Thursday in the Phæbean Medow, the noble Florentines for their diversion play'd a match at Football, at which all the Literati of Parnassus were present. Some of 'em, to whom it was a Novelty, admir'd to see the Gamesters run foul of one another at every turn, and fall to boxing. They did not like such Horse-play they said, 'twas neither jest nor earnest, too boisterous for Sport, and not rough enough for a Battel. But the greatest part of the Virtuosi were much diverted with it. Many prais'd these young Florentines for their swiftness, activity and strength: Others were pleas'd with the invention of the Game, because it exercis'd the Youth in running, leaping and wrestling: and most were of opinion, 'twas instituted for no other end in that Republick, which was formerly so famous. But the Politicians,

ticians, whose Spirits are more subtle and penetrating, argu'd, from the scuffles which so often happen'd, that some notable Mystery lay couch'd in this Game. For private Hatred and Rancour is more common in Republicks than Monarchys, by reason of the continual competition of Senators, who stand for Offices in the Magistracy, and their frequent repulses and disappointments, which occasion those bitter disgusts and grudges, less frequent among the Subjects of a Monarchy. Besides, in a free Country, where Mens tongues are not bridled, opprobrious Language will often burst out from such whose Stomachs are full charg'd with Quarrels against one another. Now upon these considerations the Politicians observ'd, that the Republick of Florence had acted with wonderful Prudence, by introducing this Game among her Citizens, in which a man has the opportunity of giving his Adversary four or five good cuffs by way of sport, and so discharging his Choler without any great harm: whereas, if it lay boiling within him, and urg'd him to take the satisfaction of an open Duel, or of a secret Stab with a Stilletto, such methods wou'd be of mischievous consequence to the publick Liberty. In confirmation of this, the same politick Gentlemen affirm'd for certain truth, that the People of Sienna, for no other reason than this, had introduc'd into their Commonwealth the Play of Fisti-cuffs, and the Venetian into theirs, the Combat on the Bridg.

IT happen'd, that a certain spruce Courtier, who was looking on, was ask'd by the famous PIETRO CAPPONI, who got such vast Reputation by a bold answer to one of the Kings of France, how he lik'd their Sport? The Courtier answer'd, the Play was very diverting, but he thought those Florentines shew'd themselves but Bunglers at it. Now this being a particular Game among the People of Florence, CAPPONI thought the Courtier was mistaken, and ask'd him, If he cou'd play better? The Courtier reply'd boldly, Yes; and if they wou'd let him make one, they shou'd quickly be convinc'd of it, for he'd shew 'em the right way to take the Ball, to carry it before 'em in spite of their Opposers, to foil their Antagonists most dextrously, and twenty other master-strokes, which they were mere Strangers to. CAPPONI laugh'd to hear this bouncing Courtier talk, and told all the Florentines what he had said, who with one consent invited him to play. The Spark in a trice equips himself for the sport, and leaps in among 'em; and the Florentines, who wish'd for no better diversion than they shou'd have in buffeting and tripping him up, made a ring about him. A little after the Ball was toss'd into the Air, and it no sooner lighted on the Ground, but the nimble Courtier snatch'd it up and clap'd it under his left arm. His Adversarys flew about him like Furys to take it from him, but he thrust and push'd, and kick'd and cuff'd 'em off with such prodigious strength, that their stoutest Players instead of throwing him, were thrown themselves. In short, he laid about him so briskly with his arms, shoulders, head, and whole Body, that no body durst venture within his reach, some having been laid sprawling on their backs, and others mortify'd with cruel thumps on their breasts, that left 'em breathless for several hours after: insomuch that at length the Courtier having master'd 'em all, kick'd the Ball over the Lists, and so won the Prize.

THE Florentines were so asham'd at this defeat, that they took a solemn Oath, that for the future they wou'd as soon let the Devil play among 'em as a Courtier; for they were convinc'd that Courtiers for running have wings at their heels, like the God MERCURY; that for justling and pushing Folks off, their elbows are made of Iron or Lead; that in forcing their way thro the thickest Crouds of Competitors, in the art of keeping the Ball from

falling to the ground, and holding it fast when they have once grasp'd it in their Clutches, and above all in throwing their Antagonists, and giving 'em such deadly squelches that they cou'd ne'er rise more, they were rather to be accounted Devils than Men.

## ADVICE XLIV.

**BATTISTA PLATINA *being soundly cudgel'd by* AGOSTINO NIFO, *complains to* APOLLO, *not much to his Reputation.***

BATTISTA PLATINA, who keeps the noted Pastry-shop at the Corner of the Herb-market, was very busy t'other morning among his Pies and Cheescakes; when AGOSTINO NIFO of Sessa, that famous Neapolitan Philosopher, came into his Shop on a sudden, and snatching up a Rolling-pin that lay on the board, thrash'd the poor Fellow almost to a gelly, and wou'd certainly have kill'd him, if some Virtuosi, who heard the noise, had not run in and prevented him. PLATINA in this wretched plight made himself be carry'd to APOLLO, and there at his Majesty's feet he pour'd out a grievous Complaint against NIFO; but the beating, he said, did not vex him so much as to think 'twas laid on by the hand of a Philosopher, whom he had always respected, and from whom he never deserv'd such rough Complements. APOLLO was much concern'd at NIFO's extravagance, and order'd him to be sent for immediately. When he was come, his Majesty ask'd him, what had provok'd him to this mad frolick upon a Person of PLATINA's figure? NIFO answer'd boldly, Revenge, for a dishonorable slash which PLATINA had given him quite cross the face, from one ear to the other. Bless me! crys PLATINA with tears in his Eyes, what can this mean? I have always admir'd your worth, and held your Person as dear as my own life; and you, without the least provocation, have thus barbarously treated your Friend, whom you ought rather to love and reward. NIFO upon this turns to APOLLO, and told him, that having invited some Friends the other night to supper, he sent to PLATINA's shop for a Pasty, for which he paid ready mony; and this pitiful Pinch-crust, whom he had never wrong'd, the next morning had the impudence to clap up his Arms over his Shop-door. Now this was no better than posting him in Parnassus for one of those useless Epicures, who, placing their supreme felicity in their Bellys, make good eating their whole study. PLATINA urg'd in his excuse, that when he set up NIFO's Arms over his door, he thought to do him an Honor, not affront him. Hold your tongue, said APOLLO, you have abundantly deserv'd what has happen'd to you: for the Trophys of men of Honor, and of such Philosophers as my dear NIFO, ought to adorn Librarys, not Pastry-cooks Shops, where should be seen only the Arms of Smell-feasts and spunging Parasites; for there is no vice whatever that is not summ'd up in that Beast, who studys to indulge his Palat, and who makes it his business to go from house to house in quest of good bits.

## ADVICE XLV.

*APOLLO perceiving the inconvenience of Poets growing too rich, advises the generous* FRANCIS *I. King of France, to moderate his Bounty towards 'em.*

THAT great King of France, FRANCIS the first, while he liv'd, not only plac'd Learning on his right hand, but always saluted the Literati by pulling off his Hat; he lov'd 'em to that degree, that he rais'd many to Estates, and it has been authentickly prov'd to APOLLO by all Historians, that he was the first who by his liberality to the Virtuosi of the noble Kingdom of France, planted there that Learning, which has since taken so deep root, and produc'd such sweet Flowers and delicious Fruits. To him are owing the numberless Volumes of the learned Labors of the French, which have since enrich'd the Delphick Library: And that Monarch continuing to this very day the same Liberality towards the lovers of Learning in Parnassus, plentifully maintains in his Royal Palace an infinite number of the Literati, to whom with wonderful generosity he allows very large Pensions.

NOW tho this Munificence was formerly very grateful to APOLLO, yet to his great displeasure he has at last discover'd that it has had very ill Effects, and that too much Wealth has begun to debauch the minds of many Virtuosi with those Vices that are the constant Attendants of Ease and Luxury: even in this State it has spread such an Infection of Laziness, that many famous Poets have given over their Studys; and the witty OVID himself, who once cou'd not let pass a day without presenting to the Delphick Library some ingenious Elegy, since his intimate Familiarity with so great a King, has drop'd nothing from his Pen in a whole Twelve-month but four Epigrams in praise of the Seasons.

APOLLO therefore, to prevent the ruin of Learning, and to preserve that warm desire of Improvement which his Virtuosi had in their Poverty, sent for King FRANCIS, and told him, that he much lov'd and admir'd his great liberality towards his Virtuosi, but for the safety and good of the Sciences, he must needs lay his Commands on him to be less generous to 'em for the future; for Learning which is born in Poverty, must live in it too as its proper Element: therefore he should not, out of his royal Munificence, allow Poets any more than enough to buy wholesom Food and plain Clothes; for 'tis plain, that as their Pockets fill, their Souls grow poor, and Plenty and Pleasures dissolve 'em into Idleness and Debauchery: as Hens, the fatter they grow, lay the fewer Eggs. For Poets, like blind Musicians, sing not but for mere necessity; nor go a hunting, like the Dogs, for the sake of the sport, but like Falcons and Vulturs for hunger after the Prey.

## ADVICE XLVI.

*APOLLO having discover'd the Inventer of Guns, is about to punish him severely, but the Artificer makes a handsom defence.*

'TIS now above fifty years since POLIDORE VIRGIL of Urbino was first hir'd by APOLLO, with an allowance of twenty Crowns a month for himself, two Servants, and their Horses, to make it his constant business to search out the Authors of all curious Inventions which have been devis'd for the benefit of Mankind; his Majesty being of opinion, that such Persons who by their Industry had so greatly oblig'd the World, ought to have their Names consecrated to Immortality.

BUT the modern Invention of Guns has griev'd him exceedingly, by which a cruel Profession is at last brought to such perfection of Immanity, that Fire is now of more use in War than the Sword. In deep concern therefore that this diabolical Instrument had in so little time ruin'd such numerous Citys, and destroy'd as many men as wou'd have suffic'd to people another World, APOLLO commanded POLIDORE VIRGIL to make strict search to find out the Inventer (if so infernal a Weapon cou'd be invented upon Earth) and bring before him the Wretch who had the cruelty to introduce into the world a Scourge so like Heaven's formidable Thunder.

POLIDORE went instantly about the business, and having soon discover'd the Inventer of Guns to be a German, he seiz'd him, and deliver'd him into the hands of the Court. APOLLO was extremely pleas'd, and commanded the Judges to make a notorious Example of this barbarous Enemy to Mankind. They presently sentenc'd him to be ramm'd alive into a loaded Cannon, which shou'd then be fir'd off, that he might be torn to pieces by his own hellish Project.

EVERY thing was accordingly got ready, and the Offender drag'd to the place of Execution; who finding himself in a miserable condition, beg'd leave before Death, to be heard in his Majesty's presence only two words in his vindication. His Request was granted, and being brought before APOLLO, he spake to this effect.

Most illustrious Monarch of Light!

SHALL a man who has so industriously labour'd, by useful Inventions, to deserve the favor of Heaven, and the good-will of Men, be condemn'd to so cruel a Punishment by your Majesty's Judges, who are fam'd for Equity thro the Universe? 'Tis the Intention makes the Offence; and to what ill use soever any man's Works may be apply'd, the Crime certainly ought not to be charg'd upon him whose Intentions were pious and holy. I appeal to Heaven, and that Light of your Majesty, which discovers all things, that I invented not Guns, as many wrongfully believe, for a plague to mankind, but out of the most sincere Love and Charity to 'em; and for the innumerable Mischiefs the world has since suffer'd by 'em, I lament 'em as being directly opposite to my design. I was much afflicted to see, that thro the ambition of Princes, men were drag'd to the Wars as to a Slaughter-house; and I thought with my self, there cou'd be no greater Service to mankind, than to put an end to that infernal Shambles of human Flesh, and stop that vast effusion of Blood; it being certain, that if Princes were without Soldiers, they

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wou'd not be so fond of martial Glory, and that they wou'd content themselves with their own Fortunes, if forc'd singly to fight hand to hand with that Enemy whose Dominions they affected. The love of Self-preservation wou'd make 'em sheath their Swords in the Scabbard of Peace, and suppress their insatiable Ambition of ruling the whole Earth. In prospect therefore of this pious End, in which I believ'd the whole Happiness of mankind to consist, I invented these deviliſh Instruments, believing the Terror of 'em wou'd be so universal, that the trade of War must have become the detestation of all mankind. I was the rather confirm'd in this opinion, by observing the mighty dread men have of Thunder, tho they know the Thunderer is all Mercy, and often rolls it over their Heads to alarm 'em with the Roar, than to destroy 'em with its Bolts: and yet the very Flash that precedes it, scares many into obscure Caverns, and makes some build Roofs of Brass and Iron for their security. Who cou'd have imagin'd then, that any man wou'd be so desperately mad, so barbarously rash, as to throw himself into the Jaws of Death by facing this earthly Thunder, which in all parts so much resembles the heavenly, and which is level'd against men with such deadly artifice and sure destruction? If it has fallen out contrary to my expectation, and men are arriv'd to that amazing degree of distraction and cruelty to their own Flesh and Blood, that out of the vain affectation of being reputed brave, they can delight to stand the fire of Cannon, and even smile at the danger, is it my fault? or will your Majesty think it reasonable that I should bear the punishment of their brutal temerity?

APOLLO was so touch'd with this brave Defence of the German, that he converted the intended Punishment into a Reward, which he presently order'd him; and with Tears in his eyes said, that the brutal fierceness of those men who barbarously sell their Lives for six pence a day, oblig'd him to wish, that those cruel Inventions were still multiply'd to exterminate from the Earth such detestable Carrion: and since neither Fire nor Sword were able to rid the world of these Butchers, he instantly besought the supreme Majesty of Heaven to open anew his eternal Cataracts, and pour down a second Deluge to wash from the Earth those vile Wretches, who in defiance of their obligation to multiply their Species, have taken up the cruel trade of destroying it by Sword and Fire; and that he wou'd be pleas'd to spare those that delight in Peace.

## ADVICE XLVII.

*The Roman Monarchy desires* CORNELIUS TACITUS *to resolve her in a political Doubt, and receives full Satisfaction from the Shepherd* MELIBEUS, *who happen'd to be present.*

THE illustrious Roman Monarchy, who before she was over-run by the barbarous Nations of the North, liv'd in greater splendor in the Court of Parnassus than any other human Power, was pleas'd t'other day, under colour of going a hunting incognito, to honour CORNELIUS TACITUS with a Visit, who for his Recreation was retir'd to his Country-house. She told him, she came to be resolv'd in a very great Doubt which had long made her uneasy, and upon which she had consulted several eminent

Politicians, but had receiv'd from none of 'em that satisfaction which she expected from him, the greatest Statesman and wisest Oracle of modern Polity: 'twas this, What shou'd be the reason, that whereas formerly the Kingdoms of France, Spain, Egypt, Syria, the Commonwealth of Carthage, and the other immense Dominions she possess'd in Asia, Africa, and Europe, were all separately formidable to their Neighbours; yet now since they had been united under her, instead of rendring her so mighty as to swallow up all weaker Powers about her, they had impair'd that Strength she was possess'd of before. A very strange Event, since 'tis evident that many Threds make a strong Rope, and yet many Principalitys united in her, had not made her that great and eternal Monarchy which the World expected.

TACITUS answer'd; 'Twas a difficult Question, and requir'd mature deliberation; but promis'd that the next day he wou'd return to Parnassus, and look over the political Treasures of his Annals and Historys, from whence he doubted not he shou'd be supply'd with an Answer which wou'd give her Majesty full satisfaction.

THE Roman Monarchy pleas'd with this Promise, was just taking leave, when MELIBEUS that famous Shepherd of the Poets, who was come that morning to wait upon TACITUS with a Present of Curds and Cream, overhearing the Question, pray'd her Majesty not to be gone, for he wou'd give her immediate satisfaction in what she desir'd.

TACITUS and the Roman Monarchy laugh'd heartily at honest MELIBEUS, and bid him go tend his Flock and not meddle with matters above his capacity. But the Swain reply'd boldly, that no sort of men perhaps cou'd better argue of State Affairs, or were fitter to resolve such Questions than Shepherds; that it wou'd be well for Princes if they us'd the same Charity in governing their Subjects, which Shepherds do in tending their Flocks; and happy for their Subjects if in obeying their Princes, they wou'd follow the example of Sheep. TACITUS and the Roman Monarchy were extremely surpriz'd at the Shepherd's confidence, and bid him freely declare his Opinion: With which permission he thus began.

Most mighty Queen!

I AM, may it please you, a Shepherd of Mantua, as my Master VIRGIL can witness, and might be asham'd of these hoary Hairs which you see on my Head and Chin, if I did not perfectly understand my business. I say then, that by the experience I have gain'd in so many years, I'm fully convinc'd, that the Power and Greatness of a Shepherd consists not, as many ambitious and covetous Swains believe, in being Master of millions of Sheep, but only of so many as a good Shepherd can watch with his Eyes, govern with his Crook, and rule with his Whistle. Those indeed who have too few, are always Beggars; for their Poverty forces 'em to milk and shear their Flocks more than they ought; such as have a midling stock, are ever fortunate and wealthy: but in immense Numbers there is the greatest hazard in the world, by reason of the difficultys one man will find in a Charge so disproportionable to his single strength. Hence 'tis, that the miserable Sheep of a too numerous and unweildy Flock are first observ'd to grow lean, and then to perish, merely thro the neglect of their Shepherd; which proves the truth of the pastoral Proverb, That few Sheep will not supply the Necessitys of a Shepherd's Cottage; many will; but vast multitudes by breeding confusion, are rather a Plague than a Blessing.

HOW happy were Princes and Republicks, if they would learn from the example of Camels to lay themselves humbly on the ground, and take

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on their Backs the government of People as a Burden; and if they had the wisdom to rise up, and not suffer more weight to be laid on, when they have as much already as they can bear, But 'tis the curse of Mankind, that they are toiling all their life-time to grasp an unweildy bundle of Hay, and covet to carry it home all at once to their Barns; till letting it fall by the way, they find too late they have thrown away their labour. For this reason, tho 'tis now above sixteen hundred years that I have been a Shepherd in Arcadia, I wou'd never increase my Flock to more than five hundred Sheep, which constantly brought me in five hundred Crowns a year, so that I have always been esteem'd the happiest of all the Arcadian Swains: and I look on that Shepherd to be very unfortunate, who, blinded with Avarice, thinks to enrich himself in a day's time by having very numerous Flocks; but not being able to watch 'em himself (for 'tis the eye of the Master which fattens the Sheep) trusts 'em to negligent Servants, or often lets 'em out to those cruel Shepherds, who exact more from 'em than they are able to yield, and so ruin the whole Flock. Nor have there been wanting in our Arcadia some ALEXANDERS, who to satisfy their insatiable appetite of Rule, have not been asham'd to ask of God to create new Worlds for 'em.

THERE was one MENALCAS, for instance, of our Profession, who envy'd me, and was my mortal Enemy. This man fancy'd, if he cou'd get a greater Flock than I, he shou'd be able to tread me under his feet; and therefore was not content with the five hundred Sheep he had to his share, but resolving to make himself absolute Sovereign of all the Arcadian Swains, he took up Mony at Interest, sold the greatest part of his paternal Estate, and having got together a good Sum, sent for three Flocks of five hundred Sheep each, from Spain, France, and England, which he knew afforded the best Wool; he brought 'em into Arcadia, but found it an untoward piece of work to manage 'em there, for the Sheep being strangers regarded not his Voice or Whistle, but were always running astray, and plagu'd him each morning and night as he drove 'em out to Pasture, and brought 'em back to Fold; so that MENALCAS was forc'd to be continually setting his Dogs at 'em to keep 'em from straggling. The Sheep hated their new Persecutors, nor wou'd be govern'd by their barking: the Curs grew more enrag'd at the Contempt, and haras'd 'em, till in the end they created in 'em the utmost detestation both of the Shepherds and their Guard; so that whenever they perceiv'd they were to be milk'd or shorn, away they'd scour and hide themselves in the Woods. The Arcadian Shepherds learn'd from hence, that Despair will change the most timorous Creatures into Lions; for some of MENALCAS's Spanish Sheep were enrag'd to that degree, that they had the boldness to bite their Shepherd: the French grew so mad, that they kick'd down the Pails they were milk'd in; and the English were sullen upon't, and wou'd not eat, but prefer'd starving to slavery: and the greatest wonder was, that tho they freely yielded the profit of their Milk, Wool, and Lambs to their own Country Shepherds, yet they cou'd not endure to be shorn by a Foreigner, and even rejoic'd at their own barrenness because it occasion'd their Shepherds ruin.

MENALCAS infinitely affected at these Misfortunes, was forc'd to send for fresh supplys of Dogs from Switzerland, in hopes to frighten his Sheep into better order; but this Expedient prov'd both chargeable and unsuccessful, for the Curs worry'd and devour'd the poor Flocks, till they threw off all Obedience, and were now worse than before. The wretched MENALCAS, almost out of his wits, took the pestilent Advice of a villanous Florentin Politician, who told him, the best method to reduce foreign and disloyal Sheep

to duty, was to keep 'em lean. He put this Counsel in practice, but it prov'd fatal both to the Shepherd and his Flock, and MENALCAS cou'd no longer get either Milk or Wool from his Sheep, who perish'd for want of Food. To conclude, in a months time the Wretch lost both Principal and Interest, and to the joy of all the Arcadian Swains, was reduc'd by his Ambition from the condition of a happy Shepherd, to be a pitiful seller of Sheepskins. Now this misfortune had never befal'n him, if he had rightly understood the Pastoral Arithmetick, which differs so much from that of Merchants, that MENALCAS who us'd to get five hundred Crowns a year by five hundred Sheep, thinking to have got twice as much by a thousand, was mistaken: for in the common Arithmetick twice five make ten, three times five fifteen, and so on; but in the Pastoral, twice five make three, three times five, one, and four times five nothing, the portion of those greedy Fools, who grasping at too much lose all they have.

## ADVICE XLVIII.

*In an Assembly of the Virtuosi at Phocis, Innkeeping is voted to be a noble and heroick Occupation.*

AN Assembly of the Virtuosi of Parnassus was held a few days ago in Phocis, to decide some Controversys between the most serene Virtues, in which there pass'd a surprizing Vote to this effect. "Resolv'd, "That Inn-keeping is no sordid Imployment, but an honourable heroick "Virtue, fit for those magnificent Souls who scorn to ty their Purses with "the Strings of Avarice, or imprison their Wealth in miserly Chests, but "are of opinion that Mony serves for nothing except to give generous Men an "opportunity to exercise their Virtue. The Virtuosi were so unanimous in this Declaration, that they had like to have plac'd that Trade, which was thought mean before, among the Liberal Sciences, and added it as an eighth to the other seven.

THE Literati of the lowest Rank, tho they saw this incredible Paradox confidently asserted by the most noble Persons of Parnassus, were strangely scandaliz'd, and cou'd hardly be persuaded to believe it. But ARISTOTLE, PLATO, AVERROES, and several old standers besides of the first Class extol'd this prudent Resolution to the Skys, confessing that great Men could not follow any nobler Art, provided they took care to entertain such Passengers, as upon necessary Occasions that happen every day, cou'd with a Line or two upon Paper, or half a word speaking, not only pay their own Reckoning, but that of a thousand Guests too, who had eaten upon trust.

IMMEDIATELY upon this Resolution, abundance of generous men in Parnassus, who had been accustom'd to sow Benefits, and to reap Gratitude, posted away to the most frequented Roads, built very convenient Inns, and set up the Trade with all speed, in hopes to catch great Fish, by baiting their Hooks with little ones.

ALBERTUS PIUS Count of Carpi, and Privy Counsellor to his Majesty, dispatch'd an Express in great diligence to notify this new Vote to his Nephew OCTAVIUS AQUAVIVA at the Court of Rome; who had no sooner advice of it, but he took Post, and making the best of his way

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to the high Road that leads from Rome to Tuſcany, ſets up a magnificent Inn at Viterbo, where he treated all the Princes and other great Men who travel'd that way. He was ſo fortunate in his Hoſpitality, that the illuſtrious Cardinal, NICOLO SFONDRATO, having been twice ſplendidly entertain'd by him, when he was afterwards promoted to the Papal Dignity, remembring the good Cheer of his Hoſt at Viterbo, and reflecting on the Nobility of his Extraction, and his great perſonal Merit, ſent for him to Rome, and reckoning with him for paſt Civilitys, nobly requited him with a Sallet of boil'd Succory, a meſs of Soop, a diſh of roaſted Pears, and a Cardinal's Cap, contrary to the practice of ſome niggardly Wretches, who vilify the good Accommodation that's to be met with at an Inn, which certainly ought to be accounted a great Happineſs.

## ADVICE XLIX.

*Certain Virtuoſi are ſeverely puniſh'd for ſaying, Duels are ſometimes neceſſary.*

A DISPUTE aroſe three days ago between ſome learned Men, who debated publickly in the Peripatetick Portico this nice Queſtion: Whether his Majeſty had done well in having for ſome years paſt ſo ſeverely forbid Duelling? This Controverſy was very remarkable for the Misfortunes it brought on ſome of 'em, who had aſſerted, that ſince Quarrels will often happen between men of Honor, which can't be decided but by the Sword, Duels are abſolutely neceſſary. Now as ſoon as the Debate was over, theſe Blades were clap'd up for't, and quickly after condemn'd to the Gallys. This haſty Sentence caus'd the greateſt admiration, becauſe 'twas obſerv'd, that Juſtice her ſelf, who had never betray'd the leaſt Emotion upon any occaſion before, cou'd not forbear expreſſing her Indignation againſt theſe Criminals. And the wiſeſt Courtiers ſay, ſhe had good reaſon, ſince her Reputation was ſo deeply wounded by that impudent Affirmation, that 'twas poſſible there might ariſe ſuch Differences among men, as ſhe by her Laws cou'd not decide, without the barbarous practice of Duelling.

## ADVICE L.

*The Dukes, Marquiſſes and other Titulati of Parnaſſus complain to* APOLLO, *that their honorable Title of Excellence is given to Doctors of Law and Phyſick.*

THE Duke of Aganippe's Lady being taken ill laſt week of a very dangerous Fever, he preſently call'd a Conſultation of the moſt eminent Phyſicians of this Court, and for his greater ſatisfaction wou'd needs be preſent himſelf. He obſerv'd that in their Debates they gave one another the Title of Excellence; which the Duke took as ſuch an Affront, that without ſtaying to know the Iſſue of the Conſultation, he flung away in a terrible fury; and going to ſeveral Princes told 'em, they were ob-

lig'd in honor to put a ſtop to this abuſe, that ſo ſignal a Title might be no longer debas'd by being given to a company of little Quacks and Lawyers. The Princes thought the Duke much in the right, and immediately prefer'd a heavy Complaint upon this Subject to APOLLO, beſeeching his Majeſty to redreſs a Grievance which tended greatly to the diſhonor of ſo many Perſons of the firſt Rank.

APOLLO gave 'em no other Anſwer, than that they ſhou'd ſummon the Partys before him, which was done accordingly: ſo that the Doctors in both Facultys appear'd the next day, and in preſence of his Majeſty, and the Princes their Adverſarys, they made this Defence; That all Men knew Lawyers and Phyſicians were of more antient ſtanding in the World than Dukes, who took their riſe only when the Goths and other barbarous Nations enter'd Italy, and divided it into petty Principalitys: for the Name of Duke, Marqueſs, Count, *&c.* were never heard of till then; but the Doctors of Law and Phyſick had the Appellation of Excellence the very firſt day that Learning was planted in the World, and have ever ſince been in quiet poſſeſſion of it; and all others who had diſtinctions of Honor in Italy firſt took it from them, therefore there was no Reaſon or Juſtice that the moſt antient Poſſeſſors ſhou'd be robb'd of it by the modern. That if the Princes their Adverſarys believ'd that Title was leſs honourable by being beſtow'd on the Profeſſors of Learning, they ought to leave it and take another; but they were ſorry to obſerve that the Liberal Arts were in ſuch low eſteem, that the Profeſſors of 'em ſhou'd be grudg'd thoſe Honors which ought rather to be increas'd than diminiſh'd, for the eternal glory of Learning, and to encourage Men to apply themſelves to ſtudy.

TO this the Princes anſwer'd; That the Doctors Argument in pretending they had borrow'd from them the Title of Excellence was notoriouſly falſe, for moſt of 'em had purchas'd it of Sovereign Princes with ready Mony, and paid dear for it too. The Doctors reply'd, If that were of any force in this Diſpute, they too might alledg that they had paid a round ſum for their Doctor's Degree, which has annex'd to it the Title of Excellence. To which the Princes reply'd with great ſcorn, that they thought it very ſtrange, the Doctors ſhould pretend to compare their Excellence which might coſt 'em ſome fifty Crowns, to that of Dukes and Princes which was worth many thouſands; and therefore the difference in the Price was an evident Argument of the different worth. APOLLO wonder'd to hear the Princes talk at this rate, and told 'em, they had paid their Mony for the ſubſtantial Eſtates they poſſeſs'd, not for the vain and empty Title; but the Doctors, who firſt poſſeſt the ſubſtance of Learning by their indefatigable Study, might with great reaſon ſay they had bought the Title when they had bought the Degree. To this the Princes anſwer'd with a profound ſigh, that to their ſorrow they knew his Majeſty to be miſtaken, for many of 'em had purchas'd Titles without Eſtates; ſuch, for inſtance, as being in poſſeſſion of a Caſtle, or other Place, with the Title of Baron, Earl, or Marquiſs, had paid a large Sum to their Sovereign to erect that Fief into a Dukedom or Principality, only that they might be honour'd with the Title of Excellence.

APOLLO was ſo diſpleas'd at this, that he inſtantly publiſh'd an Edict, by which he commanded all Kings and Emperors to abſtain for the time to come from ſuch unlawful Merchandize, and granted to thoſe Blockheads who had thrown away their Mony for Smoke without Roaſtmeat, all the charitable Privileges which the Law allows to Children, Ideots, and other miſerable Perſons, of demanding Reſtitution *in integrum, ex capite enormiſſimæ*

*læſionis.*

*Lesionis.* Then to free himself wholly from this troublesom Controversy, he refer'd the Decision of it to the Tribunal of the sage Grandees of the Liberal Arts.

THE Dukes and Doctors appear'd before them, and after a Debate of several hours, 'twas decreed by the Judges, that in Princes, the Title of Excellence honour'd the Goods of Fortune, in Doctors, those of the Mind. The Dukes at first interpreted this Sentence in their favour, and with a scornful smile derided the Doctors about it; who laugh'd in their Sleeves at these gross-witted Lords, and reply'd not a syllable. But when the Princes had confer'd with their Council, and understood that the Sentence was against 'em, they wou'd fain have appeal'd. APOLLO, tir'd with their Importunity, told 'em they shou'd rest satisfy'd, for those only disgrace the Title of Excellence who buy it with their Mony, not they who purchase it by their honourable Study: and if the Dukes and other Persons who have Titles of Honor, wou'd advance their Reputation, they shou'd open their Purses, and by encouraging the virtuous Professors of Learning, acquire the Title of Liberal, which Men of sound Judgment thought not only superior to that of Excellence, but even to give a Lustre to the greatest Titles upon Earth.

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## ADVICE LI.

*A Marquis having imploy'd* SCIPIO AMMIRATI *to draw his Pedegree, is so little satisfy'd with it, that he demands his Mony again.*

SCIPIO AMMIRATI upon his first arrival at Parnassus set up a Herald's Shop, where to this hour he follows the trade of drawing the Genealogys of the most illustrious Familys, and is esteem'd so good a Master of his Art, that the chief of this Court apply to him upon such occasions. Now it happen'd, that some months ago a certain Marquis desir'd him to branch out his Pedegree, charging him to do his utmost to trace it up to the first Stock; he gave him two hundred Crowns in Gold by way of Earnest, and promis'd him a valuable Reward when the business was done. AMMIRATI was several months about it, and having collected all that was to be found of this Nobleman's Family, he digested it into form, and made a compleat Volume of it: by which it appear'd that his Ancestors had been Marquisses above a hundred years, and that the first of 'em who had any Estate was a Captain, who for his good Services to an Emperor of Germany was rewarded with a Castle, and the Title of Marquis. Now the Father of this Captain it seems was a Physician, who was the Son of a Notary, whose Father was an Oil-man, who was the Son of a Bum-bailiff, that had been a notorious Rascal, and was hang'd for his Villanys. This Bailiff was discover'd to have been the adopted Son of a Taylor, and his real Father a Gentleman of Savoy, who having conspir'd against his Prince, was put to death in Prison; and his Son when he was very young, being forc'd to fly from the Duke of Savoy, was out of pure kindness taken into the said Taylor's House, who charitably taught him his Trade, and soon after adopted him. This Gentleman of Savoy was the Son of a Count of great Note, and AMMIRATI discover'd that the Father, Grandfather, Great Grandfather, and great Great Grandfather of this Count had for above three hundred

years liv'd in great Splendor in their Earldom, which was got by a Courtier and great Favourite of the Prince that then rul'd, which Courtier was found by authentick Records to have been the Son of a certain Jew call'd SALOMON, who being converted to Christianity, took the Name of ARNOLDO. This Jew came from Rhodes, and tho all possible diligence was us'd to discover his Descent, nothing cou'd be learnt of it. AMMIRATI therefore being able to trace it no farther, presented the Marquiss with the fruits of his Labor, who was pleas'd to see the Volume so large, and without examining the Contents, made AMMIRATI a Present of a thousand Crowns. But when he came to take a view of the meanness of his Extraction, and the Villanys of several that were recorded in his Genealogy, he goes in a rage to the Herald, and tells him that instead of an honorable Pedegree which he expected of him, he had compos'd a scandalous Libel against him; therefore he shou'd take his Book again and return him his Mony, for he wou'd bestow his Rewards better than upon those who expos'd his Shame instead of concealing it. AMMIRATI soon stop'd his mouth, and told him he might thank his own fooliish Curiosity, since 'tis a piece of Prudence not to search many years back into the Antiquity of ones Family: for the wheel of Fortune whirling round continually, and rolling those in the Dust who not long before were at the topmost spoke, all who are ambitious of tracing their Progenitors up to NOAH and ADAM, must expect to find many Blemishes in their Genealogys.

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## ADVICE LII.

*A general Diet is held in* Helicon *to determine the true meaning of some Proverbs and Sentences of wise Men.*

THE Sentences and Answers of wise Men are Laws by which the Virtuosi of this State govern their Lives. Now it happen'd several days ago that there arose a great Dispute among the Literati concerning the truth of some of these Sayings; wherefore to settle an Affair of such great importance, a general Diet of the Virtuosi was summon'd to meet in Helicon: the first Debate was upon the truth of the common Proverb, That fair Words and foul Deeds cheat both Fools and wise Men. Many voted for it, alledging that the Sharpers of this Age were arriv'd to that perfection in double-dealing, that they impos'd on an infinite number of honest undesigning Men, and led them by the nose wherever they pleas'd, tho they were reputed to have sense and understanding. However, the majority of the Diet carry'd it, that in times past this Saying was with great reason receiv'd for truth; but now adays thro the bare-fac'd Impudence of those Rascals who follow the Profession of leering Men to ruin, all the World was aware of 'em, and had learn'd to believe nothing but what they saw and felt; so that none but downright Naturals were cheated by 'em: for wise Men not only gave no credit to 'em, but avoided 'em as a crew of damn'd Cut-throats and Cheats, who seeing themselves thus pointed at, were asham'd to shew their faces among men of Honor, but like Owls and Bats appear'd only by night, that Darkness might hide their Infamy.

THE next Doubt was, Whether that celebrated saying, *Omne solum forti Patria est*, were absolutely true. The first day 'twas debated with great

great heat, and the Diet inclin'd to believe there was no reason to queſtion the Truth of a ſaying, which till then had been held undeniable by all the Schools: for nothing was more viſible than that brave Men are careſs'd wherever they go; and ſince no Prophet is eſteem'd in his own Land, great and generous Souls had reaſon to account that their Country where their ſignal worth is moſt valu'd; and ſuch only were oblig'd to call the place of their Nativity ſo, who were always deteſted abroad for their Follys and indiſcreet Behavior. However, the contrary Opinion prevail'd, and the Saying was repeal'd as falſe: for the Virtuoſi of the Diet affirm'd, that 'twas directly oppoſite to the Will of the Creator, to prove which they offer'd this Argument: That the Divine Majeſty having for conceal'd Reaſons thought fit that the Earth ſhou'd not be all equally fruitful and pleaſant, yet that the barren parts ſhou'd be inhabited as well as the fruitful, and the torrid and frozen Climes no leſs than the temperate; with a Prudence worthy of himſelf had infus'd into the Heart of Man ſo paſſionate a fondneſs of his own Country, as in a manner blinds his Judgment, and takes from him all ſenſe of a better; for he ſtill thinks that the moſt delicious where he was born. Now this Affection is ſo neceſſary to Mankind, that without it they wou'd ſoon forſake the rocky Dwellings of the Alps, the chilling Froſts of the North, and the ſcorching Heat under the Line, and with infinite Confuſion all flock into the temperate Climates of Europe and Aſia. Beſides, even ſavage Beaſts and all other Animals give a convincing Illuſtration of this Truth: for in obedience to the Dictates of Nature they are perpetually obſerv'd to abide in the Countrys where they were born, tho they have ſwiftneſs of foot, or Wings to fly away. Thus a Hare, when chas'd by Dogs from her Form, fears no leſs the change of Place than the rage of her Purſuers, and returns at laſt to die where ſhe was firſt ſtarted. And it has been obſerv'd, that Swallows fly back over a vaſt tract of Sea and Land to rebuild their Neſts in the ſame Houſes which they had left the year before.

AFTER this Reſolution the Proverb, *Feſtina lente*, was call'd in queſtion. 'Twas ſaid that this Sentence contain'd a flat Contradiction, ſince 'twas impoſſible to run and go ſoftly at the ſame time, or maturely to deliberate in an Affair which yet requir'd diſpatch: For this the Opinion of TACITUS was quoted with great applauſe, * *Nullus cunctationi locus eſt in eo conſilio, quod non laudari poteſt niſi peractum; quia non cunctatione opus, niſi ubi perniciosior ſit quies quam temeritas.* There's no room for delay in Counſels, which admit not of Praiſe unleſs they're executed: for delay is of no uſe where Pauſing is more pernicious than Precipitation.

IN this diverſity of Opinions, the Diet, that they might fairly determine an Affair of ſuch moment, ſent for the Emperor FLAVIUS VESPASIANUS, who was Author of the Proverb, and deſir'd him to explain his own meaning. VESPASIAN anſwer'd: That he invented not the Emblem of the Anchor and Dolphin, with the Motto *Feſtina lente*, in the ſenſe that was commonly put upon it; for he knew very well that many occaſions happen'd where Precipitation was the greateſt Prudence, and where the Cuſtom of the French ought to be follow'd, which is, firſt to act, and then to deliberate. But by *Feſtina lente* he intended only to adviſe his Romans to feaſt ſlowly, that is, not to make ſo frequent Entertainments: for Rome being full of a cunning ſort of Spaniels, who were excellently good at ſpringing

* Lib. 1. Hiſt.

Game,

Game, and having plenty of such two-leg'd Animals, as like Partridges, *fiunt occupantis*, are any body's that can catch 'em; the too frequent making of Feasts was neither better nor worse, than to follow the game of Cuckoldom, and to go a hunting for Horns.

WHEN VESPASIAN had thus interpreted his Motto to the satisfaction of the whole Diet, the next question was, whether there were any ground for the Proverb, Beware of red Hair. 'Twas voted that it ought to be repeal'd, because your red hair'd men being more addicted to their Cups than others, were accounted very honest jolly Fellows, open-hearted, and not at all revengeful or cruel; and therefore red Hair was the best colour a man could wish for, who desir'd to gain good Will, and the reputation of a Person of Worth and Honor. They were just minuting down this Resolution, when in the very nick of time up stood the Lady VICTORIA COLONNA, who represented the whole Society of Learned Poetesses, and vigorously oppos'd it, till she made the whole Diet change their Opinion. She told 'em, they had, to the great dishonor of that Learned Assembly, revok'd the truest Saying that ever drop'd from the lips of a Philosopher; for the Proverb was not intended, as is commonly taken, for a warning to beware of red-headed Persons, as if they were all naturally vitious, but as an admonition to the Female-sex (particularly to marry'd Women) to beware of intriguing with a Man of that remarkable Tell-tale colour: for there being few of that Complexion, if a red-hair'd Cavalier chanc'd to receive some familiar Favors from a Lady, his Hair wou'd make him be pointed at for an Adulterer; when with another Complexion, the Intrigue wou'd ne'er have been discover'd. The whole Diet acquiesc'd in the Lady VICTORIA's Interpretation, and thought it worthy the deep Judgment of so noble a Poetess.

THIS debate being over, the high Chancellor of Delphos mov'd, that the truth of the Saying, *Ubi bonum ibi Patria*, might be discuss'd; which accordingly was narrowly sifted, and the Literati said, that a good Estate being a principal ingredient in human Happiness, they saw no reason why that shou'd not be esteem'd a man's happiest Country, where he had most wealth: for that place, let it be what it will, where a Man's forc'd to be a Drudg and Slave for his living by the sweat of his brow, was always esteem'd an unfortunate Abode, and not a delicious Home. However 'twas unanimously resolv'd, that in former times the Proverb deserv'd to be thought true; but in the present, when the rapacious nails of Sequestrators were grown longer than the claws of Vulturs, and when great Estates often serve for conclusive proofs of Treason upon their Owners, in order to fill the Coffers of Princes by confiscations; 'twas a blessing much to be desir'd to live in Italy, and have ones Estate in Japan.

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## ADVICE LIII.

**FRANCISCO SFORZA, *Duke of Milan, is admitted into Parnassus, but on very hard conditions, which he submits to.***

FRANCISCO SFORZA, who by his extraordinary Courage and Skill in War acquir'd the Dukedom of Milan, and render'd his Family no less illustrious than those of the greatest Princes, arriv'd on the Confines of this State above a hundred years ago, at the invitation of all the Professors of Arms as well as Arts: yet APOLLO has always refus'd him admittance into Parnassus, and wou'd never tell why, tho earnest applications have been made in his behalf by the chief Princes at Court, who ever had a veneration for his eminent Worth and Bravery. But eight days ago, being more than usually press'd upon this subject by LEWIS the Eleventh, King of France, his Delphick Majesty was pleas'd resolutely to answer, that he had very good reasons for refusing that Honor, to so scandalous a Person. To which the wise King boldly reply'd, that in regard of the Duke's extraordinary Valor and Skill in War, his excellent Counsel, singular Dexterity, and wonderful dispatch of Business, the sacred Honor and Fidelity of his Word, and many other heroick Virtues which appear'd with such Lustre in that great Man, to give him entrance into Parnassus, wou'd in his opinion be to admit one who was the example of great Commanders, the perfect Idea of a Prince uncommonly wise in peace, and of infinite prudence in war, rather than a Person scandalous to the State.

APOLLO answer'd, that he was very sensible of the infinite Merits of SFORZA, but since men begin to see thro the false Glory of War, and to be convinc'd of the unhappy use of Arms, he wou'd not, by admitting the Duke, restore the reputation of that rash and giddy Profession; especially since the foolish part of Mankind are more encourag'd to despise the dangers of the Sea, by the safe arrival of one Vessel into Port, than deter'd by a thousand that are cast away. However, he bid the King tell him in his name, he wou'd very willingly grant his request upon one condition, which was, that he shou'd make his Entry with a Retinue, compos'd only of those Soldiers who had miserably lost their Lives in his service. The Duke thought these Terms both hard and ignominious, and was long in suspence whether he shou'd accept 'em or not. He was encourag'd on one hand by the desire of Glory, and no less discourag'd on t'other to reflect, that the profession of Arms promising so fair in its blooming spring, and producing so indifferent a Harvest, his Train wou'd consist only of an Equipage of unhappy Wretches, who were much to be pity'd. In this doubtful Strife, the Hero's endless thirst of Glory at length prevail'd, and he sent his Secretary SIMONETTA to acquaint APOLLO, that he accepted the condition; whereupon his Majesty appointed the nineteenth instant for the day of his Entry.

WHEN the Duke's Resolution came to the ears of the Princes and most famous Captains of this Court, they were extremely displeas'd, and us'd their utmost endeavors to dissuade him from it, knowing that it wou'd tend to the great dishonor of their Profession. But the Duke, who firmly adher'd to his Resolution, plainly told 'em, he was determin'd at any rate to acquire a place in Parnassus, nor did he care what mischief and dishonor befel

fel the Art of War: for that Fisherman is not to be blam'd, who, being grown rich enough to live without his Trade, burns his Boats and tears his Nets to pieces. Therefore he presently sent for those of his Friends in whom he most confided, and commanded 'em to muster all the Soldiers that had been destroy'd in his service, who amounted to a vast number; and the Wednesday following he made his Entry, compleatly arm'd from head to foot.

THE Eyes of men never beheld a more deplorable Spectacle, or a scene of greater Wo than this; for the Duke was attended by a long Retinue of the most deform'd and desperate Wretches, that were ever plung'd in the lowest abyss of misery. The eyes of the most obdurate were melted into Tears, to see an infinite number of young men, who were born to plentiful Fortunes, and had liv'd in all possible ease and pleasure in the houses of their Parents, some starv'd in loathsom Hospitals, others dead in Ditches and devour'd by Dogs, and vast numbers drown'd in Rivers, serving for food to Fish; some mangl'd and hew'd in pieces by horrid Wounds, some trampled to death under Horses feet, and others begging their Bread on the road; their Prince's service, in which they had lost their Blood, and expos'd their Lives to a thousand dangers, not having furnish'd 'em with enough to carry 'em back to their homes, which to their misfortune they had so foolishly abandon'd. All the Spectators wept at the sight of a young Nobleman passing by, who had been kill'd by an Arrow, which pierc'd thro his eye. GUIDO BONATI a famous Astrologer, had foreseen by his Art, that if this unfortunate Youth had been wise enough to have staid at home, he would have liv'd to fourscore years; wherefore tenderly embracing him, he cry'd out, O wretched Youth! what cruel fatal Frenzy possess'd thee to sell sixty years of life for a Julio? This pathetick Exclamation mov'd all the Standers by, and millions of Curses were heard from every side against those who first introduc'd war upon the Earth.

THE day that succeeded the Duke's mournful Entry, the most accomplish'd Virtuosi of this State came to APOLLO, and told him, they saw no difference between the miserys of War and the misfortunes of Courts: for if War was a Misery, the Court was nothing but Affliction; and if Soldiers were unhappy, Courtiers were equally unfortunate. Therefore since the mournful Spectacle of Duke SFORZA's Entry had struck such a dread of War into all the Spectators, as to make 'em heartily detest that curs'd Trade, it wou'd be of equal advantage to the World, that when any Persons, who from low beginnings had risen to the highest Dignitys in Courts, were admitted into Parnassus, they too shou'd be accompany'd by a Retinue of those miserable Courtiers, who had been afflicted and oppress'd by the avarice and ingratitude of Princes, till they were dead of disappointment and despair. APOLLO rejected this Advice, as being of pernicious consequence, and said, Men ought not to be deter'd from going to Court; for tho few there attain'd the Dignitys, Wealth and Honors they sought after, yet all had the opportunity of enriching their Minds with valuable experience, and with the purchase of many Virtues. So that whoever had been many years conversant in the management of Courts, and was not master of the Art, deserv'd not in his judgment the name of an accomplish'd Virtuoso.

## ADVICE LIV.

*Apollo appeases a dangerous scuffle among the Pedants of Parnassus.*

YESTERDAY at six in the evening an alarm was beaten in the quarters of the Grammarians; the Virtuosi of Parnassus running to the noise, found the Pedants, the Writers of Epistles and their Commentators all together by the ears, and had much ado to part 'em. Now what was the occasion of this terrible fray, but only a dispute, whether the word Consumptum shou'd be writ with a P or without one.

IN the midst of this disorder Paulus Manutius, who was thought the chief Promoter of this disturbance, hurl'd a Roman Stone, on which Consumptum was written with a P, full in the face of Lambinus, and dash'd his nose as flat a flounder. Apollo, who was before sufficiently angry at the pitiful cause of the Quarrel, grew so enrag'd at this new extravagance, that he commanded the City Pretor to drive the pedantick Coxcombs from Parnassus; which had been certainly done, but that his Majesty was prevail'd with to revoke his Command, at the intercession of Cicero, Quintilian, and the other chief Literati of this Court, who for once appeas'd him, by saying, 'twas impossible for Pedants to quarrel about matters of greater moment, since their knowledg consisted only in trifles.

## ADVICE LV.

*To prevent the great Abuses that are found in History,* Apollo *having assembl'd a general meeting of the Historiographers, publishes a severe Edict against 'em, and many Historians are blam'd for their faults.*

THE Censors of Learning, by Apollo's express Command, summon'd a general Assembly of all the Historians to meet in Delos on the twentieth of last Month; and the said Assembly broke up two days ago, having to his Majesty's great satisfaction, made admirable orders and regulations relating to that Affair, on which depends the eternal Fame of great Men and their virtuous Actions. The Virtuosi were the more pleas'd with this, because the modern Historiographers have deviated very much from those Laws, which they swore so religiously to observe, when they took the Oaths of that Profession before his Majesty. Now in order to reform this corruption, an Edict was publish'd yesterday in his Majesty's name, in all the publick Schools, and afterwards posted up on the doors of all the Colleges of this State; and because 'tis a matter of importance, Menante your faithful Intelligencer has a copy of it here at your service.

PHÆBUS, by the grace of God, Emperor of the fixt Stars, King of the Planets, Prince of the Zodiack, Duke of Light, Marquis of Generation,

and Earl of all visible things, to all our faithful Virtuosi, and right trusty and well-beloved Literati, Greeting. Whereas, to our infinite Grief and Displeasure, we are fully convinc'd, that the modern Historiographers have deviated extremely from that path of Truth, which, to the great reputation both of the publick and private, our most faithful Historians, DIONYSIUS, LIVIUS, SALLUSTIUS, TACITUS, and many others had trod before 'em; to the end therefore that future Ages may not be impos'd upon by the pestilent Falsitys which they find in flattering, malicious and ignorant Writers, We do by this our Edict, which is to remain in full force for ever, remind all those, who undertake the most noble Province of transmitting to posterity the signal Actions of men, that they ought continually to have a strict regard to Truth, especially since they write to future Ages, not to their own; that they take care to publish such Writings, as will gain 'em the glorious and immortal name of sincere and faithful Historians; and that they value no more than the Dust they tread on, the Anger or Threats of those, who, by reason of their little Virtue are justly wounded in their Reputation; since 'tis the highest pitch of folly, perpetually to labor with pen in hand, to render themselves infamous by writing Lies, without bringing any Honor to those they flatter. We farther declare, that to publish to the World false Historys, is to assassinate the Virtuosi that read 'em; and therefore we ordain, that such as shall be convicted of that crime, shall receive the same Punishment that is appointed for Assassins. And since it appears, that Princes have arrogated to themselves so great an authority, even over the free pens of Historians, as not to permit 'em to write any thing of them, tho ever so true, which is not to their intire satisfaction; a pretension that has banish'd all historical Truth, and by introducing the vilest adulation, which the Princes of this Age expect, discourag'd the greatest Genius's of our Virtuosi; so that the important business of writing History, which belongs only to the ablest Authors, is to the great shame of this present Age, and the infinite prejudice of all the future, fallen into the hands of the most ignorant: We therefore, to redress so great an evil, are oblig'd to put Princes in mind, that since all their power dies with 'em, they are fools to believe they can hinder our Virtuosi from transmitting to posterity the naked truth of their Actions. And for their further caution, we give 'em to understand, that their laying Restraints upon an Affair which requires perfect Liberty, provokes our most faithful Historians, out of mere revenge, after their death to write Invectives against 'em, rather than Historys of their Actions, as the Emperors TIBERIUS. CAIUS, CLAUDIUS, and NERO have found to their shame. And to obviate the great inconvenience arising from the ignorance of those Men, who, in modern times, by their senseless Writings, so debase the dignity of History, We expresly Will and Command, that for the future no Person, of what degree or condition soever, presume to write Historys, unless he be first approv'd of by JULIUS CÆSAR for purity of Language, by LIVY for his Eloquence, by TACITUS for his skill in Politicks, and by our well-beloved FRANCISCO GUICCIARDINI for right understanding the Interest of Princes. Moreover, we forbid all manner of Persons, on pain of eternal infamy, to write for the future the particular History of any City, except it be the Metropolis of an Empire, Kingdom, or great Province: and this we do, to the end that the inestimable Jewel, Time, may not be thrown away on trifles, either by the Writer or the Reader. For the same reason likewise we enjoin, that no Author presume to publish the Life of a General, or other Person of distinction, unless of such a one as has commanded Armys in chief, serv'd twenty Campagns,

pagns, conquer'd Provinces, besieg'd and taken strong Towns, and fought at least two pitch'd Battels. And to take away all pretences that ambitious men may alledg for infringing this our Royal Edict, We declare, that no persons Lives shall be permitted to be written, who are not furnish'd with the same noble Accomplishments that were seen in BELISARIUS, NARSETES, GODFREY of Bullen, and in the great ALEXANDER FARNESE. And to exterminate from the World as much as possible, a certain arrogant Ambition which we know reigns in many, we likewise enjoin, that it be not lawful for any man to write the History of a particular Family, unless it be made appear to our venerable College of Historians, that it has been renown'd, and maintain'd it self in great splendor in the world for the space of five hundred Years, and has produc'd many Persons who have signaliz'd themselves by putting an end to important Wars, and other gallant Undertakings; and that in this particular the most glorious and our well-belov'd Familys of ORSINI, CAJETAN, and COLONNA, serve all Writers for an Example.

FURTHER, since by many past Instances we are fully convinc'd, that to give leave to an ambitious Person to write his own History, is to put a naked Sword into the hand of a mad-man, We strictly command, that no man whatsoever write Memoirs of his own Life, without having first given good Security that he will keep within the bounds of Truth and Modesty, nor till our College of Historians have certify'd him to be a Person of such eminence and renown, that it will be of advantage to future Ages to record and consecrate his Atchievements to immortality. And to root out effectually the horrible vice of Flattery, to which with infinite concern we observe our Virtuosi much inclin'd, We expresly command, that no Authors dare to publish the Life of any Hero, tho he glitter with the Imperial or Regal Dignity, before he be dead; allowing them to make mention of men while they are alive, only in general Historys and short particular Panegyricks. Furthermore, to prevent the numberless Follys which we daily see in many Historys, 'tis our express Will and Pleasure, that none of our Virtuosi pretend to write the History of any foreign Nation, if he have not liv'd twenty years successively in that Nation. For the same reason we likewise forbid any Virtuoso to undertake the writing of History, unless he has travel'd thro many Provinces, been Secretary or Minister of State to some great Prince; or be a Senator of some illustrious Republick; and has been conversant in Courts for at least two thirds of his Life, a Qualification so necessary, that in our royal Library there are many Historys written by Courtiers, who were wholly ignorant of the Purity of Language, and knew nothing of the most important Rules of Historiography, which yet abound with many excellent political Remarks; by which it appears that 'tis the peculiar Province of accomplish'd Courtiers, to publish to Posterity the most hidden Thoughts of Princes hearts, into which they have been able to dive by their penetrating Wit. And because many Historys abound with sharp Invectives against such Nations as were at War with that of the Author, we renew our Edicts publish'd some years ago on this account, by which, for the indemnity of historical Truth from the aspersions that one Nation throws on another which is its Enemy, 'tis enacted that an Abatement of sixty per Cent. be allow'd in such cases. And being fully convinc'd that LUCIUS FLORUS has been the sole cause of the vast misfortune which Learning has sustain'd in the loss of the greatest part of our beloved LIVY's Decads, we strictly command, that for the future no man epitomize or make an abridgment of any History. In like manner, by vir-

tue of the full Power we have over Learning, we forbid all our Virtuosi, for the time to come, to write the universal History of the World, or the particular History of any People famous for noble Actions, like the Romans, French and Saracens, in a small Compendium, as many foolish Authors have done, who in a few sheets of Paper have compris'd the Actions of all Nations of the Earth, deduc'd from the Creation down to their own Times: for Experience has taught mankind, that the reading of things so succinctly written, is of very little use, it being impossible to reap from thence that advantage found in other Historys, which relate at large not only Actions themselves, but the Springs and Reasons of 'em. Lastly, We admonish Priests to apply themselves wholly to the writing and reading of sacred things, and leave the composing of profane Historys to those honest Laymen who think it a Duty to truth, and not a Sin of murmuring or slander, to blame the Actions of any Prince or private Man whatsoever, who has done things of which he ought to be asham'd. GIVEN at our Court in the Zodiack, the twentieth day after our entrance into the Sign of Libra, in the Year of our toilsom course 5560.

AFTER the publication of this rigorous Edict, a Report was whisper'd in this Court (yet because 'twas very private, MENANTE, who makes a conscience of writing nothing but Truth, dares not affirm it for certain) that in the Assembly many Historians receiv'd the mortification of being severely reprimanded, among whom were some of the first Class. 'Tis reported that JULIUS CÆSAR was commanded, in the space of twenty days, to put into his Commentarys the breaking open the Treasury at Rome, and to tell the naked truth of that matter how it happen'd; and also that he shou'd make mention of other Particulars, which in pure civility to himself he had omitted. 'Tis said besides, that SUETONIUS TRANQUILLUS was severely reprimanded, because tho he had made greater profession than any other of being a most polite and judicious Writer, he had nevertheless related of TIBERIUS, that in his brutal Lusts he made use of sucking Children: an Obscenity which by no means shou'd have been mention'd, not only because Historians cannot be sure of those lewdnesses that are acted in the dark and without Witness, but because such horrid Enormitys ought to be bury'd in oblivion, rather than divulg'd to mankind; it being the Duty of every Historian to inculcate Virtue, not instruct in Vice. DION had his turn too, tho they say he was told in milder Language, that History, which ought to be compos'd of nothing but real Truths, and of the quintessence of politick Instructions, needed not those frequent Narrations of Portents and Prodigys with which he had so stuff'd his Writings, that they cloy'd his Readers, and were the more tedious because he had surpass'd all the bounds of Probability, both in the number and quality of 'em. APOLLO himself smil'd at his having recorded so many showers of Stones and Blood: his Majesty, not remembring that his Rays had ever exhal'd into the upper Region such Vapors, as cou'd afterwards be condens'd into Blood, and rain'd down to spoil Clothes, or into Stones to beat mens Brains out.

'TIS said that TITUS LIVIUS, the Father of the Roman History, blush'd at this Reprimand made to DION; perhaps because his Conscience misgave him, and he was afraid of being call'd to account upon the same score.

BUT all affirm for certain, that the Lords of that Assembly proceeded with extraordinary severity against LAMPRIDIUS, whose Writings by the unanimous command of the whole Convocation were deliver'd to him,

and

and he was plainly told, he ſhou'd go teach in the publick Stews thoſe execrable Luſts with which he had taken ſuch delight to fill his ſhameleſs Hiſtory, wherein he had written the Lives of HELIOGABALUS, CARACALLA, and other Monſters of nature in all manner of leudneſs.

'TIS reported too, that they blam'd MACCHIAVEL for the mad Politicks with which he had ſo plentifully fill'd his Hiſtorys and other Writings, as plainly ſhew'd, he had a mind to precipitate his Readers into the ſame Pit of Impiety into which he had ſhamefully fallen himſelf.

IN the next place 'tis ſaid, the whole Aſſembly paſs'd a Cenſure upon GUICCIARDIN for having ſpoken ill of the Republick of Venice, which the College of Hiſtorians ſtil'd the Aſylum of the Virtuoſi, the abode of perfect Liberty, the Bulwark againſt the Barbarians, the Mint of Librarys, the Salt of human Wiſdom, and the Glory of the Italian Nation. And many believe, that in preſence of all the Aſſembly, GUICCIARDIN not only acknowledg'd, but with bitter Tears bewail'd his Error, and alledg'd in excuſe, that he was prompted thus foully to prevaricate by the Envy he had to ſee, that while the Florentines by their domeſtick Factions loſt their Freedom, Venice ſecur'd her Liberty more and more; but that the Reputation of Venice, and of that excellent Counſel by which ſhe, as a rare and only Example, advanc'd daily in Grandeur and Honor, was rais'd to ſuch a degree of Splendor, that it cou'd never be obſcur'd or ſully'd by the Pen of any Writer, how paſſionate or partial ſoever.

'TIS reported farther, that the Cenſors ſent for JULIAN GOSELINI, Secretary to the Senat of Milan, and ask'd him, if he thought he was talking to drunken men, when in his Life of DON FERRANTE GONZAGA, making mention of the Apoſtolick See, he ſcrupl'd not to ſay, her Greatneſs was the particular care of the Emperor. GOSELINI was about to excuſe himſelf, but was commanded to be gone immediately, and employ his Talent in writing flattering Sonnets, for ſolid Truth only ought to be the ſubject of Hiſtory.

FINALLY 'tis ſaid, that GIROLAMO CONESTAGGIO, a Gentleman of Venice, having taken out of the Delphick Library his Hiſtory of Portugal, after it had ſtood there many years, and return'd another Edition of it, which he pretended he had corrected in many places, was diſcover'd by the publick Inſpectors of the Library, inſtead of amending it for the general Good, to have made it worſe than before, only to gratify ſome Perſons whoſe Reputations he had juſtly tax'd; for which he was ſolemnly told, that if within eight days he did not reſtore to the Library the firſt Edition of that Hiſtory, the College wou'd ſhew him ſome publick Mark of their Diſpleaſure. For the whole ruin of the Portugueſes having been occaſion'd by thoſe who had the care of inſtructing their King SEBASTIAN in his Youth, it was a thing highly neceſſary, that from the unfortunate End of ſo great a Monarch, and the miſerable Calamitys of his Subjects, all Princes ſhou'd be taught to be very cautious what Perſons they appoint to take care of the Education of their Children, and that none but the moſt experienc'd Captains and approv'd Stateſmen ſhou'd be intruſted with ſo great a Charge.

ADVICE

## ADVICE LVI.

*Apollo, to secure the Rivers of his Dominions from being infested by Pirats, constitutes the most illustrious* Bernardo Cappello *Admiral of the Ionick Sea, and gives him excellent Instructions.*

Apollo, to prevent the many mischiefs which Learning suffers from the Frigats of ignorant Pirats in the Rivers of Corinth, was pleas'd two days ago in full Senat to nominate the most illustrious Bernardo Cappello Admiral of the Ionick Sea: He commanded him for this purpose to levy Marines, and gave him leave to take with him many young Poets of the best Extraction, who to begin their Apprenticeship of Arms, voluntarily offer'd to serve his Majesty in this Expedition. Apollo afterwards call'd Cappello, and gave him positive Orders, on pain of being declar'd scandalously illiterate, to offer Violence to none except the Frigats of ignorant Pirats; but to suffer Merchant-ships of any Nation to pass unmolested, to shew 'em all possible Honors, and assist 'em on all occasions as Persons highly serviceable to the world, which by their most noble industry enjoys every where the delicious Products of remotest Countrys. He laid this Injunction upon him, lest, instead of the Zeal his Majesty intended to express of protecting the Lives and Estates of his Virtuosi from Rapine and Piracy, the most useful Commerce of mankind shou'd be obstructed by excessive raising the Price of all Commoditys imported into Parnassus from distant Provinces; and lest the great Honor he propos'd to acquire, by extirpating out of the world a detestable piratical Crew, shou'd turn to his disgrace, by filling it with worse and more dangerous Robbers. Besides, his Majesty said, 'twould be shameful to the last degree, if Piracys were committed on Ships of Trade, in the name of a Prince of so nice Virtue; and he shou'd deserve the worst that cou'd be said of him, if he imploy'd the chief Nobility of his State in such villany, who wou'd reap their share of the Ignominy too if their first Exploits were Pillaging. Now in order to convince all that in this important Affair his Majesty propos'd no other Interest than the publick Good, he strictly commanded Cappello, the first moment he took any Privateer, not to spare one Rogue aboard her, but to put 'em all to the Sword, not only in terrorem, but lest the admitting to Ransom shou'd at last turn so useful a Design into a common and dangerous Traffick; for the world has seen frequent Instances of Pirats, who being taken Prisoners, and having bought their Liberty, fell presently to the same trade again, to regain the Mony they had paid for their Ransom. The last and chief Advice which Apollo gave Cappello was this; That his business being only to protect the Rivers of Parnassus, he ought not on any account to go out of 'em himself, lest he shou'd meet with the Fate of some roving Husbands, who leaving their own Beds to corrupt the Wives of others, are shamefully made Cuckolds themselves.

## ADVICE LVII.

*The Prince of Epirus is so afflicted at the Birth of his first Son, that he forbids any publick Rejoicing.*

OUR last Letters from Epirus of the 22d bring Advice of the birth of a Son to the Prince of that Country, and say, that, it being his First-born, the People were exceedingly transported that the Succession of their Prince was now secur'd in his own Family, for which, together with many great Lords their Neighbours, they were preparing to make extraordinary demonstrations of Joy. But the Prince himself was observ'd to be so melancholy on this occasion, that when the Steward of his Houshold came to receive his orders for the Expences of Bonfires, Fireworks, &c. he forbad any such Preparations, and told him, when indeed his first Son shou'd be born, he'd have the Fountains run with Wine, proclaim open feasting at Court for forty days, and expend a hundred thousand Crowns in Jousts and Tornaments. The Steward surpriz'd at this Answer, ask'd him with submission, Whether he did not take this Child, who was born twelve months after his Marriage with the Princess, for his own? I find, reply'd the Prince, that private Men see not far into the Interest of Princes: But to convince you that I have reason for what I said, tho you think it strange, tell me how old I am? Eighteen Sir, reply'd the Steward, the twelfth of last month. Very well, says the Prince: How old will this Child be when I come to be forty? The Steward answer'd, Two and twenty. I tell you then, said the Prince, that he is my Brother, not my Son: for private Men distinguish these Relations according to Birth, but Princes by another Rule. If I shou'd have a Son born hereafter when I am fifty, I will give leave for rejoicing; but at present there's more occasion for Funeral Musick than for Trumpets, Now that's the mischief of Princes marrying betimes, the danger of a numerous Offspring, which is the ruin of a State: for no Monarch can receive a greater Blessing than to have only one Son, but whoever has many in his youth, let him master his Ambition, and not think of keeping the Government to the last moment of a long Life. For as Fathers desire to dy with the reins of Sovereignty in their hands; so Sons, when they arrive at a certain Age, have not patience to wait for the reversion of Power till their Parents Deaths. There are many Examples of such impatient Youths, who blind with the lust of Power, have chose rather to run a risque by eating the sour Grapes in June, than stay till September for the ripe Clusters. If this be so, reply'd the Steward, I must confess the condition of Princes, which we are so apt to envy, is very deplorable. It may be so, answer'd the Prince, yet when this Son of mine comes to be twenty years old, if I resign not my Principality to him, and he form any Conspiracy against my Life or State, I shall be more guilty of it than he: And the reason is plain; for 'twou'd be as great unkindness not to yield him the Government then, as it wou'd be a barbarous Inhumanity, if now eating at a plentiful Table, I saw him stand by ready to starve, and wou'd not ask him to eat with me.

## ADVICE LVIII.

*APOLLO erects a new Court of Justice in Parnassus for the Punishment of Flatterers, but with very ill success.*

THE exemplary Life which the Literati lead in Parnassus is not to be attributed to the severe Punishments threaten'd to Vice, nor to the great Rewards propos'd to Virtue, nor yet to the natural good Disposition observ'd in most Virtuosi, so much as to the wise care of APOLLO, who has erected distinct Courts of Judicature, and appointed particular Judges for each Crime: For his Majesty has been convinc'd by past abuses and disorders, that when his Ministers have but little business they dispatch it admirably well, and with great exactness; but when they have a hurry of Affairs, they seldom end 'em with expedition, or decide 'em with strict Justice. Nor was he sensible till lately of one mighty Grievance that reigns in this State; where, tho there are very rigorous Tribunals for the Punishment of most Vices, yet there has been no provision made against Flattery, which is so hateful to his Majesty, and so pernicious both to Princes and private Men. APOLLO therefore believ'd the neglect of appointing proper Remedys for that Evil, was the only reason 'twas grown so universal. And as he's always careful to extirpate all Corruption, and to promote the welfare of his Virtuosi, he thought it necessary about six months ago to institute a particular Court of Justice for the trial and punishment of Flatterers. He ordain'd, that all such as were convicted of that shameful Offence shou'd be bound to the Chain in the great Piazza, and flea'd alive by MARSYAS, who is very dextrous in that Art which he learnt at his own cost: And for the greater terror he elected the Judges of this Court out of the Satyrick Poets, who are the most deadly Enemys to Flatterers that can be. PETER ARRETINE was declar'd Lord Chief Justice, JUVENAL Attorny General, LUDOVICO ARIOSTO Solicitor General, FRANCISCO BERNA chief Clerk of the Court, and NICOLO FRANCO and CÆSAR CAPORALI his Substitutes. After this awful Tribunal was erected, six months pass'd without any Information or Complaint, tho Flattery was publickly practis'd as much as ever. APOLLO therefore, that he might have an opportunity of punishing those Offenders, employ'd a great number of Spies, who had orders to take notice of all the Flatterers in Parnassus, and inform against 'em to the Court. This method succeeded so well, that in a little time BARTOLOMEO CAVALCANTI was surpriz'd in the fact of flattering a foolish Prince, who was wholly given up to his Sports, and so dissolv'd in Luxury and Pleasure, that he resign'd the care of the Government to an ignorant, mercenary and corrupt Minister; and yet with all these Vices was complemented with the Character of Vigilant, Indefatigable, an Enemy to Pleasure, and one whose sole diversion was Business and the care of his Subjects Welfare. CAVALCANTI was immediately taken into custody, and upon Examination confess'd all the Attorny General laid to his Charge; so that he was allow'd but three days to make his Defence. MARSYAS in the mean time fell to whetting and flourishing his Knife, and got all his Implements in order for the Execution.



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THE Judg proceeded to examine the Prince that was flatter'd, and found him ev'n more a Brute than has been deſcrib'd. He ask'd him if he had any thing to ſay againſt the Priſoner, and whether he did not think himſelf groſly abus'd by his extravagant Flatterys? He anſwer'd, he had no reaſon to complain of a man for ſpeaking Truth, and cou'd not be affronted at thoſe juſt Praiſes, for which CAVALCANTI deſerv'd a Reward from him: Adding withal, that he was amaz'd and extremely ſcandaliz'd at this new Tribunal, which ſeem'd to him to be invented rather to rob Men of Honor of their merited Fame, than to puniſh Cheats. ARRETINE was deviliſhly provok'd at the Prince's Anſwer, ſo that taking a little more liberty than became him, he ask'd him with what face he cou'd pretend, that CAVALCANTI had not impudently ly'd in praiſing ſuch a Blockhead as he, who was ſo notoriouſly ſtupid, and utterly incapable of the Government, which he ſcandalouſly yielded into the baſe hands of a vicious Favorite? The Prince was fir'd at theſe upbraiding Reproaches, and with inexpreſſible Fury coming up to ARRETINE, thunder'd out againſt him theſe Heroicks.

*Tu ne dirai, e farai tante, e tante*
*Lingua fracida, marcia, e ſenza ſale*
*Ch'al fin ſi trovara pur un pugnale*
*Meglior di quel d'Acchille, e più calzante.*
*Saggio ſon io, & tu ſei un furfante*
*Nutrito del pan d'altri, del dir male;*
*Un piede hai in chiaſſo, l'altro allo ſpedale,*
*Stroppiataccio, ignorante & arrogante.*

Dull brainleſs Wretch! thou'lt play the fool ſo long
With that foul ſtinking and unwitty Tongue,
That to chaſtiſe thee, Daggers will be found
More piercing than that Steel the fam'd ACHILLES own'd.
I'm a wiſe Prince, thou a vile Dunghil Slave
That fed at others Tables, learn'ſt to rave,
One foot i'th'Hoſpital, and one i'th' Stews,
Yet arrogantly dar'ſt thy Betters to abuſe.

This injurious Language to a Judg in open Court ſo enrag'd the Attorny-General, the Clerks and the other inferior Officers, that one and all they laid violent hands on the Prince to drag him to Priſon; but he, whoſe Heart was better than his Headpiece, not only defended himſelf, but with the aſſiſtance of his Retinue laid about him ſo damnably, that out he knock'd one of poor ARRETINE's Eyes, broke JUVENAL's Arm, and BERNA's right Jaw-bone. ARIOSTO when he ſaw the fray beginning, thought 'twas the wiſeſt part to truſt to his heels, but had the ill luck to fall down ſtairs, and was bruis'd to a Mummy. APOLLO, when he had notice of this diſorder, was not ſo much concern'd at the diſhonor of his new Tribunal, nor at the miſchief which had befel his Poets, as he was to ſee by this inſtance that Flattery was incurable, ſince men were ſo blind as to take the pernicious affronts of Sycophants for Favors worthy of Reward: inſomuch that to his great grief he was forc'd to aboliſh that Court, and confeſs'd, 'twas impoſſible to puniſh a Crime which nobody wou'd complain of.

## ADVICE LIX.

APOLLO, *exceedingly charm'd with the noble Qualitys of* TASSO, *creates him Poet-Laureat, and Lord High Presidents of Italian Poetry.*

TORQUATO TASSO being every day more than other admir'd in Parnassus, for his Heroick and Lyrick Poems, his Writings in Prose and in Verse, his Knowledg in Philosophy and all the other Sciences, APOLLO, charm'd with the sweetness of his Diction, the newness of his Thoughts, his easy Vein and pleasant Wit, was pleas'd t'other morning to shew him some marks of extraordinary affection: for out of his own mere motion he created him Poet-Laureat and Lord High President of Italian Verse; and at the same time with great solemnity presented him the Laurel. TASSO not only approv'd himself worthy the Honor his Majesty had confer'd on him, but of much higher Preferment: for he did not, as many do, who, by the Caprice of Fortune, or the sudden favor of a Prince, being exalted from a mean condition to the chief Dignitys of the State, believe it enough to put on the pompous Robe of that new Magistracy, while their Souls are still cloth'd with their old rotten Cassock of Baseness beneath; but immediately after his promotion, he vested his Mind with those Heroical and Princely Virtues, that became a dignify'd Poet. He kept open house in his Palace for forty days, where the Virtuosi of all Professions were regal'd with such plenty of the most exquisite and tempting Dishes, that there was not one learned Person to be found in Parnassus, who had not overcharg'd his Constitution almost to a Surfeit, and inebriated himself with delicious Thoughts. APOLLO himself and the most serene Muses were astonish'd, that such an unexhausted source of noble Conceptions, drest in such elegant Expressions, shou'd spring from his most fruitful Wit. But in the midst of these Rejoicings and Festivals, which were celebrated with such universal Applause, some pilfering Poetasters broke open TASSO's strong Box, where he kept the Jewels of his most valuable Compositions, and took thence his Amintas, which they afterwards divided in shares among themselves. TASSO was so much afflicted at this Injury, that it imbitter'd all his past Delights. The Authors of the robbery were soon discover'd, and being pursu'd by the Sergeants, took sanctuary in the house of Imitation: but the Provost-Marshal, by APOLLO's express Command, drag'd 'em thence, and hurry'd 'em to Prison. One of 'em was seiz'd with the Prologue of that Pastoral about him; upon which, according to the usual proceedings in such cases, he was immediately put to the rack, and interrogated *super aliis & complicibus*. In his Torments he discover'd forty Pick-pocket Dablers in Verse his Accomplices, all of 'em wretched Dogs for Gaming and all manner of Leudness, and who not having the fear of APOLLO before their Eyes, made it their business to steal fine Thoughts, and to live lazily upon the reputation of other Peoples honest Labors. The Lord Chief Justice proceeding against these Malefactors according to the rigor of the Law, condemn'd 'em to be hang'd, and two mornings ago several Gibbets were set up for the purpose in the publick Forum: But APOLLO, not liking the sight, sent to acquaint the Judg, that tho those Thieves well deserv'd death, yet he shou'd punish 'em some other way; for this look'd too much like a butcherly



Shambles,

Shambles, and gave the moſt exact Juſtice too fierce and cruel an Aſpect, which honourable Judges carefully avoid, and are therefore moſt diligent in preventing Crimes; whereas ſuch as thirſt after human Blood, ſeem to take delight in frequently expoſing Gibbets to the publick view, ſuch Wretches being mighty great in their own opinion, when they have acquir'd the Name of mighty Hangmen.

## ADVICE LX.

*Apollo laughs at a Literato, who requeſted to be taught the Art of Memory.*

LAST Thurſday a poor ſorry-look'd Literato preſented himſelf to Apollo in the publick Audience, and told his Majeſty, that being conſcious of his little ſtock of Learning, he was aſham'd to appear in the publick Schools; but that his ignorance in the Sciences proceeded purely from the natural weakneſs of his Memory, which cou'd retain but few of the many things he ſtudy'd: wherefore becoming ſmitten with a mighty deſire of being a good Scholar, he humbly beſought his Majeſty to preſcribe him ſome method to attain as tenacious a Faculty as thoſe very learned Perſons have, who make all they read their own. And above all things he ſaid, he'd be moſt thankful for the Gift of local Memory, which he had heard acquir'd great Honor to ſuch as were endu'd with it. Apollo anſwer'd him, that the lovers of Learning purchaſe good Memorys at the expence of continual reading: that local Memory was but a trick of Mountebanks, and of ſuch pitiful Pretenders, who puff'd up with Vanity, affect to be thought what indeed they are not; but was deſpis'd by men of ſolid Learning, as a ridiculous accompliſhment, fit only to amuze the Mob, who are raviſh'd with aſtoniſhment to hear whole ſheets of Authors repeated by heart, tho they underſtand not a ſyllable of 'em. The Literato ſaid, ſince it was ſo, he deſir'd only to be taught the uſual means for improving his Memory. Apollo anſwer'd, that he knew of none better than conſtant reading. I'm ſorry for that, ſays the man, with all my heart, for I've been a perfect drudg to my ſtudy, and am convinc'd by experience, that my Memory's never a whit the better; for tho I've lately read over Virgil, that miracle of Latin Poets, I can't repeat you a Line of him, and remember but very few of thoſe innumerable Beautys I ſpy'd in him, which ought never to be forgot. Apollo ſeem'd out of humor at this Fellow's importunity, and with a look more angry than he has been known to put on at an Audience, where he is generally patient, to a Miracle, he told him he ſhou'd be gone and ſtudy Virgil again, if he had a mind to remember him. Then turning to thoſe that were preſent, he ſaid; he wonder'd at the Impertinence of ſuch Blockheads, as having been in a Mill but a quarter of an hour, expected to come out as mealy as the Miller himſelf who had liv'd there all his Life.

## ADVICE LXI.

### JUVENAL *refuses a Challenge of* FRANCISCO BERNI *to contend with him in Satyrick Poetry.*

NOT many days ago, in the Portico of the Poets College, ſome Latin and Italian Poets were comparing Verſes: ARIOSTO was one of the company, and being of opinion that the Latins extoll'd their own Performances too extravagantly, and expreſs'd too much Contempt of the Italian, he told 'em, that his Nation wou'd not diſpute with old Rome for Heroicks, which the Majeſty of their Tongue render'd pompous and grave, and their artful intermingling of Spondees and Dactyls, ſonorous and tuneful in their Cadence; but in Lyrick Poetry he believ'd they were upon a level; and in Satyr the Italians were ſo improv'd, that they far ſurpaſs'd the Latins, as well in the fineneſs of Raillery and ſharpneſs of their ſerious Wit, as in facility of Expreſſion. The Latins were of another opinion, and reply'd, that they ſaw no reaſon the Italian Poets had to boaſt ſo much of their skill in Satyr, ſince they cou'd not produce one among 'em comparable to JUVENAL, or that durſt ſet himſelf in competition with PERSIUS. Immediately upon theſe words up ſtarts FRANCISCO BERNI, who in Satyr has exceeded the utmoſt bounds of the moſt biting Calumny, and with his cutting Verſes ſo ſlaſh'd and ſcarrify'd even ARRETINE himſelf, that he ſtill bears in his Face, Breaſt and Hands the marks of his Diſgrace; he told the Latin Poets, that in the buſineſs of Satyr JUVENAL was but an Aſs and an Ignoramus to him, and he wou'd juſtify his words in open field, to the firſt, ſecond, or third drawing of blood, againſt JUVENAL himſelf, or any other Satyrick Poet whatſoever, tho he brought a Commentator for his Second. 'Tis impoſſible to expreſs the rage which this Defiance kindl'd in all the Latin Poets, who, to chaſtiſe BERNI's Arrogance, and to vindicate their injur'd Reputation, had like to have fallen foul upon this bold Challenger, and treated him very ſcurvily. But HORACE, who was for having 'em decide the Quarrel like Men of Honor, appeas'd his Brethren, and told BERNI he ly'd like a Villain in all he had ſaid to the prejudice of JUVENAL's honor, whoſe Pen he was not worthy to wipe; and that he accepted the Challenge in JUVENAL's Name, who ſhou'd not fail to meet him next morning in the Field of BELLONA with his Heroicks, and give a good account of himſelf againſt BERNI and his pitiful Octaves and Triplets. No ſooner had he utter'd theſe words, than BERNI withdrew with his Brother Poets to arm himſelf, while HORACE ran to find out JUVENAL, and told him what had paſs'd. JUVENAL, daſh'd with ſurprize, ſtood pauſing and humming a while upon't; at laſt, — Why look you Friend, ſays he, ſince thou haſt accepted the Challenge in my Name, e'en do me the favour to fight it for me too, for hang me if I dare look him in the face; I fear no Latin Poet that wears a head, nor do I care a ruſh for a thouſand Zoilus's; but I'm in an Ague at the very name of an Italian Satyriſt. How! — in an Ague, ſays HORACE, (ſeeing his own, and all the Latin Poets Reputation thus like to be loſt) pluck up a good Heart, I ſay, and remember you're the Prince of Satyrical Poets, and ſhall a Man like you who has deſerv'd the care of ſo many Commentators, be cow'd with big words and the bouncing

 Rhodo-

Rhodomontades of a vain Coxcomb? He told him moreover there was no comparison between their Weapons, and that sturdy Heroicks wou'd be too hard for little languishing Italian Verses made by chance, and so fetter'd by Rhyme, that the Authors having hand-cuff'd themselves with it, cou'd never fight dextrously, nor make a thrust where they intended, and where they might most annoy their Adversary. But the Venusian Poet might have spar'd his breath, for all that he said serv'd only to increase poor JUVENAL's fears.

THE news of this Challenge had already taken air among the Virtuosi, and came at last to APOLLO's knowledg, who was particularly pleas'd at it: he was glad with all his Soul that two of his learned Virtuosi were going together by the ears, and preparing to make home thrusts at each other's Reputation; for in cold blood they generally speak and write insipid heavy stuff, but in the heat of Anger are seen to perform wonders in their own Vindication, and for the purchase of Renown. Therefore being inform'd of JUVENAL's Cowardice, he sent for him in great hast, and reprimanding him for his fear, urg'd him to justify the injur'd Reputation of the Latin Satyr; but JUVENAL made a reverend Bow, and thus excus'd himself.

MAY it please your Majesty! I have as much Courage as ever, and dare enter the Lists against ten Latin Satyrists; but I beseech your Majesty to reflect, that the Excellence of Satyrick Poetry consists not in having a daring Wit, a fiery Soul, a biting Talent, nor in sharp Jests and Repartees: no——'tis owing to the Quality and Condition of the Age wherein a Man lives; for the wickedest Times make the best Satyrists, and the Age I liv'd in was not comparable to this for Wickedness and Cheating. Shou'd BERNI therefore enter the Lists to tilt against me with the Lance of modern Vices, that were unknown in my days, I cou'd not withstand him, but must infallibly be thrown out of the Saddle, and forc'd to quit the Field.

APOLLO was satisfy'd with this Answer, and declar'd, that tho JUVENAL had declin'd the Combat, he had lost no Reputation by it, nor behav'd himself unworthy a Poet of Honor; for he was not aw'd by BERNI's Wit, but by the corruptness of the Times he liv'd in, which were indeed an overmatch for those of JUVENAL.

## ADVICE LXII.

### DOMITIUS CORBULO, *having in his Government of Pindus utter'd some words which* APOLLO *in a former Edict had condemn'd as tyrannical, is severely prosecuted, but comes off with Reputation.*

THE City of Pindus and its populous Territory being infested, thro the lenity of former Governors, with great numbers of seditious Cut-throats and Assassins, to the disturbance of all good men; his Majesty, to suppress this Licentiousness by making Examples of the capital Offenders, two months ago constituted DOMITIUS CORBULO Governor of that State; who treating the Rogues with the sharpest Severity, found means in a few days to establish the Country in Peace and good Order. Now it seems he had the curiosity to ask some particular Confidents of his, what opinion the People had of him? They frankly told him, his Severity had struck such a Terror, that they universally hated him. CORBULO was strangely pleas'd to

hear

hear it, and presently made his Reply in that well-known saying; *Oderint dum metuant*, let 'em hate me, provided they fear me.

THIS Expression flew like Lightning, till it reach'd APOLLO's Ears, who was so incens'd, that he order'd him to be prosecuted for it as a capital Crime. And whereas by an Edict of his Majesty publish'd long since, 'tis declar'd, that any Prince who dar'd to pronounce those insolent words shou'd immediately incur the penalty of being esteem'd a most abominable Tyrant; and any Governor who shou'd let 'em slip ev'n thro inadvertency should be punish'd with Death: CORBULO was cited to answer for himself before the Judges, and accordingly appear'd the next day.

THEY examin'd the matter very strictly, and when all the People of Parnassus expected some rigorous Sentence upon CORBULO, he was by his Majesty's approbation acquitted, and sent back to his Government with greater Authority than before: The Judges having declar'd, that in the mouths of Sovereigns, whose Prerogative empowers 'em to grant Pardons, those words were altogether detestable and tyrannical, but very honorable in Governors, whose Power extends no farther than to inflict the hateful lash of Justice; that Prince deserving indeed to be admir'd who has got the art of making himself lov'd and rever'd, and that Governor being truly capable of his Office, who has found the means to make himself fear'd and obey'd.

## ADVICE LXIII.

*The Chair of Tranquillity being vacant by* DIOGENES's *Promotion to a higher Dignity,* APOLLO *offers it to the famous Philosopher* CRATES, *who refuses it.*

DIOGENES the Cynick, who for so many years past, to the infinite advantage of the Publick, and increase of his own Glory, has fill'd the Chair in these Schools, wherein his Office was to read Lectures in praise of Poverty, Solitude and Tranquillity of Mind; he who had the power to persuade ATTALUS himself to abandon all his Treasures, and turn Stoick, an example of great improvement to all Parnassus: This great Man, I say, was two months ago for his extraordinary Merits promoted to the high Dignity of Arch-Critick to the most serene Muses; by which the other noble Imployment being become vacant, his Majesty offer'd it to the famous CRATES, who yesterday went to wait on APOLLO, and, contrary to every ones expectation, refus'd it.

THE reason he gave was this, that by DIOGENES's new promotion the Chair of Poverty and Tranquillity had been much blemish'd in its Reputation, and he doubted he shou'd not be able to discharge the Office with that integrity and simplicity of heart it requir'd: for the very first day he enter'd upon it he shou'd be swell'd with Ambition, and inflam'd with such desires of rising to the Dignity of his Predecessor, as wou'd quite unfit him for his business, and drive from his mind, tho ever so well compos'd, that sincerity which makes Preachers speak heartily to their Subject. Nor wou'd this Ambition spring from any Vice, but from that honorable Zeal, which ev'n the most mortify'd Philosophers have for their Reputation: for if in process of time he receiv'd not the same Honors which DIOGENES had before him, the censorious world, he said, wou'd never believe 'twas because

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of his Humility, or that he prefer'd a private Life before a publick Imployment, Quiet before Buſineſs, and Poverty before Riches; but becauſe his Majeſty had found him of inferior Merit. Now, continu'd CRATES, while I had a Soul ſo agitated with Ambition, I cou'd not expect much to edify my Audience by preaching in praiſe of Humility, and the contempt of Riches, or concerning the vanity of earthly Greatneſs: for 'tis impoſſible to find a man of ſuch perſuaſive Eloquence, as can allure his Hearers to a ſort of life, which they know the Preacher himſelf deteſts.

## ADVICE LXIV.

*Many People having waſted their Eſtates in coſtly Apparel, and extravagant Houſe-keeping, deſire their Princes to make a Law for the moderation of ſuch Expences, but their Requeſt is rejected.*

THE Subjects of thoſe Princes that reſide in Parnaſſus being convinc'd by Experience, that the modern vanity of Dreſs and Equipage is arriv'd to ſuch a pitch of extravagance, that there is no Eſtate, tho ever ſo large, which the Pride of Women and Ambition of Men will not quickly conſume to nothing; and that the affectation of ſplendid Apparel has ſo bewitch'd the world, that the whole Portion of a young Bride, tho it be very conſiderable, will ſcarce pay for her Jewels, for which reaſon Gentlemens Daughters ſo often ſtick upon their hands: Having obſerv'd too that Luxury in eating and drinking within theſe few years is arriv'd to the ſame degree of Prodigality, and that modern Gluttony has brought thoſe Familys to want which former Parſimony had rais'd: Theſe People, I ſay, t'other day preſented themſelves in a general Body before their Princes, and humbly petition'd 'em for ſome remedy againſt theſe Diſorders, to prevent their imminent ruin.

THE Princes receiv'd their Remonſtrance very graciouſly, and then it was that they were convinc'd of the truth which many have written, that ſumptuary Laws ought only to be given to the People when they themſelves inſtantly deſire 'em; for when impos'd againſt their will, they ſeldom produce any good effect; becauſe nothing frights a ſpend-thrift into good Huſbandry, till he has beheld the dreadful face of Poverty. They gave orders therefore by common conſent, that Laws ſhou'd be drawn by the beſt hands, to retrench Luxury and Superfluity, to enjoin a decency in Apparel, and moderation in eating and drinking, that men might uſe thoſe Pleaſures only to preſerve Life, not to deſtroy both their Lives and Eſtates together. The Statutes being ready, the Princes commanded they ſhould be publiſh'd the eighteenth inſtant: but the Evening before, the Farmers of the Cuſtoms came and told 'em, that when the Law ſhou'd be publiſh'd which they underſtood was drawn up, they muſt deſire abatement of the Rents they paid 'em; for the greateſt part of the Revenues of the Cuſtoms ariſing from Silks, Brocades, Wines, and other Commoditys pertaining to the Apparel and Food of Man, imported from foreign Parts, the Cuſtoms wou'd ſink very low by means of this new Law. The Princes were ſo ſtartl'd to hear this, that next morning when the Deputys of the ſeveral Nations attended 'em for the Edict, they receiv'd inſtead of it this Anſwer; That their Highneſſes had conſider'd better of the matter, and were reſolv'd they won'd on no account

make

make their own Circumstances worse, to better those of their Subjects; that if they wou'd contrive some Statute which clash'd not with their Interests, they shou'd see, that out of tender and paternal affection to their most loyal Vassals, they wou'd give them all possible satisfaction; but to desire 'em to empty their Treasury to fill the Purses of private men, was an unreasonable and fraudulent Request.

THE Deputys withdrew very disconsolate at this partial and peremptory Answer, and agreed in this opinion, that to go about to heal the Peoples Grievances, when the Remedy was prejudicial to the Prince's Interest, was to offer at curing an incurable Disease.

## ADVICE LXV.

BODINUS *presents* APOLLO *with his six Books of a Commonwealth, in which, it appearing that he approves of Liberty of Conscience, he's condemn'd to be burnt: after which* APOLLO *severely punishes a Poet for Blasphemy.*

THE very first day that JOHANNES BODINUS, that famous French Literato, presented APOLLO with his six Books of a Commonwealth, he was thrown into a dark Dungeon for this Assertion, That 'tis best for the quiet of any State to grant the People Liberty of Conscience. His Majesty and his wisest Politicians have always esteem'd this impious and false, and a Tenet of seditious and turbulent Spirits rather than of intelligent Statesmen, since nothing's more pernicious to a Government than that which destroys the Unity of it.

BODINUS was therefore severely prosecuted, and sentenc'd yesterday by the high Court of Parliament to be burnt alive, as a Seducer of the People, a promoter of Sedition, and a public and notorious Atheist. He implor'd his Majesty's Mercy, and abjur'd his Assertion; but al'edg'd, that he had been led into this Error by the Ottoman Empire, who, to her wonderful Prosperity and Quiet, tolerated all Religions throughout her Dominions. At this the Judges grew more incens'd against BODINUS, and with great indignation told him, he deserv'd yet a severer Sentence, because being a Christian he had dar'd to publish Precepts about Religion, borrow'd from Infidels, who live in the highest Impiety, and whose Opinions both religious and civil ought to be held in extreme detestation. However, before they proceeded any further against him, they thought fit to examine the Ottoman Monarchy herself about her conduct in this Affair, with a full Resolution (as was known afterwards) to condemn her to the same Punishment, if it appear'd she had given so scandalous an Example.

THEY sent for her immediatly, and ask'd her, If 'twere true that she left her Subjects at liberty to believe as they pleas'd. She startl'd at the Question, and answer'd with great vehemence, that she was not so unacquainted with the affairs of the world, as not to know that the Peace of States, and the general quiet of the People, could not be more effectually secur'd, than by unity of Religion; and that in her Empire no other Religion was believ'd or practis'd than that of MAHOMET. The Judges upon this plain Answer, turn'd toward BODINUS, and in a passion ask'd him,

him, if a Mahometan ſpoke with ſuch truth and plainneſs in this matter; what was to be expected from a man who had receiv'd a learned Education in the moſt Chriſtian Kingdom of France? BODINUS anſwer'd, That the Ottoman Monarchy confeſs'd in words what ſhe did not put in practice: for in her Dominions were to be found Chriſtians, Grecians, Jacobines, Neſtorians, Jews, and in ſhort, Men of almoſt all Faiths whatſoever.

THE Ottoman Empire upon this turning to BODINUS, I ſee, ſays ſhe, thou knowſt but little of the management of my Empire in affairs of Religion; thou haſt done me wrong to aſſert, that I allow my Subjects liberty of Conſcience, becauſe there are in my Dominions Men of all the Religions thou haſt nam'd: Thou oughtſt rather to know, that having for above three hundred years conquer'd innumerable Provinces by force of Arms, moſt of which were formerly ſubject to Chriſtian Princes, and having found by experience, that People newly ſubdu'd are very apt to revolt if any Violence be us'd to make 'em change their Religion, (for Men are more obſtinate in defence of the Faith in which they were born, than in defence of their Eſtates, their Country and their Lives) I have for the preſervation of Peace permitted 'em to enjoy the ſame Laws, both ſacred and profane, under which I found 'em, excluding only from this Privilege the Roman Catholicks; from whom I have taken their Prieſts, and deny'd 'em leave to repair their decay'd Churches, much leſs to build new ones; till by degrees the exerciſe of their ſacred Rites being diſcontinu'd, their antient Religion has been forgotten, and the ſecond or third Generation of 'em at leaſt have become Muſſulmen. And for an inſtance how well this method has ſucceeded, my numerous Provinces in Aſia, which were formerly peopl'd with Chriſtians, are at length become ſo intirely Mahometan, that my Emperors who were wont to take thence abundance of Chriſtian Youths to recruit their Janiſarys, can ſcarce find one now in all that quarter of the world.

BUT in Greece I obſerve another method, where I allow my Subjects the free exerciſe of the Grecian Rites; becauſe there being no Prince in that Country conſiderable enough to incourage or head a Revolt among 'em, they cannot give me that umbrage which the Latins do, who having many Princes, and potent ones too, oblige me to uſe greater diligence in exterminating their Religion. But I watch my Mahometan Subjects ſo narrowly, to keep 'em ſtrict to the Religion of the State, that not one of 'em dares in the leaſt to prevaricate.

TO give an example of this: the Perſians are held by me as Hereticks to my Religion, and none of my Turkiſh Subjects dare profeſs, much leſs preach that Hereſy, without incurring the danger of a ſevere death; nor do I any where tolerate it throughout my Dominions: and tho my laſt Emperors might have taken advantage of the Diviſions in Germany, and among the Chriſtian Princes, to have carry'd the War into Hungary, and ſtretch'd my bounds as far as Auſtria, the Conqueſt of which wou'd open me a door to that of Italy, yet they thought it much more prudent to chaſtiſe the Perſians, than to wage War againſt the Chriſtians, whoſe Faith differing ſo much from mine makes 'em leſs dangerous to me than the Hereticks of Perſia: for there's a mighty difference between conniving at Infidels, who are ſo difficult to be brought over to the true Faith, and tolerating Hereſys; a Contagion which eaſily infects great Kingdoms, as the Germans, Engliſh, Flemings, French, and others have experienc'd.

FURTHER, I have rooted out all Learning and Sciences from my Dominions, for no other reaſon, than that my Subjects might live in that Ignorance which is neceſſary to the Support of my Religion: And for the ſame reaſon have I forbid under ſevere Puniſhments the Tranſlation of my Alchoran out of the Original Arabick into the common Turkiſh Language; having obſerv'd the Miſchiefs that have ariſen in ſome Chriſtian Kingdoms from the tranſlating their Bible into the Vulgar Languages: in which places, as I've been told, every ſilly old Woman ſpends more time in Diſputes of Religion, than ſhe does at the ſpinning Wheel. I have taken a wiſer courſe, I think, to ſecure my ſelf from Hereſys which the craft of Ambitious men might introduce into my Empire, which is to order, that whoſoever ſtarts any Doubts concerning Religion, ſhall have 'em ſolv'd by the Scimeter: for the Hereſys which at preſent vex the Chriſtian Faith, have open'd the Eyes of Mankind, and let 'em ſee that thoſe who firſt ſow'd 'em, have been ſtir'd up rather with Ambition of ruling the Earth, than as they wou'd make Fools believe, out of Charity to 'em, and an earneſt deſire of ſending their Souls to Heaven. The Temperance of my Subjects too, who are all oblig'd to drink Water, perhaps conduces not a little to preſerve my Dominions from this ſchiſmatical Plague; for I obſerve in Chriſtian Countrys, that the Flames of Hereſy burſt out with the greateſt violence, where drinking is moſt in vogue.

I WELL know, that all manner of Diviſions are very dangerous in a State, but chiefly thoſe which ariſe from matters of Religion: for the People are ſo far from loving, honouring, and faithfully obeying ſuch as are not of their own Perſuaſion, that they account 'em no better than Beaſts, and bear 'em that cruel hatred which we ſee reigns between Nations of different Faiths. Add to this, that it being no leſs impoſſible that there ſhou'd be a living Body without a Head, than a Sect without a Chief; wherever there are two Religions, there muſt of neceſſity be two Chiefs likewiſe: and whether a Kingdom will admit of two Kings at the ſame time, is a Queſtion which every Fool may reſolve.

AND thou, BODINUS, art the more to blame for publiſhing this ſeditious Opinion, which has deſervedly brought this Miſchief on thy Head, in regard thou know'ſt better than any other, that the modern Hereſys in many Chriſtian Kingdoms have been ſow'd by great Princes, to whom the LUTHERS, the CALVINS, and other learned Perſons like thy ſelf, have ſerv'd as Bauds to their Ambition, and Tools to ſeduce the People; their ſole Deſign having been by this means to create themſelves a Faction of the diſſatiſfy'd Nobility, who readily adhere to any new Sect, in hopes of advancing themſelves, and of the common People, who fall in with 'em out of Avarice and reſentment of their own wretched Condition. Now if for the Peace and Quiet of a Kingdom 'tis requiſite that all the People ſhou'd be ſubject to the ſame human Laws, and agree in the ſame Weights and Meaſures, how much more ought this Unity to be endeavour'd in Religion, which being an innate Principle is ſo rooted in us from our firſt vital Breath, that ſhe becomes the abſolute Queen of all our Affections and Paſſions? and ought therefore to be the more carefully regulated in all Governments, becauſe we cannot live without her, nor be touch'd in any part of ſo tender a ſenſe, or ſo apt to move us. So true is this, that I dare affirm, that even the brute Animals wou'd be found to praiſe the Eternal God who has created and feeds 'em, if they had the benefit of human Speech; or if we underſtood their Howlings, Bleatings, or Songs.

I REMEMBER, I heard a Politician many years ago arguing upon this very Article; and because he too held it impious towards God, and seditious to Princes, I ask'd him whether there were any Prince or Republick in the Universe, who allow'd so pernicious a Doctrine and Practice in their Dominions? He frankly confess'd, that those very modern Hereticks, who had so zealously preach'd up Liberty of Conscience in the Dominions of others, wou'd on no account whatever allow it in their own: for they hated to see their own Houses caught in those Flames which they had kindl'd to consume the Dwellings of their Neighbours. Of this, said he, we have a plain Instance in Geneva, that Sink and Common-shore of all seditious Impiety; for there all who endeavor to sow new Heresys are condemn'd to be burnt. He farther told me, that in Germany, where the many modern Heresys were first invented only to reduce the exorbitant Greatness of the House of Austria, Liberty of Conscience was allow'd in some Citys which live under free Laws; and that to the content and quiet of the People: but yet, he said, 'twas dangerous to imitate 'em in that Practice; for men make use of Examples very unfortunately in their own Affairs, if their Circumstances agree not exactly with those from whom they take 'em. The Hanse Towns of Germany, says he, live free from the apprehension of having their Liberty destroy'd by the ambition of any Prince or Enemy, because the Emperors are weak, and the Citizens by nature averse to all thoughts of enslaving their Country; being of necessity forc'd to live and die such as they are born: for if it shou'd happen, that any one to advance his own Condition, presum'd to make himself Chief of a Heresy, the Forces of all the Hanse Towns, who have the same common Interest of Liberty with that City where the Factions began, wou'd run immediately to extinguish the Flame at its first breaking out. He added further, that tho the difference of Religions which had arisen in those Citys from Liberty of Conscience, were less dangerous to 'em, yet it cou'd not be pretended that they were wholly free from Danger, that the Humors were not pernicious and apt to occasion mortal Diseases: nor was it ever known that the facility of extinguishing a Fire by the help of a neighbouring River, induc'd any Master of a Family to set his own House in a flame.

BUT the Case was far otherwise with Empires and great Kingdoms, who had often within their own Bowels Brothers of the reigning Prince, and others of the Blood Royal; and abounded with Subjects eminent for their noble Extraction, their Riches, and their many Adherents. Now these being all ambitious, and possess'd with a greedy desire of reigning, are forward to make Attempts, and imagine the most difficult Undertaking to be easy. Besides, such Countrys are frequently surrounded with Princes, who being their mortal Enemys, are always ready to fly to the assistance of the rising Factions, as it lately happen'd in the Kingdom of France, and in Flanders. He continu'd, that the Lay-Princes, Electors, as well as every other Prince of the Empire, who had embrac'd the present Heresys, liv'd not with Liberty of Conscience, but had espous'd that particular Sect which suted most to their worldly Interest. Thus the Lutheran Impiety having taken its rise in the Dominions of the Duke of Saxony, who had declar'd himself Head of it, the other Heretical Princes, that he might not become too great, had introduc'd into their States the new Sects of Calvinists, Zuinglians, and others; so much to the confusion of Religion and things Sacred, that it might be truly said, there were as many different Heresys in Germany, as Princes that rul'd there.

BUT I was most astonish'd to hear that some People of Germany were forc'd to change their Religion whenever their Prince pleas'd; an inconvenience so frequent among 'em, that in the space of a month only some Citys have been seen to pass from one Heresy to another. All which things are of the worst example, and the most effectual means to introduce that Atheism among Men, which I said I did not believe cou'd be found among Beasts.

THUS, BODINUS, as a Horse that has long been suffer'd to range at liberty and uncontrol'd, becomes fierce and unfit for the service of Men; so a Nation, when once the Reins of Religion are let loose, grows savage, seditious, untam'd, and no longer governable by a Prince: for he who is not taught by a sound and well regulated Religion, to love, honor and fear God, knows not how to discharge the same Dutys to Man. 'Tis the nature of the People, who always err in extremes, to contemn human Laws when they have been led astray from those that are divine; and to turn the licence given 'em of offending the divine Majesty with impunity, against the Prince that granted it. Those who seduc'd the People of Flanders to change their Religion and rebel against their natural Prince, have given the world a convincing proof of this Truth: for to induce 'em to so vile an Enterprize they gave 'em leave to plunder the Churches, and seize the Estates of the Clergy; and at length, when they wou'd have put a stop to these licentious Tumults, they were convinc'd at their own cost, that the contempt of God is always accompany'd with the contempt of Men.

THE charge of governing a People is too mighty for the strength of any Prince, how wise and prudent soever: nor is it possible he shou'd at his ease singly support so ponderous a Burden; but by the help of Religion it sits so light on his Shoulders, that one Man without any difficulty may rule many Millions: for vast is the number of those who thro their vicious Inclinations despise human Commands, yet stand in awe of the Laws of God; and many who dare trifle with the Anger of an Earthly Prince, dread the Wrath of the King of Heaven, and live peaceably.

POOR BODINUS was in a terrible confusion to hear the Ottoman Monarchy argue so strenuously about the care Princes ought to take of the Unity of Religion; but he was yet more dejected when the Judges told him, 'twas an impious piece of ignorance to assert, that Princes are masters of mens Bodys, and have no power to govern their Souls: as if that Fidelity which Subjects owe their Princes were a Virtue of the Body only, and not of the Soul; and that God had constituted the most Christian Kings of France, and the other Princes of the Earth only to feed their Ambition in reigning, and wallow in all manner of Pleasures, and had not made 'em his Vicegerents on Earth, that they might establish and inforce his sacred Religion, preach'd to all Nations by his most holy Vicar, whom he left on Earth when he himself ascended into Heaven.

FOR these reasons the whole Senate agreed in this Vote, That BODINUS shou'd immediately be burnt according to the Sentence pronounc'd against him, for having publish'd a Doctrine to the World, that was fit only to set it in a flame.

AFTER this APOLLO, who holds Blasphemy in the utmost detestation, commanded the Tongue of a Poet to be bor'd with a red hot Iron, for having two days ago in the porch of the Delphick Temple, cry'd out in despair, that Providence had been very unjust to him, in given him the Soul of a Monarch, and the Fortune of a Beggar. And tho many of the Literati instantly besought his Majesty to mitigate the Sentence, he was

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not only inexorable, but with great indignation told 'em, that a Puniſhment yet more ſevere was due to thoſe who being born to a low fortune, were continually finding out new conceits to make Poverty appear more intolerable, and waſted that time in fruitleſs Complaints, which they ought to have imploy'd in the ſearch of that Philoſophy which wou'd have made 'em eaſy: and that by making an example of this impious wretch he wou'd teach men to accommodate their deſires to their conditions; it being a hateful piece of inſolence to envy the fortune of Princes and great Kings, while they ſee others more unfortunate than themſelves cloth'd in rags, and dying for hunger.

## ADVICE LXVI.

*The Virtuoſi of Parnaſſus viſit the Temple of Divine Providence, and offer up their Thanks for her ſignal Charity to Mankind.*

THIS morning, according to the antient cuſtom of this Court, all the dignify'd Poets, together with the noble Literati of Parnaſſus, went in a body to the Temple of Divine Providence, where JOHANNES JOVIANUS PONTANUS in a moſt eloquent Harangue gave her thanks in the name of the whole Aſſembly for the immenſe Love and Charity ſhe had ſhewn to Mankind, in creating the Frogs without Teeth. For what wou'd it have avail'd that this Earth, arch'd over with a Sky ſo gloriouſly ſtudded with an infinity of ſparkling Stars, was created ſo abundantly fruitful of all things for neceſſity and delight, if the brave and worthy Inhabitants had been oblig'd to walk with the inſupportable Clog of Iron Boots to ſecure themſelves from being bit by thoſe nauſeous and importunate Animals? But, as Providence has wiſely order'd it, there needs no other defence to protect 'em from thoſe raſcally Lees of the Creation, who are nothing but Mouth and Voice, than a good pair of Ears, that can endure the noiſe of croaking, which they know can do 'em no harm.

## ADVICE LXVII.

PAOLO PERUTA, *by* APOLLO's *Command, explains in the publick Schools the true meaning of this Maxim, that, To reign in ſafety the People muſt be kept under.*

THE old politick Maxim, that, To reign ſecurely the People muſt be kept under, has been generally miſunderſtood, and worſe practis'd by many Princes, who thro their inſatiable Avarice pervert the beſt Sentences by interpreting 'em according to their preſent Intereſt. APOLLO therefore, highly diſpleas'd that ſo ill a uſe was made of ſo ſalutary a Precept, ſent for PAOLO PERUTA, who reads Politicks every morning in the publick Schools of Parnaſſus, and commanded him for the benefit both of Princes and of their People, to explain publickly the genuine ſenſe of this famous Apothegm. PERUTA obey'd his Majeſty's Orders, and on the day

day appointed, the School being full of the greateſt Princes of this Court, he mounted the Chair, and gave 'em the following Harangue.

AS nothing is a more lively Emblem of an excellent Prince than a good Shepherd, ſo the People may likewiſe be very properly compar'd to Sheep. Now, that one Shepherd might govern numerous Flocks, the Divine Majeſty created 'em of a mild and humble nature, and without the natural Weapons of Horns or Teeth; for otherwiſe it wou'd have been requiſite to aſſign a particular Shepherd to each ſingle Sheep. The ſame Creator having furniſh'd Mankind with a daring Heart and a wiſe Head, the way to make 'em obedient and humble to their Shepherd, is not, as many Princes believe, by ſhearing and milking 'em continually with burdenſom Taxes, to hinder 'em from growing fat, but to beware of arming their Minds with that ambition of Command, which is ſo bewitching, that its Appetite increaſes even by ſatiety. This true and ſafe method is only known and ſucceſsfully practis'd by the Ottoman Emperors; who being fully convinc'd how dangerous it is to arm their Subjects with Authority and Command, think it a capital error and a mortal blow to the State, to beſtow any Place of great power upon a native Turk. The genuine ſignification then of this excellent Maxim is only this, That it is neceſſary to diſarm the Minds of Subjects of all ambitious Deſires, not their Hands of Swords; to keep 'em under, that is, humble and free from Pride, by giving 'em no Imployments that will procure 'em many Dependents, not to reduce 'em to Poverty by robbing 'em of their Eſtates. For thus has the wiſe Creator made Sheep humble and obedient, without creating 'em poor in Wool, deſtitute of Milk, and barren of Lambs; and thereby inſtructs Princes to uſe their utmoſt diligence for the increaſe of their Subjects Eſtates, as the moſt effectual means to keep 'em in quiet Subjection. For the fear of loſing that Subſtance they have heap'd up with ſo much labor, makes men ſo religiouſly cultivate the arts of Peace, that the old Romans, thoſe Maſters in Politicks, cou'd invent no ſurer means of rendering the Gauls, whom they had newly ſubjected, quiet and obedient to their Republick, than by furniſhing 'em with all poſſible opportunitys of inriching themſelves. This prov'd ſo fortunate a method, that the Politician TACITUS, ſpeaking in his Writings concerning that People as the moſt warlike in Europe, not only calls them * *Dites & imbelles*, but plainly affirms it to be an idle Dream to pretend † *Gallos quoque in bellis floruiſſe.* Thus it appears that the great Riches the Gauls had amaſs'd, ſoften'd 'em, from a very bold and martial People, into ſuch ſlothfulneſs and cowardiſe, that 'tis accounted a Fable to ſay they were ever expert in Arms: From whence we learn, that Riches by diſarming Mankind ſerve excellently well to keep the People quiet and content in the Humility of Peace; on the contrary, when Subjects are diſſatisfy'd with their Fortunes, they are always greedy of change. For to ſee ones ſelf immers'd in Poverty, does not, as the ignorant believe, abaſe or daſtardize the Souls of Men, but begets in 'em a furious deſire to amend their Fortune by any attempt, be it e'er ſo hazardous and deſperate. Experience has abundantly confirm'd this, that nothing incites the People to take up Arms ſooner than Poverty, which is then the Parent of Deſpair; when ſhe is occaſion'd, not by the infertility of the Earth, by misfortunes of the Sea, by the careleſneſs or ſloth of Men, by loſſes in Trade, or any other human Accident; but by the avarice of a Prince, who fooliſhly affects to grow a rich Shepherd by impoveriſhing his Sheep. In a word, to think of maintaining Quiet in a State, and keeping

* Lib. 11. Ann. † In Vita Agric.

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the People loyal, by ſtarving 'em with want, is the ſame madneſs as to pretend to cure a Dropſy by giving the Patient drink. For this is daily ſeen in all Inſurrections, that Princes never meet with more inrag'd Enemys than neceſſitous Men, and ſuch as are uneaſy in their Circumſtances; for Thoſe, in the confuſion of Broils and Tumults, are the Lucifers of Rebellion, while the men of Wealth and Riches are peaceful and obedient.

## ADVICE LXVIII.

*A noble Laconick Senator having committed a great Offence, the Prince thinks it prudence to paſs it by.*

WE have told you in our former Advices, that the State of Laconia is govern'd by an Elective Prince, and that of all the Senates in Parnaſſus the Laconian is the moſt famous and renown'd. To fill up a vacancy among theſe Senators, the Prince of Laconia ſome time ago promoted to that eminent Dignity the ſecond Son of the Prince of Mitylene. Now it happen'd about a fortnight ſince, that this noble Perſon, to the great diſpleaſure of the Prince, committed a certain Crime which his Highneſs had ſeverely puniſh'd in the other Senators; and becauſe he now wink'd at it, many Senators complain'd of his partiality. The Prince anſwer'd, that where there was a difference between the perſons of the Offenders, it was impoſſible to inflict equal Puniſhments for the ſame Offence: and that the Almighty, who had not been pleas'd that any ſublunary thing ſhould be without ſome defect, created no Coral without its droſs; that in an Aſſembly of ſuch mighty Reputation as this of the Laconians, the Senators of great Quality were illuſtrious Ornaments, and often of great ſervice in the emergent neceſſitys of the State: Yet this advantage was countervail'd by a conſiderable defect, in that ſuch Senators were not ſo eaſily kept in awe as the reſt, towards whom it being permitted to uſe the whole power of Command, and the abſolute Authority of the Laws, they brought not ſo much honor or profit to Elective Princes as the Senators of noble Blood. That the Scythe of impartial Juſtice might very well mow down the common Graſs: but a prudent Mower when he meets with a great Shrub wiſely avoids it, leſt he ſhou'd break his Weapon, or turn its edg. An example which ought to inſtruct elective Princes, who have the Prerogative of chuſing Senators, not to promote to that degree any Perſons of high Birth, without firſt reſolving to tolerate many things in 'em, which they puniſh with ſeverity in the common Senators.

## ADVICE LXIX.

ANDREA ALCIATI *finding himself unjustly dealt with in one of his Governments, applys himself to* APOLLO *for redress, but to no purpose.*

ANDREA ALCIATI, who is not only very learned in the Law, but in all the other Sciences so much esteem'd in this Court, detesting the Ignobleness of a private life, has ever since his first admission into Parnassus affected the Grandeur of a Prince, and been mightily troubl'd with an itch of governing. The Prince of Negropont not long ago was pleas'd to depute this Gentleman Governor of that Island for three years; where being arriv'd, he with a bold and intrepid Integrity administer'd that rigorous Justice, which is very distasteful to a proud and insolent People, who are so far from remembring they're born to obey, that they wou'd all be playing the Tyrants. Those Wretches who had smarted for their misdeeds, waited an opportunity to revenge themselves of the Governor, and pickl'd up their Complaints against the meeting of the States, a time which the most profligate persons of the Province generally long for; to that great Assembly therefore they address'd themselves with a heavy Charge against ALCIATI, who seeing himself thus maliciously prosecuted went to his Master the Prince of Negropont (who is at present in this Court) and claim'd the protection due to a Minister who had faithfully discharg'd his Duty: But that Prince, like many others, to win the good-will of his Subjects, instead of redressing the Governor, took part with his clamorous Accusers, which made 'em ten times more insolent than before. Poor ALCIATI was forc'd therefore, as his last refuge, to bring the matter before APOLLO, to whom this morning he represented, that he had suffer'd Persecution for Justice sake, and earnestly crav'd that his Cause might be heard by impartial and disinterested Judges.

APOLLO, treating him as if he had been a notorious Offender, with great indignation, bid him leave his presence. Upon this, many who knew the justice of ALCIATI's Proceedings, and the malice of his Persecutors, interpos'd in his behalf: but APOLLO continu'd stedfast to his opinion, and commanded him once more to be gone; tho he behav'd himself with the greatest humility. Now because his Majesty's Wisdom is so well known that all his Actions are regarded as exhibiting some Precept of the greatest importance to human Life, all the standers-by wonder'd at this severity; and not doubting but that he had some reason for it which they could not penetrate, they ask'd him, Why he, who always sought occasion to relieve the oppress'd, added to the Afflictions of this innocent Person?

APOLLO reply'd, That if ALCIATI had been poor when he sought this Imp.oyment, he wou'd have taken him into his Protection: but that a man bless'd as he was with the Goods of Fortune, and by consequence in a condition of advancing himself by a safer way, deserv'd this and worse, for having taken so dangerous a course of life; That such as want Bread are justify'd in searching it in Roads of the greatest danger: But wealthy Men, when they seek Posts of Honor, which are very expensive, ought to propose nothing to themselves, but to heap up the Treasure of a glorious Reputation.

ALCIATI answer'd, that he was desirous of acquiring the esteem of the world, and unwilling to be pointed at for a man of mean Extraction in gay clothing; and for that reason he design'd by the Office of a Governor, to add to his Riches Honor, which alone cou'd give the meanest person a noble Pedegree.

APOLLO, yet more incens'd at this Answer, reply'd, With what face ALCIATI canst thou make such a pretence, when thou hast taken so shameful a way to this end? Art thou a stranger to that infallible Precept of GUICCIARDIN, the very Oracle of Italian Historians, That Governors run greater hazard of ruin than Merchants of breaking, or Sailors of drowning? And dost thou not know that Gally-slaves eat not coarser Bisket, or drink sourer Lees of distaste than those who exercise that unhappy Office? Art thou ignorant that 'tis a common practice for Princes, who by their avarice and cruelty have disgusted their Subjects a thousand several ways, to appease 'em, and retrieve their good will by sacrificing to 'em that Officer, who for his exact Administration deserv'd Protection and Reward? Is it necessary to tell thee what all the world knows, that Princes seek for nothing from their States, but the pleasure of Command, and the profit of the Revenue, and are apt to impute the peoples Murmurs to ignorance and ill-nature in the Magistrate? 'Tis certain, that whoever administers that rigorous Justice which he ought, like him who wou'd cure a Gangreen, must make the Patient cry out: Neither HIPPOCRATES nor my belov'd ESCULAPIUS himself, cou'd ever yet invent a Medicine so palatable as to make the sick Person lick his Lips at it. And there's scarce any man whose Knee is out of joint, but cou'd find in's heart to beat the Surgeon while he's setting it.

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## ADVICE LXX.

*The Lady* VICTORIA COLONNA *intreats* APOLLO *in the behalf of the Female* Sex, *that the same infamy to which unchast Wives are subject, may likewise be inflicted on adulterous Husbands.*

THE most excellent DONNA VICTORIA COLONNA, a Princess of exemplary Chastity, waited upon APOLLO three days ago, and in the name of the whole Female Sex, presented an Address to this effect. That all the Ladys were so in love with Chastity, which had been given 'em as their peculiar Virtue, that they envy'd not Mankind the superiority of strength: yet the unequal distinction between the Sexes in the punishment of Adultery, was a Grievance they cou'd not bear. For marry'd men thought themselves so much at liberty, that many of 'em had the impudence to keep a Mistress openly in their houses, nay, and sometimes to take 'em into the same Bed with their lawful Spouse. And the occasion of these Enormitys was, that the Laws were not so severe against unchast Husbands as against adulterous Wives; but were so partial to the former, as even to permit 'em, when they surpriz'd their Wives in the fact, to revenge the injury with their own hands. The Female Sex therefore was oblig'd to have recourse to his Majesty, as the clear Fountain of upright Justice, hoping he wou'd put matters upon a level, and ordain, that the same Punishment shou'd always follow the same Offence. But if his Majesty approv'd not this, that he

wou'd at leaſt be pleas'd to allow 'em the ſame liberty of going aſtray, which the Men aſſum'd; not that they intended to make any uſe of it, but only as a check upon their roving Husbands.

TO this Requeſt APOLLO anſwer'd, That the Law of Fidelity between Husband and Wife was of equal obligation upon both, and the violation of it no leſs criminal in one than in t'other; yet a greater ſtrictneſs was requiſite in Women for the weighty reſpect of the legitimacy of Children, to which end that excellent virtue of Chaſtity was more peculiarly given to the Female Sex: for in the procreation of Mankind 'twas of ſuch neceſſity that Husbands ſhou'd be aſcertain'd of their Iſſue, that without this the Sons wou'd not only be in danger of loſing the Inheritance, but the Affection too of their Fathers. To illuſtrate this truth, wiſe Nature her ſelf has given a chaſt Mate to all ſuch Animals, where the Male helps to hatch the Eggs, and bring up the young; that Fathers might eſteem the Labors they undergo for their Children, Pleaſures, and their Expences Comforts and Gains.

AT this Anſwer the beautiful Cheeks of DONNA VICTORIA were dy'd with baſhful bluſhes: ſhe ingenuouſly own'd the ſimplicity of her Requeſt, and ſaid, 'T wou'd be a ſhame to the Female Sex to ſuffer themſelves to be ſurpaſs'd in ſo excellent a virtue by thoſe brute Animals, who tho they purſue nothing with greater propenſity than their Pleaſures, yet that they may not by their Luſts bereave their Offspring of the advantage of their Father, guard an inviolable Chaſtity; and ſhe was now of opinion that the Laws againſt adulterous Wives were too mild, for the Wound which the Woman ſuffer'd from her Husband's unchaſtneſs was but skin deep; but diſloyal Wives by their Adulterys murder their Husbands with eternal infamy, and caſt an indelible ſtain on their own Children.

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## ADVICE LXXI.

*CÆSAR in a publick Aſſembly taxes* BRUTUS *with Ingratitude, and afterwards challenges him to fight.*

SO implacable is the hatred between JULIUS CÆSAR and MARCUS BRUTUS, that tho many of the moſt eminent Perſons of this State have interpos'd their good Offices to reconcile 'em, they cou'd never accompliſh it. 'Tis true indeed, that in fear of giving offence to APOLLO, they have carefully avoided meeting, and have never held the leaſt correſpondence. But the embers of Hatred in a paſſionate Breaſt, tho quiet for ſome time, will at laſt break out into flames.

WE had an inſtance of this t'other day in an Aſſembly of ſome of the principal Members of this State, among whom CÆSAR happen'd to be one; BRUTUS was there too, and wou'd not be prevail'd with to retire, leſt he ſhou'd ſeem to give way to his Adverſary. In this meeting CÆSAR in ambiguous words reflected on BRUTUS, and tax'd him remotely with Ingratitude; and as 'tis uſual, when people are at variance, that doubtful words are interpreted in the worſt ſenſe, and little injurys magnify'd into inſupportable Affronts, BRUTUS boldly gave CÆSAR the lie, and at the ſame time begun to handle his Dagger. CÆSAR flew at him immediately with the fierceneſs of a Lion, and Heaven knows what miſchief had enſu'd if the Princes who were preſent had not parted 'em.

THE next day CÆSAR publish'd a sharp Manifesto against BRUTUS, wherein he declar'd that 'twas notorious to all the world, that in the Civil Wars of Rome BRUTUS was the most inveterate Enemy he had, and even worse than POMPEY himself; yet tho he might easily have satiated his Revenge upon him by taking his Life, he mercifully chose to forgive him, with such sincerity of Soul, as wou'd have left indelible Impressions in the heart of any other man: Nay more, as if Injurys had been Obligations, he had chang'd his Resentment into the most generous Love, insomuch that by his last Will and Testament he had constituted him his Heir, as tho he had been his dear and intirely beloved Son: That the people of Rome were so charm'd with this magnanimity, that after his murder they prefer'd the revenge of such Ingratitude ev'n to their Liberty, which on this occasion they might have resum'd. If therefore the Plebeians, who for the most part are sway'd by servile Interest, and insensible of generosity, detested so much the base behaviour of BRUTUS, how much more ought he, who had receiv'd the obligation, to abhor himself and blush at his Crime? In short, if BRUTUS were not guilty of the most manifest and shamefol Ingratitude, then there cou'd be no such thing in the world, and no man ever deserv'd to be tax'd with it.

BRUTUS, finding his Honor touch'd to the quick by this Manifesto, immediately publish'd an Answer to this effect.

THAT having never deserv'd any ill at the hands of CÆSAR, he cou'd not acknowledg as a favor the Pardon he pretended to have given him for taking Arms against him: since that Citizen, who, like him, in defence of his Country, arms against a Tyrant, does his Duty and what becomes him, and deserves ev'n the praise and admiration of his Enemy. That CÆSAR after his Victory at Pharsalia was mistaken to think he had oblig'd those whose Lives he spar'd; for he only conquers the hearts of his Enemys, who forgives 'em the injurys he has receiv'd at their hands, not those he has done them: And since faults only, and not meritorious deeds are capable of Pardon, they who arm'd in defence of the Roman Liberty, might pardon CÆSAR, but not CÆSAR them; for all the blame was his who wou'd have usurp'd upon the Liberty of his Country, and all the merit theirs who defended it. That tho 'twas no small grief to him to hear himself blacken'd with the Character of Ungrateful, yet it afflicted him more to find that CÆSAR had so vile an opinion of him, as to believe the favor of having giv'n him his Life cou'd bribe him to forget the injury done to his Country, which ought always to remain at the heart of every worthy Patriot, in impressions not to be defac'd. That CÆSAR, by pardoning those Senators who defended their Liberty, had merited nothing from 'em, since he did it not out of any virtuous disposition, but only to establish himself in his Tyranny; for he knew very well, that to have us'd cruel methods against 'em after his Victory, wou'd have procur'd him the aversion of the Roman People, and the fiercest hatred of the Senate, and therefore he gave others their lives merely to secure his own. That as to his Will, by which he boasted to have bequeath'd to him part of his Inheritance, CÆSAR must take him for a fool or a child to imagine he cou'd not see his design thro that dissembl'd kindness and false liberality: That he had nominated him his Heir, not out of any affection to him, but only to make him lay down his Arms, and turn Enemy to his Country; to efface from his mind the desire of recovering its freedom, and to draw him in to be a Tool for Arbitrary Power, a purchase which Tyrants obtain at a cheap rate from avaritious and worthless Senators, but not from men like him, who were so far

from selling their Countrys Liberty for Gold, that they were eager to redeem it at the price of their Blood. That the trick of inveigling the chief Senators, and lulling 'em asleep with Legacys, descended from CÆSAR to AUGUSTUS, who in his Will *tertio gradu primores civitatis scripserat*; not for the reason TACITUS foolishly gives, *Jactantia, Gloriaq; ad Posteros*, but to the end that by alluring those Senators who were his chief Enemys with the hopes of reaping more advantage from Servitude, than they had a prospect of in a free State, they might become instruments to confirm TIBERIUS in that Tyranny which they ought with all their might to have oppos'd. BRUTUS concluded with saying, he was so far from esteeming that pitiful life CÆSAR had given him as a favor, that he shou'd have been oblig'd to him if he had taken it from him; since the greatest Glory that can arrive to an honorable Senator, is to be torn to pieces by the publick Tyrant, as one who appears formidable to his Designs, and a Champion for the Cause of Liberty. That Tyrants immortalize those Senators on whom they exercise their Cruelty, and cast an eternal Reproach on those who being too fond of Life, acknowledg their Pardon as a benefit, which they repay by basely forgetting the injurys done the Publick.

THIS Reply so inflam'd the haughty CÆSAR, that he challeng'd BRUTUS to a single Duel in the field of MARS. BRUTUS told him he accepted the Challenge, but scorn'd to fight with a man half dead; and therefore advis'd him, first to get his Wounds cur'd he had given him in the Senate-house, and then he shou'd be welcome to more from the same Dagger, with which he wou'd not fail to meet him.

TO this disdainful Answer CÆSAR reply'd with no less indignation: That the Objection he rais'd shou'd not excuse him, for his Nephew AUGUSTUS, and the two other worthy Members of the Triumvirate, had perfectly heal'd his Wounds by the corrosive Unguent of the Proscription. He challeng'd him therefore to come to the aforesaid place alone, and not bring his Band of Ruffians with him, his CASSIUS, CASCA, and other Cutthroats, by whose assistance he us'd treacherously to assassinate Men of honor.

TO this BRUTUS reply'd, 'Twas his custom to distinguish his Enemys according to their Character; and that Heroes, such as himself, fought only with the honorable Arms of military Virtue, when they'd protect the Roman Empire against the Hannibals, Jugurthas, Mithridates's, and other Foreign Princes. But Tyrants being Wolves in Sheeps clothing, ought to be treated with the same Treachery which they use towards others; and as Traps are set to catch Foxes, so all sorts of Tricks and Cunning were to be imploy'd to beguile such Monsters to their ruin.

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## ADVICE LXXII.

*Several Nations petition their Princes, that the Laws under which they live, may be reduc'd to a less number; and that the Governors of Provinces may not be permitted to publish new Orders every day.*

THE great abuse which is practis'd in some States is really worthy of blame, where the Princes are not only too forward themselves in making new Laws every day, but allow the same liberty to Governors of

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their Provinces too, who being often chang'd, and all entering on their Office with hot Resolutions of mending the whole World the first week, expose themselves by publishing Constitutions of their own, full of such whimsy and extravagance as usually attends most Projects that are hatch'd in a hasty Brain, and never prov'd by the Test of Experience; for zeal towards the Publick, if not under the conduct of a sound Judgment, is more apt to disgrace a worthy Man, than the worst Intentions.

THE great liberty which has been taken in this kind has so burden'd some States with Edicts, Ordinances, Statutes, and an infinite hodgpodg of new Laws, that the people live in the greatest confusion imaginable: which verifys TACITUS's saying, *Corruptissima Republica plurimæ Leges*, that the corrupteſt States abound most in Laws. But the worst is, that while every Prince and Governor shews himself inexorable in the inforcing his own Institutions, he suffers those of his Predecessors to be neglected and forgot: insomuch that the people are not able to discern amidst so great a disorder, what things are lawful and what not; but have found by frequent Experience, that many of their Governors to wreak their spite on an Enemy, or to squeeze some close fisted Miser, have trump'd up antiquated Laws and Customs, which time and a contrary usage have invalidated and disannul'd.

NOW that some proper Remedy might be apply'd to these Evils, the Nations that suffer'd by 'em dispatch'd Deputys many days ago, to represent 'em to their Princes. These Persons press'd very hard that the superfluous multitude of Laws which produc'd such Confusion might be burnt, and that the Governors of Provinces shou'd be forbid making any new for the future.

THEIR Requeſt seem'd very reasonable to the major part of the Princes; who that they might better deliberate on this important Affair, appointed a meeting in the Palace of Clio, where some who were zealous for the good of their Subjects, were of opinion, that they ought to abrogate as many of the antient Statutes as 'twas possible, and enact new in their room, which wou'd bring Quiet to the people, and banish Confusion. But the Princes who oppos'd this opinion, were more considerable both for their Interest and Quality, and affirm'd, that what the Antients had tolerated ought to be presum'd to have proceeded rather from Prudence than Ignorance, because it was to be believ'd they had more thorowly examin'd the Affairs relating to Government than the men of this present Age, who were never seen to fall into greater disorders, than when they introduc'd Novelty's in lieu of Customs approv'd by a long Experience: and that it was the highest presumption to pretend to correct those Laws as prejudicial and ruinous, by which the World had been govern'd so long, without ever rectifying, or so much as perceiving its Error. Moreover, that Princes, who ought to study nothing more than how to enlarge their Authority, committed a mortal error, when by clipping their Prerogatives they made Rods for their own backs.

WHILE this Debate was carry'd on, the Deputys, who long'd to know the result of it, express'd their impatience by making a little noise at the door; at which the Princes flew into such a rage, that for want of other Weapons they snatch'd up the Chairs they sat on, and falling upon the Deputys, laid 'em on without mercy. The poor fellows roar'd Murder, and immediately there sally'd out from the Peripatetick College a great number of Philosophers, who interpos'd, and gave the Deputys, whose Bones were almost beaten to pouder, the opportunity of making their escape.

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THE Princes thought themselves bound, in good manners to the Philosophers, to acquaint their Wisdoms with the reasons of this rough Proceeding: Gentlemen, said they, these Rascals whom you have set free, have, under color of complaining of Grievances by Statutes, Proclamations, and the confusion of new Laws, had the insolence to come to this Palace to assassinate us, and add the vilest impudence to their impertinent Demands: for we having out of our paternal Charity given 'em leave to keep as many Hounds as they pleas'd to kill Hares and Deer, to set Gins for Partridges and Pheasants, to make Nets for Larks and Sparrows, to lay Birdlime for Thrushes and Blackbirds; in short, to use Hooks, Paste, Tramels, Dragnets, and a thousand other Contrivances, to catch all sorts of Fish; the ungrateful Traitors grumble after all, and think it much that we poor Princes shou'd make a Springe or two to take a fat Woodcock now and then for our own use.

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## ADVICE LXXIII.

*The Virtuosi of Italy earnestly intreat* APOLLO, *that Philosophy may be treated of in the Italian Language; but their request is not granted.*

THO the Literati of Italy have earnesty sollicited APOLLO for many years, that he wou'd be pleas'd to capacitate the Italian Tongue to treat of Philosophy, and have us'd all possible means to prevail with him, his Majesty has always deny'd 'em their Request; affirming, that the Sciences maintain'd their Dignity and were held in such high esteem, only because they were cloth'd in the two most elegant Languages Greek and Latin; but wou'd be despis'd by all Nations if once they came to be written in Italian, and made familiar even to Inn-keepers and Pastry Cooks. Besides, if their request were granted, Mankind wou'd be in great danger of losing the Latin Tongue, wherein all confess'd the true Majesty of Eloquence consisted.

THE Italians were not satisfy'd with these reasons, but renew'd their applications with so much ardor, that his Majesty seem'd inclin'd to yield to 'em: but the Sciences distrusting some Resolution not much to their advantage, advis'd 'em to trouble their heads no more upon that business, for they'd never submit to the disgrace of being burlesqu'd with dull Italian Circumlocutions, but wou'd continue to be written and discuss'd in their usual Latin.

THIS fir'd the noble Soul of ALEXANDER PICCOLOMINI, who briskly told 'em, the Greek and Latin Philosophers were Blockheads, if they thought the Italian Authors so little vers'd in Learning, as not to see thro the cheat: That Philosophy, the most natural of all the Sciences, and therefore plain even to Children, wou'd indeed lose all her Reputation by being written in Italian, because the world wou'd then come to know that she had been wholly conceal'd and disguis'd under certain Scholastick terms, which being neither Greek nor Latin, seem'd a Sclavonian Jargon rather than any thing else; and the translating of this wou'd expose the folly of Philosophers, who consume their nights and days in perpetual study, rather to learn terms than things.

## ADVICE LXXIV.

**APOLLO** *expounds the true meaning of this Sentence,* **Homo longus raro sapiens.**

TO the astonishment of APOLLO and all the Court, there appear'd in the Audience of Tuesday last above three hundred Virtuosi, who were every one in stature and bulk above the common size of Men: nobody cou'd imagine that such a croud of Maypoles cou'd come together by mere chance, but that there must be some design in it, as indeed there was. For the reverend CINO, Auditor of the Rota in Parnassus, in the name of the whole longsided Fraternity, made a Speech to this purpose; That all those Virtuosi whom his Majesty saw were Men of known Learning and Ingenuity, of which his Majesty's Library bore full and honorable Testimony, and yet they were despis'd and ridicul'd by most of the Literati in Parnassus, who took 'em for ignorant half-witted fellows: That these Injurys being insupportable, they were forc'd to have recourse to his Majesty for redress of an evil from whence great inconveniences might arise; wherefore with his Majesty's leave the Virtuosi of great size and stature, demanded that some field might be appointed, where man to man they wou'd engage in all the Sciences with the Virtuosi of low or middle Stature, and venture their Reputations on the event. But if his Majesty thought this trial unnecessary, and esteem'd these men of extraordinary bulk to be what they pretended, 'twas their humble request, that he wou'd be pleas'd to declare the Proverb, *Homo longus raro sapiens*, a tall Man is seldom wise, from whence all the mischief proceeded, false and erroneous.

APOLLO smil'd at CINO's complaint, and told him, he was sensible of the rash judgment of their Adversarys, yet he neither cou'd nor wou'd declare that Proverb false: for by *Homo longus* was not meant, as the vulgar mistook it, a tall Man, but a tedious Man; and 'tis certain that too tardy and slow proceeding in business is a shrewd sign of a heavy Head and dull Understanding; for he only deserves to be esteem'd wise who appears resolute, and in the most difficult Conjunctures can determine on a sudden, and dispatch business with wonderful celerity and vivacity of Wit.

## ADVICE LXXV.

*The Court of the Rota having decided a Contest between the Scholars and the military men, in favor of the latter, and being afterwards convinc'd that they had given a wrong judgment, revoke it.*

THE Dispute for precedency between the Scholars and the Soldiers in Parnassus is still continu'd with a world of heat and obstinacy; the Cause was heard at large in the last Assembly of the Rota, where 'twas debated whether the names of Art and Discipline might properly be given to War. And because the whole Controverfy depended upon the resolving of this

this Queſtion, both Partys were very careful to plead before the Judges with all poſſible advantage.

AFTER the Cauſe had been canvaſs'd with abundance of notable Arguments pro and con, the Court ſeem'd inclin'd to favor the Scholars: But there were ſeveral Princes who brought ſuch irreſiſtible reaſons on t'other ſide, that 'twas given for the military Men, and a Decree paſs'd, that the Profeſſion of Arms might juſtly claim the honorable terms of Art and Diſcipline.

THIS definitive Sentence extremely diſpleas'd the Literati, who loudly exclaim'd againſt it, and ſaid, Learning wou'd be diſgrac'd for ever, if ſhe, the ſacred Inſtructreſs of Mankind in Wiſdom and Morality, muſt ſhare her Titles in common with that horrid Trade which deforms the Body with Wounds, and the Mind with the fouleſt Vices. But while they were fretting and fuming at the thoughts of what had paſs'd, there ruſh'd ſuddenly into Parnaſſus a huge ſlovenly gang of all the Butchers in the world beſmear'd with Blood, ringing their Cleavers, and brandiſhing ſuch dreadful long Knives, that the Scholars were in a mortal fear of being all chop'd in pieces, ſo that away they ſcour'd as faſt as their Legs cou'd carry 'em, and barricado'd themſelves within their Houſes for ſafety; but when from their windows and peeping places they obſerv'd the Foe make ſigns of Peace, and call out to be heard, they took heart of Grace, and recover'd the fright.

APOLLO diſpatch'd Deputys to know what theſe butcherly Ruffians wou'd have; their reply was, that having been inform'd that the Rota of Parnaſſus had beſtow'd the Title of an Art upon the cruel trade of ſacking and burning Towns, cutting Citizens Throats, raviſhing their Wives, plundering their Houſes, robbing with Sword in hand, laying waſt the World, and butchering Mankind, they too who butcher'd, not Men to depopulate the Earth, but Sheep and Oxen for human ſuſtenance, requeſted that their Profeſſion might be honor'd with the ſame illuſtrious Appellations.

AT thoſe words the Brethren of the Sword were deviliſhly out of countenance, and ready to hang themſelves to ſee that ſuch a raſcally Mob had the impudence to deſire that their Scoundrel Occupation ſhould be put upon the level with the noble Art of War, which is practis'd by the greateſt Princes in the Univerſe. But the Judges of the Rota, as ſoon as they ſaw the Butchers on the Piazza, and heard their demand, were convinc'd of the injuſtice they had done to all the Virtuoſi by their late Sentence; for which reaſon they order'd a new hearing of the Cauſe, and in the Concluſion unanimouſly decreed, That the Trade of War, tho often neceſſary, is yet ſo cruel and inhuman, that 'tis not poſſible to render it honorable by any fine Titles or ſpecious Appellations whatſoever.

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## ADVICE LXXVI.

*Several Princes beſiege* ARISTOTLE *in his Country-houſe, and force him to revoke his Definition of a Tyrant.*

ARISTOTLE Prince of the Peripateticks, that he might philoſophize without interruption, retir'd t'other day to his pleaſant Country-ſeat, where he was unexpectedly beſieg'd in the night by a great number of Horſe and Foot under the Command of ſeveral Princes. The Enemy having with great

great diligence caſt up their Trenches, and rais'd their Batterys, were preparing to play upon the Houſe, and beat it about his ears. But APOLLO, who had ſpeedy advice of this great News, diſpatch'd two famous Italian Satyriſts, LODOVICO ARIOSTO, and FRANCISCO BERNI, with a Detachment of Satyrick Poets to raiſe the Siege. They attempted it with their utmoſt skill, but to no purpoſe; for tho the Poets ply'd the Beſiegers very warmly with their Vollys of Lampoon and Defamation, yet the Princes Armor was of proof againſt their ſmarteſt fire. APOLLO therefore, ſeeing Force cou'd not prevail, in a tender care to the honor of the Peripatetick Philoſophy in the perſon of its great Maſter, ſent into the field the magnanimous and ever-glorious lover of the Learned, FREDERICK FELTRIO Duke of Urbin, who upon a parley with thoſe Princes, obtain'd a Truce.

WHEN they firſt began to treat, the Princes complain'd grievouſly of ARISTOTLE, for having in his Politicks given ſo malicious a Definition of a Tyrant, that it included every good Prince: for if, as he had dar'd to aſſert, thoſe who regard their own profit more than that of their Subjects, ought to be call'd Tyrants, in their opinion no Prince cou'd clear himſelf from the imputation; ſince no Shepherd was ſo fond of his Sheep as to be afraid to milk and ſhear 'em, and to be willing to ſtarve himſelf to keep them fat. That the Stagyrite was groſly ignorant, if he did not know that Profit is the ſole end of all dealing, and the whole World is but one publick Warehouſe. And if the Law of Nature it ſelf allow'd Parents to love themſelves better than their own Children, with what color wou'd that Beaſt ARISTOTLE oblige Princes to be fonder of others profit than their own? They added, that the Literati were grown ſo malapert and conceited, that they took upon 'em to meddle with the deepeſt concerns of State, and even preſcribe Rules for Princes to govern by; not perceiving (poor Pedants!) that Politicks are quite out of their ſphere, and that none ſhou'd pretend to 'em but ſuch as have been practis'd in the Government of Kingdoms, which is not to be learn'd from Philoſophy, Rhetorick, and the mouldy Records of Learning. For ſince the Theory of Politicks can't be form'd into a Syſtem, thoſe who have not ſtudy'd it in the Cloſets of great Princes, and in their Adminiſtration of State-affairs, ought never to argue upon it, unleſs they have a mind to make themſelves ridiculous to all the world, by writing and talking things for which they deſerve to be ſcourg'd.

THESE words convinc'd Duke FREDERICK that the Princes had good reaſon to be angry; wherefore he told his Friend ARISTOTLE, he muſt needs revoke his antient Definition of a Tyrant, and give 'em another more to their ſatisfaction. The Philoſopher comply'd with all his heart, and ſaid, That Tyrants were a certain ſort of ſtrange Creatures in very antient Times, whoſe Race is now wholly extinct.

THE Princes having obtain'd their deſire, inſtantly rais'd the Siege and march'd home; and poor ARISTOTLE, half dead with the Fright, return'd to Parnaſſus, where he confeſs'd to all the Virtuoſi, that his Philoſophical Precepts avail'd him but little againſt the fear of Death; and, Gentlemen, ſays he, if you'll be advis'd by me, mind your Books and let State Affairs alone, for 'tis impoſſible for you to treat upon that Subject without evident danger of incurring the Diſpleaſure of the Great.

## ADVICE LXXVII.

*A general Reform of the World by* APOLLO's *Order, is publish'd by the seven Sages of Greece and some other wise Men.*

THE Emperor JUSTINIAN, that fam'd compiler of the Digests and Code, t'other day presented to APOLLO, for the Royal Approbation, a new Law against Self-murder. His Majesty was startl'd at it, and sighing from the bottom of his heart; Is the World then, said he, fall'n into such desperate disorder that men turn their own Executioners? I have hitherto given Pensions to a vast number of moral Philosophers, only that by their Harangues and Writings they might furnish thoughts to lessen the Terror of Death; but are things at last arriv'd to that disasterous state, that Mankind, who before wou'd not learn to be content to dy, will not now be persuaded to live? and have I been asleep amidst this vast Calamity?

TO this JUSTINIAN answer'd: That there was a necessity for such a Law; and there having been many Instances of Wretches who had murder'd themselves in despair, there was reason to fear that more wou'd follow, if some timely Remedy were not apply'd. Upon this APOLLO made a diligent enquiry into human Life, and the Customs practis'd in the World, which he found so deprav'd, that men were e'en glad to throw up their Parts in it, and steal off the Stage. These Disorders necessitated his Majesty to provide against 'em with all possible speed; for which purpose he resolv'd to institute a Society of such Persons as were most renown'd in his Dominions for their Wisdom and good Life.

BUT in the very beginning of this important Affair, he met with a mighty Difficulty: for when he came to chuse Members to compose this honourable Assembly, among the whole Tribe of moral Philosophers, and an infinite number of other Virtuosi, he found not one endu'd with requisite Qualifications to reform his fellow Creatures; and he knew very well, that the good Example of Reformers is of greater efficacy to this purpose than the wisest Precepts. At last his Majesty thought fit to bestow this weighty Charge upon the seven wise Men of Greece, who are much esteem'd in Parnassus, and look'd upon by all as Masters of the Receipt to wash Blackmoors white, for which the Antients so much labour'd in vain.

THE publication of this News was very welcome to the Greeks, for the honor his Majesty had put on their Nation; but the Romans were as much griev'd at it, and thought themselves particularly wrong'd by the choice. APOLLO therefore knowing very well, that Prejudice against the Reformers wou'd be a great obstacle to the Reformation, and being always inclin'd to compose his Subjects by kind Concessions, rather than by that absolute Command which Men never obey without grumbling, in compliance with the disgusted Romans, join'd in Commission with the seven Sages of Greece, MARCUS CATO and ANNÆUS SENECA; and in favor of the modern Italian Philosophers, constituted JAMES MAZZONI of Cesena Secretary of the Assembly, honoring him with a Vote in their Consultations.

ON the fourteenth of the last Month the worthy Persons above-mention'd, accompany'd by a noble Train of all the chief Virtuosi of this State, went

to

to the Delphick Palace, the place appointed for their meeting. 'Twas diverting enough to the Literati to see what an infinite number of Pedants follow'd at their heels, gathering up the Sentences and Apophthegms which dropt from the wise Men as they went along. The day after this solemn Procession they assembl'd the first time, and 'tis reported that THALES the Milesian, the first of the Grecian Sages, open'd the Sessions with this Speech.

THE Affair, most wise Philosophers, for which we are here assembl'd, is, as you are all sensible, of the greatest moment that can be consulted by the Wit of Man; and tho there's nothing harder than to cure inveterate Diseases, that which wou'd deter others, ought to incourage us to the attempt: for the extreme Difficulty will much advance our Glory if we overcome it; and I can assure you, I have already discover'd, and without much labor too, the true Antidote against the Poison of our Corruptions. I am certain, there is not one among us but firmly believes, that no Disease has more corrupted the present Age, than Hypocrisy; that is to say, conceal'd hate and dissembled love, the treachery of double-dealers, cover'd over with the specious Cloke of Simplicity and Sanctity. Apply your selves therefore, Gentlemen, to the cure of this Wound which I have laid open to you with the sharpest Medicines: use Corrosives, Incision-knives, and Fire, and Mankind, as desperate as their case seems, will soon recover. In plain terms, let Men be compell'd to live with sincerity of heart: Now the surest means to accomplish this, will be that Project which his Majesty has often promis'd his most faithful Virtuosi, of making a little Window in every man's Breast: for this will oblige the men of this Age, who are now so close and cunning, to throw off their Disguises; this will teach 'em that excellent Virtue of being what they appear to be, of conforming their Actions to their Words, and their Words to Truth; so that every one will root out from his Breast all Falshood; and that infernal spirit of Hypocrisy, which now possesses the Souls of many, will abandon its dwelling.

THE opinion of THALES was so well approv'd by the whole Assembly, that it was unanimously voted Just; and the Secretary MAZZONE was immediately dispatch'd to certify it to APOLLO, who approv'd it, and commanded that they shou'd begin that very day to make Windows in the Breasts of Mankind. But the moment the Surgeons had got ready their Instruments for the Operation, HOMER, VIRGIL, PLATO, ARISTOTLE, AVERROES, and several other eminent Literati went to APOLLO, and said, his Majesty must needs know that to govern the World with facility nothing was so conducing as the Reputation of those who command; and they hop'd his Majesty wou'd be tender of the Credit which the Senate of Philosophers, and the honorable College of the Virtuosi had so universally obtain'd, for sanctity of Life and Manners. But if his Majesty shou'd open human Breasts without any warning, 'twou'd endanger the disgracing the greatest part of those who before were held in the highest esteem, and his Majesty wou'd perhaps discover the foulest Vices in Men whom he took to be the most free from Corruption: Therefore 'twas their humble Petition that he wou'd be pleas'd, before so important a work was begun, to allow his faithful Virtuosi a competent space of time to take Physick and purify their Souls.

THIS Petition was granted, and APOLLO by a publick Edict adjourn'd the Operation for eight days; during which time every one was so taken up with scouring his Inside, that there was no Hony of Roses, Manna, Rhubarb, Sena, or other Laxatives to be had for love or mony; in short, all the

Apothecarys Shops in Parnassus were drain'd for Fluxes and Purges. 'Twas observ'd, that in the Lodgings of the Platonick, Peripatetick, and moral Philosophers, there was such an execrable stink all the time, that one wou'd have sworn all the Jakes and common Shores of those parts had been emptying at once; whereas the places where the Italian and Latin Poets dwelt, smelt only somewhat rank of a little windy Flattery.

AND now the time prescrib'd for the general Purgation was expir'd, when the day before the Operation was to begin, the great HIPPOCRATES, GALEN, CORNELIUS CELSUS, and the other most eminent Physicians of this State, address'd APOLLO in the manner following.

IS it possible, Great Sovereign of the Sciences! that your Majesty, who are so perfectly acquainted with the Microcosm, and know its parts are so exact, that no principal Muscle or Artery can be touch'd without the hazard of destroying the whole, at least of making the human Creature linger out his days in Sickness and Infirmity; is it possible that you have consented to have this wonderful Structure mangl'd and deform'd, and all to gratify a few shallow-witted fellows? for not only your fine Wits and penetrating Spirits, but men of common understanding too, can, in three or four days Conversation with the slyest Hypocrite upon Earth, dive into the very heart and soul of him. And therefore, with submission to your Majesty, besides the danger of it, this seems to be a needless Operation.

THIS Remonstrance seem'd so reasonable, that APOLLO chang'd his Resolution upon it, and sent AUSONIUS GALLUS to the Philosophers of the Reform, to order 'em to proceed in giving their opinions, and propose some better method. After which SOLON thus began.

THE malignant hatred and malice which reigns among Mankind, are, in my opinion, Gentlemen, the source of all the present Confusion. The Remedy therefore is to infuse into the hearts of Men that Charity, reciprocal Affection, and holy love of our Neighbours, which is the first Precept of Heaven. Let us all use our utmost endeavours to remove the occasion of the contrary Passions, and Mankind will agree like other Animals, which by natural instinct love their own Species. After long Reflection, Gentlemen, I am confirm'd in my opinion, that the occasion of all this Animosity among Mankind is the disproportion of Estates, and that infernal custom of *meum & tuum*: and I dare boldly affirm, if the same were introduc'd among the brute part of the Creation, they wou'd quickly tear one another to pieces; whereas the equality in which they live, and their having nothing of their own, are the Blessings which preserve 'em in such Concord as we have cause to envy. Now what are Men but Animals endu'd with Reason? for whom this Earth with all its plenty was created by Almighty Power, that they might possess it in peace; not that they might canton it out in shares, and change that which was common to all, into that Property which has embroil'd us in eternal Quarrels. Now the present unequal distribution of things has been entirely owing to Avarice, Ambition and Tyranny. And if it be true, as we all allow it to be, that the World is an Inheritance left to Mankind by one Father and Mother, from whom we are all descended, where's the Justice that every man shou'd not have a Brother's share? And why shou'd some possess more than they know what to do with, while others have nothing at all? But that which infinitely aggravates the case is, to see that good and virtuous Men are generally Beggars, while the wicked and ignorant wallow in Plenty. From hence the Rich trample on the Poor, and the Poor envy the Rich; for Pride is as natural to the wealthy, as Despair to the needy. And now, Gentlemen, since I have discover'd to you the Disease, 'tis easy

eaſy to apply the proper Remedy: For 'tis my fix'd opinion, that no better courſe can be taken, than to come to a new Partition of this World, and to give every man his equal ſhare in it. And that we may no more fall into the miſchiefs we now labor under, I adviſe, that buying and ſelling be ſeverely prohibited for the future, to the end that there may be eſtabliſh'd among Mankind that Parity which is the Mother of publick Peace, which I and the other antient Legiſlators with ſo much toil endeavour'd to procure.

SOLON's Propoſal occaſion'd a long Debate; and tho BIAS, PERIANDER and PITTACUS thought it abſolutely neceſſary, yet the reſt diſapprov'd it. Above all SENECA ſtood up ſtoutly againſt it, and with very ſubſtantial Reaſons convinc'd the Aſſembly, that if the World ſhou'd come to a new Partition, this great miſchief muſt unavoidably follow, that too much wou'd fall to the ſhare of Knaves, and too little to honeſt Men: And in his opinion Peſtilence, Famine and War were not, as many had aſſerted, the ſevereſt Judgments with which the angry Gods were wont to ſcourge a ſinful World; but the moſt cruel Plague they cou'd inflict was, to enrich Villains.

SOLON's Opinion being thus rejected, CHILO argu'd as follows.

MOST wiſe Philoſophers! I believe there's none of you can be ignorant, that the miſchiefs we all ſee and feel, proceed from the inſatiable hunger of Gold and Silver, which rages in the Men of this Age. What Wickedneſs, what Impiety ſo execrable that they will not greedily commit for curſed Lucre? Join with me therefore in opinion, that to root out from the World thoſe Vices with which 'tis ſo much oppreſs'd, and to introduce that ſort of Life which beſt becomes Mankind, no ſurer method can be taken than to exterminate for ever thoſe infamous Metals; for the Cauſe being thus remov'd, the Effect will ceaſe.

THO CHILO's Opinion had a ſpecious appearance, yet upon examination it wou'd not bear the Teſt; for it was alledg'd, that men do not take ſuch pains in heaping up Gold and Silver for any regard to 'em, but only as they're the meaſure and counterpoiſe of all things: and 'twas requiſite, in order to furniſh every man with Neceſſarys, to eſtabliſh ſome Metal, or other valuable thing as a medium of Exchange; for this reaſon Men wou'd be equally greedy of any other ſuch Medium: and this is apparent in the Indies, where the Shells they uſe for Mony are much more valu'd than Silver or Gold.

CLEOBULUS, who grew very warm in refuting this Opinion, cry'd out, Let Iron rather be baniſh'd the world; accurſed Iron is the Metal which has hurry'd Mankind into their preſent Confuſions: Gold and Silver well enough ſerve the purpoſes to which Nature deſign'd 'em, to be the meaſure of all things; but Iron, which was produc'd only to make Plough-ſhares, and other neceſſary Inſtruments to cultivate the Earth, is, thro the cruelty of Men, forg'd into Swords and Daggers, and other Weapons of Death and Deſtruction.

THO CLEOBULUS's Opinion was judg'd very true, yet all the Members of the Aſſembly concluded, that ſince 'twas impoſſible to take from the world the uſe of Iron, but by graſping Iron and putting on Armor, 'twou'd be a madneſs to multiply Miſchiefs, and heal old Wounds by making new. 'Twas therefore unanimouſly reſolv'd to let it alone, and likewiſe to retain the Metals of Gold and Silver, but that the Refiners ſhould be commanded to purge 'em thorowly, and not take 'em out of the Furnace till they had effectually cleans'd 'em of that vein of Turpentine which is in 'em, and makes 'em ſtick ſo cloſe to the fingers even of honeſt Men.

THEN

THEN PITTACUS with extraordinary Gravity thus began: The World, moſt learned Philoſophers, is fallen into the deplorable miſerys from which we thus labor to redeem it, only becauſe Men have left off travelling in the high road of Virtue, and have turn'd aſide into the by-ways of Vice, which indeed they find to be the ſhorteſt, and to bring 'em ſooneſt in this corrupt Age to thoſe Rewards which are due to Virtue. Things are now reduc'd to ſuch a deplorable condition, that no man, as formerly, enters the Palace of Dignitys, Honor and Rewards, by the door of Merit and virtuous Labor, but like Thieves they climb in at the Windows, by the Ladders of Bribery and Corruption; and ſome there are who to get in have uncover'd the Roof by the like inſidious Practices. Now in order to a thorow Reformation, 'tis my opinion, that you force 'em to travel in the forſaken Road, and enjoin by ſevere Laws, that whoſoever will undertake the toilſom journey to honorable Rewards, ſhall take Virtue only for his Convoy. Conſequently you ſhou'd order all croſs Paths that cut ſhort the way to be ſtop'd up, and ſuffer none to paſs thro thoſe crooked Lanes which have been diſcover'd by ambitious Men and Hypocrites, who, ſwarming like Locuſts in our wretched days, have infeſted the Univerſe. What greater affront can be offer'd to Virtue and Merit, than to ſee a Raſcal mounted on the Throne of Preferment, when no man knows how he came there? and therefore moſt are apt to believe, and with reaſon good, that 'twas by the Magick of Hypocriſy; with which ſuch ZOROASTERS bewitch the minds even of the wiſeſt Princes.

PITTACUS's Opinion was not only commended, but much admir'd by the whole Aſſembly, and wou'd certainly have been declar'd the beſt, had not the great PERIANDER chang'd their minds by the following Diſcourſe. The diſorder, Gentlemen, mention'd by PITTACUS is moſt true: but then we ought to conſider why Princes, who are quick-ſighted enough in matters relating to their Intereſt, have ceas'd to beſtow, as formerly, the chief Imployments on men of Merit, from whoſe Services they might reap both Profit and Honor, and in their ſtead pick up worthleſs Wretches from a Dunghil. The opinion of thoſe who ſay, 'tis a fate on Princes to love Carrion, has ſo little probability, that on the contrary, they appear ſo impartial as ev'n for the leaſt intereſt of State to neglect their neareſt Relations, and exerciſe Cruelty againſt their own Children: ſo far are they from ruining themſelves by their blind fondneſs to their Servants. Princes act not by chance, as ſome fooliſhly believe, nor, like us, ſuffer themſelves to be guided by their Paſſions; no, Intereſt is their ſole Director, and thoſe things which to private men appear faults and neglects, are indeed the moſt refin'd Politicks. All who have written of State-Affairs own, that the beſt method for the well-governing of Kingdoms is, to confer the higheſt Offices on Men of known worth and valor. Princes themſelves are convinc'd of this, and he's a fool who thinks they act contrary to it out of mere careleſneſs. I have long ſtudy'd this Point; and Gentlemen, I'm perſuaded, that when raw and ignorant fellows are prefer'd before men of Merit and Learning, the fault is not to be charg'd on Princes, but (I bluſh to ſpeak it) on the Virtuoſi. Princes, I grant, have need of learned and approv'd Miniſters; but you will all grant me too, that they have the utmoſt neceſſity of faithful Servants. Now 'tis evident, that if Men of Parts were loyal in proportion to their Capacity, we ſhou'd not complain of the preſent wonder, that vile Shrubs are ſeen in a ſhort time to o'er-top the nobleſt Fruit-Trees, that Ignorance is in the Throne of Knowledg, and Folly in the Tribunal of Deſert. To overrate our own worth is a fault common to all Mankind, but the exceſſive Preſumption of ſome

Virtuosi is intolerable, who think it a Condescension to accept of Preferment, and that the Prince by his Munificence towards 'em honors himself more than them. Such Men receiving the Favors and Greatness confer'd on 'em, only as Debts paid to their Deserts, in the greatest Emergencys prove so ungrateful to their Benefactors that they are abhor'd by all, and have occasion'd this Grievance, that Princes in the choice of Persons to the highest Offices are forc'd to seek for Fidelity, instead of more shining Accomplishments, that they may be secure of Gratitude when they stand in need of it. An advantage which they chiefly expect from such, as pretending to no merit of their own, ascribe all their good fortune to the Bounty of the Prince.

NO sooner had PERIANDER ended, than BIAS began as follows. Most worthy Sages! 'Tis certain that the World is grown thus deprav'd, only because Mankind has shamefully deviated from those holy Laws, which the Sovereign of the Universe enjoin'd when he gave 'em the World for their Habitation: Nor did he for any other reason place the French, the Spaniards, the Germans, and others in their several Countrys, than to establish that good Order and eternal Peace, which he desir'd shou'd be preserv'd among all Nations of the Universe. But when curs'd Ambition and Avarice, those Fiends which have tempted men to the greatest Villanys, stir'd up the French, the Italians, the Germans, the Grecians, and the rest, to pass into each others Provinces, then arose those Ills we are now laboring to cure; and pray Heaven our search may not be in vain! If it be true, as we must all own, that Nature has done nothing in vain, why, think you, has she plac'd the inaccessible Pyrenean Mountains between the Spaniards and the French? why the rocky Alps between the Italians and the Germans, the Ocean between the French and English; and the Mediterranean between Africk and Europe? Why has she created the vast Rivers Euphrates, Indus, Ganges, Tigris, the Danube, the Nile, the Rhine, and others, except only for this, that the difficulty of the Passages might make the several Nations content with their own Countrys? And the divine Wisdom knowing that the Harmony of universal Peace wou'd be untun'd, and the world fill'd with Discord, when they shou'd pass their assign'd limits, that he might render so great a mischief yet more difficult, added to all the fore-mention'd Impediments the diversity of Tongues; without which all Mankind wou'd have spoken the same Language, as all the Animals of the same Species sing, howl, lowe and bleat alike. But since the boldness of men has pierc'd the Mountains, and not only pass'd the widest and most rapid Rivers, but even dar'd to expose their Lives in frail wooden Vessels to the mercy of the roaring Ocean, behold what has ensu'd! the antient Romans, to mention no more, have not been content with the Dominions of all Italy, but to extend their Empire have carry'd Ruin abroad, and thereby embroil'd their own Affairs at home. The true Remedy then to this great Evil is, in the first place to compel all Nations to return into their native Countrys; and then for preventing the like Confusion for the future, I am of opinion, that all the Bridges which have been built for the convenience of crossing Rivers ought to be demolish'd, and the Passes which have been cut thro Mountains destroy'd, which by human Industry ought to be made yet more impervious than they are by Nature. Moreover, I think Navigation shou'd be prohibited under most severe Penaltys, and no man be permitted so much as to build a Ferry-Boat.

THE Opinion of BIAS was regarded with unusual attention; but when the wisest Heads of the Assembly had consider'd it thorowly, they found it wou'd not bear: for they were all satisfy'd, that the antipathy

obſerv'd between different Nations, is not natural, as weak People have fancy'd, but occaſion'd by the Artifice of Princes, who are Maſters in practiſing that old Politick Rule, *Divide & Impera:* and ſince there may be found in all the Nations of the Earth together, that perfection of Cuſtoms which is not to be met with in any particular one, Travel is neceſſary to acquire that compleat Prudence which ſo adorn'd the great ULYSSES,

*Qui mores hominum multorum vidit & urbes.* Hor.

Now this is a benefit entirely owing to Navigation, which for this very reaſon is extremely uſeful to Mankind. For tho the Divine Power has form'd this World of a Magnitude almoſt unmeaſurable, and inrich'd each Country with ſomething peculiar, 'tis by the wonderful Art of Navigation reduc'd to ſo ſmall an extent, that the Spices of the Indies, tho above fifteen thouſand miles diſtant from Italy, ſeem to the Italians to grow in their own Gardens.

THUS the Opinion of BIAS was laid aſide; after which CLEOBULUS riſing, and with a low Bow ſeeming to crave leave to ſpeak, declar'd his Sentiment in theſe words. I clearly perceive, Gentlemen, that the Reformation of this Age, which ſurely of it ſelf is no difficult Enterprize, is render'd in a manner impoſſible by our different and extravagant opinions about it. And to ſpeak of this weighty Affair with all the freedom which becomes this place, it grieves me to the heart to diſcover, even among our ſelves, that common failing of thoſe ambitious and ſuperficial Wits, who, getting up in the publick Pulpits, labor rather to diſplay their Ingenuity by new Thoughts and Floriſhes, than to profit their Audience by uſeful and ſound Doctrine. For, to draw Mankind out of the mire of their Vices, to what purpoſe is that dangerous Operation which THALES advis'd, of making Windows in their Breaſts? Why ſhou'd we undertake the toilſom task, which SOLON propos'd, of dividing the World into equal ſhares? or CHILO's Project to baniſh Silver and Gold? or that of PITTACUS, to force men into the ſtrait Paths of Merit and Virtue? or laſtly, that of BIAS to raiſe the Mountains higher, and make 'em more inacceſſible than Nature has, and to baniſh out of the world the wonderful Art of Navigation, the greateſt proof of human Wit that was ever giv'n? What are theſe in ſhort but Chimera's and ſophiſtical Whimſeys? The chief Conſideration which Reformers ought to have, is, that the Remedy propos'd be practicable, that it may work its effect with ſpeed and ſecrecy, and be willingly receiv'd: for if we act contrary to theſe Precepts, we ſhall rather corrupt than reform the World. There is great reaſon for this Aſſertion; for certainly that Phyſician is much to blame, who preſcribes his Patient a Medicine impoſſible to be taken, and which wou'd torment him worſe than his Diſeaſe. And that Surgeon deſerves to be puniſh'd, who firſt opens a Vein, and then runs up and down the houſe in ſearch of a Fillet. 'Tis barbarous impudence to defame Men by publiſhing their faults, and then ſhew the world that they are paſt cure. To this purpoſe the great TACITUS, who always ſpeaks well to thoſe who underſtand him, gives us this advice; * *Omittere potius præualida & adulta vitia, quam hoc aſſequi, ut palam fieret, quibus flagitiis imperare eſſemus.* He that wou'd cut down a ſturdy Oak is a fool if he begins with lopping the top Branches: No, the true method is to lay the Ax to the root. I ſay therefore, that the whole art of Reformation

* Lib. 3. Ann.

is

is comprehended in this ſhort Rule, TO REWARD THE GOOD, AND PUNISH THE BAD.

HERE CLEOBULUS ended, and THALES the Mileſian oppos'd his Opinion with ſo much vehemence, as evidently prov'd, how dangerous 'tis, by ſpeaking Truth, to offend thoſe Perſons who live in the Reputation of Virtue and Wiſdom; for with a viſage all inflam'd he broke out into theſe words.

THESE Gentlemen and my ſelf, moſt learned CLEOBULUS! whoſe Opinions you have burleſqu'd as ſilly Chimera's, expected from your tranſcendent Wiſdom, that you had got ſome new miraculous Stone from the Indies, of ſovereign Virtue againſt the preſent Diſeaſe. Inſtead of which you have propos'd, as an eaſy Cure, a greater impoſſibility than was ever hatch'd in the myſtical Brains of PLINY, or ALBERTUS MAGNUS. Truſt me, CLEOBULUS, there's not a man in the company, but, without being oblig'd to you for the hint, knew very well that the Reformation of the World depends intirely on rewarding the Good, and puniſhing the Bad: But by your favor, how ſhall they be known and diſtinguiſh'd? I wou'd fain know whether your Eyes are better than thoſe of all the world beſides, and whether you can diſcern what no man ever cou'd, real Goodneſs from counterfeit? Are you yet to learn that the Hypocriſy of the Age is refin'd to that degree of Artifice, that they who have the moſt Saint-like appearance are the vileſt Devils? and on the contrary, Men of the moſt unſpotted Souls, and ſincereſt Virtue, paſs very often for ſcandalous Diſſemblers. Every one, CLEOBULUS, by natural inſtinct loves the Good, and deteſts the Wicked; but Princes out of inſtinct and intereſt too: and when diſguis'd Raſcals and crafty Cheats are promoted by 'em, and the Good ſcorn'd and oppreſs'd, 'tis not of choice, but thro fallacy. God alone knows the proper Objects of Reward and Puniſhment; for he penetrates the dark receſſes of man's Heart, which we too might have inſpected by the help of the Windows I propos'd, had not evil Spirits been induſtrious to blaſt the Deſign. But new Laws, tho the beſt that can be made, have always been, and ever will be oppos'd by thoſe Wretches who are like to ſmart by 'em: and the Stratagem of Hypocrites to prevent their ſhame, under color of Charity to the Publick, as it is not a new thing, ſo it will not be laid aſide.

THIS reaſoning of THALES gave wonderful ſatisfaction to the Aſſembly; after which, fixing their eyes on PERIANDER, they ſeem'd to demand his opinion, which he thus deliver'd. Moſt wiſe Philoſophers! the difference of opinions I have obſerv'd among you, has confirm'd me in my Sentiment, that four parts in five of the ſick die, becauſe Phyſicians know not their Diſtempers: their Errors are indeed excuſable, becauſe a man is eaſily deceiv'd in matters of mere conjecture. But that We, whom APOLLO eſteems the Lights of the World, ſhou'd be at a loſs to know the true cauſe of the Malady we are about to cure, is a manifeſt ſhame, eſpecially ſince I think it lurks not within the Veins, but lies ſo open and manifeſt to view, that it directs the Application. And give me leave to tell you, Gentlemen, that, by what I collect from your Speeches, you ſeem to offer at dreſſing a ſound Arm, inſtead of the ſore Breaſt. In regard to his Majeſty's Command, our own Reputation, and the Charity we ought to bear to the afflicted Age, 'tis fit we throw aſide the Mask of Ceremony we have hitherto worn, and ſpeak our minds freely. The fatal Error then which has ſo long confirm'd Mankind in their unhappineſs is this, that while the Vices of the Great have brought the world into Confuſion, a Reformation of private Mens faults has been thought ſufficient to retrieve it. But the Avarice,

Pride and Hypocriſy of private men, tho great Crimes, are not the ſprings of our modern Corruptions; for Mankind is ſeen to ſtand ſo much in awe of the Laws, which have ordain'd ſevere Puniſhments for every Offence, that a few Officers of Juſtice can make millions tremble: thus they live in ſuch tranquillity, that the Rich can't oppreſs the Poor without great danger to themſelves, and a man with a Purſe of Gold in his hand, may travel ſecurely day and night, not only on the open Roads, but even thro By-ways and Foreſts. But the Plague-ſpots then appear upon the World, when the publick Peace is diſturb'd and broken; ſo that we muſt be forc'd to confeſs, that the ambition and avarice of ſome potent Princes, who with Sword in hand uſurp the Dominions of the weaker, is the true Diſeaſe, which ſo afflicts the Age. 'Tis this has fill'd the Earth with Hatred and Jealouſy; 'tis this has polluted it with ſo much Blood, that Mankind whom God created mild and merciful, are transform'd into Salvages, and tear one another to pieces with unrelenting Barbarity. 'Tis this has chang'd univerſal Peace into cruel War, turn'd Virtue into Vice, and the love we ought to bear our Neighbors into ſuch mortal Antipathy, that tho Lions appear Lions to their own Species, yet the Scotch to the Engliſh, the Italians to the Germans, the French to the Spaniards, and every Nation to another, appear not Men and Brethren, but Creatures of another kind. Thus Juſtice is oppreſs'd by Force, and Mankind diſdaining the wholeſome Laws they once liv'd under, invade and worry one another like Brutes. Theft is undoubtedly the baſeſt Crime, and renders the Criminal eternally infamous, tho the thing ſtolen be a trifle; yet Ambition has ſo blinded the Eyes of the great, that to rob and plunder the Territorys of others is thought no baſeneſs, but a noble Imployment, and worthy of a King. TACITUS, that great Maſter of Politicks, to ingratiate himſelf with Princes, has not been aſham'd to publiſh to the world this deteſtable Aſſertion, * *In ſumma fortuna id æquius quod validius, & ſua retinere privatæ domus, de alienis certare, regiam laudem eſſe.*

If it be true, as all Politicians agree, that the People are but Apes of the Prince, how can they live virtuouſly, when their Sovereigns indulge themſelves in all manner of Vice? To raviſh a Kingdom from a potent Monarch is a weighty task, and more than one Man's work; but the mad thirſt of Empire has found means to compaſs ſo foul a deſign: great numbers are aſſembl'd and arm'd, and to avoid the Reproach due to ſuch as plunder burn and kill, the opprobrious Names of Thieves and Banditti are chang'd into the ſounding Titles of valiant Soldiers, and brave Commanders. And that which aggravates this great abuſe is, that even good Princes in their own defence againſt theſe ravenous Harpys, have been forc'd to precipitate themſelves into the ſame Extravagancys, and to be reveng'd of their Invaders, have in Reprizal got poſſeſſion of their Dominions, till lur'd on by the ſweets of Conqueſt they have abandon'd themſelves to the curs'd Trade they once ſo abhor'd. Thus the method of plundering others of their Kingdoms is become a reputable Art; and the noble Soul of Man fram'd to contemplate and admire the Miracles of Creation, is wholly taken up in inventing treacherous Plots, and vile Stratagems. The hands which were made to till the Earth, which feeds us, are imploy'd in learning the exerciſe of Arms that we may murder one another. And this, Gentlemen, is the Wound which has brought our Age to its laſt gaſp.

NOW the method of cure I propoſe is this, that Princes ſhou'd reform, and learn to be content with their own Dominions. It ſeems unaccountable

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* Lib. 5. Ann.

to

to me, that there ſhou'd be found ſuch a King, as cannot ſatisfy his Ambition with the abſolute Command of twenty millions of Men. Kings, as you all know, were appointed by God, for the benefit of Mankind, therefore it wou'd do well, not only to bridle their ambitious Luſt after the poſſeſſions of others; but in my opinion 'tis requiſite, to root out effectually all Pretenſions ſome think they have to every Kingdom they are able to ſubdue: Above all things I adviſe that Bounds be ſet to the greatneſs of all Principalitys; for 'tis impoſſible, Kingdoms of too wide extent ſhou'd be govern'd with that exact Juſtice, which is neceſſary for the benefit of the People, and which Princes are bound to obſerve. Never was any vaſt Monarchy heard of, that, in a little time, fell not into ruin, thro diſorders proceeding from the neglect of thoſe who govern'd.

HERE PERIANDER ended his Harangue, when SOLON thus oppos'd his Opinion.

THE true cauſe, PERIANDER, of our preſent miſchiefs, which you have mention'd with ſuch liberty of Speech, was not, as you may think, omitted by us out of Ignorance, but Prudence: No ſooner did the World begin to be peopl'd but the Diſorders aroſe which you have alledg'd, and the Strong oppreſs'd the Weak; and you know very well, that to give ſight to a man born blind, is beyond the skill of the ableſt Phyſician. This I ſay, becauſe to cure Blindneſs, and to reform old inveterate Cuſtoms, are much the ſame thing. For as a skilful Phyſician applys his Remedys the firſt day he ſees the diſtemper'd Eye to water; but is forc'd to leave that Patient in deſerv'd Blindneſs, who neglected to ſeek a Cure, till his ſight was quite loſt. So Reformers, the moment they diſcover any Corruption ariſe, ought to oppoſe its progreſs with ſevere Remedys. But when it has taken deep root 'tis greater wiſdom to tolerate it patiently, than to hazard the increaſing it by an unſeaſonable application; as 'tis better to bear with the deformity of an old Wen, than run the hazard of cutting it off. Beſides, 'tis our buſineſs to touch upon the Irregularitys of private men, and that too with modeſty; but to paſs over in ſilence thoſe of Princes, of whom the wiſe ſpeak well, or ſay nothing. For ſince they have no Superior on Earth, God alone is fit to reform 'em, having given to them the Prerogative of Command, and to us the glory of Obedience. Subjects therefore ſhou'd correct the faults of their Rulers only by the ſilent Reproof of leading good Lives themſelves: For the Hearts of Princes being in the hands of the Almighty, when the People have deſerv'd to be ſcourg'd, he ſtirs up Tyrants againſt 'em, as Inſtruments of his Wrath; but on the contrary, ſoftens the mind of the Prince, when the People by their Fidelity and Obedience, have deſerv'd that Indulgence.

THUS with general applauſe SOLON concluded his Speech, and CATO began in this manner.

YOUR Opinions, moſt wiſe Grecians, deſerve the higheſt Admiration, and have abundantly juſtify'd the profound eſteem the learned have of you: The Corruptions and ulcerated Wounds under which the Age languiſhes cou'd not be more fully diſcover'd, or better deſcrib'd. Nor ſhou'd I preſume to oppoſe your Sentiments, full of infinite Prudence, and of more than human Knowledg, if I did not conceive the Malady inveterate, and ſunk into the Bones; ſo that the Conſtitution of Mankind is worn out, and their vital Virtue yields to the ſtrength of the Diſtemper: In ſhort, the Patient ſpits nothing but Blood and Putrefaction, and the Hair drops from his Head. Now where there's a Complication of Diſtempers, and all ſo different, the Phyſician has but an untoward piece of work on't, and the Medicines that

are good againſt one, are ſtark Poiſon for another: And this is the inſuperable difficulty of the preſent Caſe; for the Stars of Heaven are not more numerous, nor the Flowers of the field more various than the Evils are which afflict the preſent Age, and which have harraſs'd all the former. For this reaſon I cannot but think the Cure beyond the reach of human Art: and in my opinion we have nothing to do but to betake our ſelves to Prayer and Supplication. I'm ſure the wiſeſt courſe is to govern our ſelves in the preſent extremity by paſt Examples; * *pauci prudentia, honeſta ab deterioribus, utilia ab noxiis diſcernunt: plures aliorum eventis docentur.* If we duly conſider this, we ſhall recollect, that the World being formerly ſunk into the ſame diſorders, its Cure was not projected by Man, but proceeded from the Power of him that made it, who by an univerſal Deluge extinguiſh'd the vile and incorrigible human Race from the face of the Earth. What man that ſees the Walls of his Houſe gape, the Foundation weaken'd, and the Roof ſo ruinous as to threaten a fall; or his Vineyard ſo exhauſted as no longer to deſerve his Tillage; what wiſe Man, I ſay, but wou'd preſently pull down his Houſe, and root up his Vineyard, and then ſet himſelf to raiſe both anew, rather than loſe his time in patching up rotten Walls, and dreſſing unprofitable Vines. Since therefore the Life of man is ſo deprav'd, that no human Aid can reſtore it to health, I conclude with this hearty Prayer, and invite you all to join with me in it, that the Divine Majeſty wou'd be pleas'd once more to open the Cataracts of Heaven, and pour down upon the Earth another Deluge, with this Reſtriction, that all the Males under twelve years old, may be preſerv'd in an Ark; but that the Females of all Ages may be ſo intirely deſtroy'd, that nothing may remain of 'em but their deteſted Memory. And farther, that as he has given Bees, Fiſh, Beetles, and many other Animals, the ineſtimable Privilege of propagating without the help of Females, he wou'd be pleas'd likewiſe to beſtow the ſame favour upon Mankind. For, Gentlemen, I am fully convinc'd, Men will always be wicked ſo long as there are Women in the World.

'TIS not to be imagin'd how much CATO's Diſcourſe diſguſted the whole Aſſembly, who were ſo ſhock'd at the monſtrous thoughts of a Deluge, that all thoſe honorable Philoſophers, proſtrating themſelves on the Earth, with lifted Hands and Eyes, moſt devoutly beſought Heaven to preſerve the excellent Female Sex, and Mankind from new Deluges, or if ſuch ruin muſt deſcend on the Earth, that it might only deſtroy thoſe extravagant, hair-brain'd Blockheads, who were run mad with Pride and Ambition. And when Mankind by their Offences had quite weary'd out the Divine Mercy, that the Almighty wou'd ſcourge 'em with Plagues, War, and Famine; or with that more cruel Puniſhment SENECA had mention'd, of inriching Villains, rather than give 'em up to the domineering ſway of thoſe inſolent Rulers, who being a compoſition of Folly, blind headſtrong Zeal, and diabolical Spite, wou'd tear the world to pieces, if they cou'd put in practice the beaſtly and whimſical Projects they hourly hatch'd in their Brains.

WHEN CATO's Opinion was thus condemn'd, SENECA deliver'd his, as follows.

I AM convinc'd, Gentlemen, that rough dealing in Reformation is not ſo requiſite, as many of you think; eſpecially when Diſorders are grown to ſuch a head: on the contrary, they ought, like Wounds that are ſubject to Convulſions, to be dreſt with a light hand; for 'tis a ſcandal upon the Phyſician, that the Patient ſhou'd die with his Preſcriptions in his Body, ſince all

* Tac. lib. 4. Ann.

men will conclude that the Physick kill'd him. 'Tis madness to run from one extreme to another, and pass over the proper Medium; for the nature of man is not capable of violent Changes; and if it be true that the World has been several thousand years declining into its present Infirmitys, he's in plain terms a Blockhead who pretends to recover it perfectly in a few days. Besides, a Man who having once been very corpulent, is dwindl'd into a Skeleton by a long sickness, will certainly destroy himself if he thinks to regain his Flesh the first week of his Recovery, by excessive eating and drinking, whereas he'd sooner compass his end by temperance, and a little patience, which is necessary to perfect any difficult Affair. Thus HIPPOCRATES, *Quæ longo tempore extenuantur Corpora, lente reficere oportet.*

MOREOVER, in the Business of Reformation, we ought to consider both the Quality of the Reformers, and of those who are to be reform'd. We are all Philosophers and men of Learning; now if the Persons to be reform'd by us are Booksellers, Printers, Mathematical Instrument-makers, or such as some way or other belong to the study of the Sciences, why Godamercy, we're the fittest Persons in the World to correct their Errors; but if we offer to rectify the Faults of other Trades, we shall make but mad work on't, and expose our selves more than the Cobler, who wou'd needs set up for a Judg of Painting, and criticise the Pictures of APELLES. And this, I must say, is a defect frequent in us Men of Letters, that puff'd up with the little we know, we pretend to understand every thing in the World, and perceive not that we no sooner leave our Books, and venture out of our proper Sphere, but we talk at random, and say a thousand impertinent things. I make this Remark, Gentlemen, because nothing is more opposite to the nature of Reformation, than to grope for it in the dark; and this happens, whenever Reformers have not a full and exact knowledg of the Vices they are to deal with; than which nothing makes men more obstinately tenacious of 'em. Now to prove this, which of us, I beseech ye, is acquainted with the Falshood of Notarys, the double Practice of Counsellors, the Bribery of Judges, the Tricks of Attorneys, the Cheats of Apothecarys, the Pilfring of Tailors, the Roguery of Butchers, and the Villanys of a thousand other Trades? And in my opinion, if we went about to correct Disorders so foreign to our Profession, we shou'd appear like so many blind Fellows fumbling to stop a leaky Cask which spills the Wine on every side. This, Gentlemen, is sufficient to convince you, that Reformation is only then likely to be carry'd on to some purpose, when the Mariner discourses of Navigation, the Soldier of War, the Shepherd of Sheep, and the Herdsman of Cattel. 'Tis madness, as I said before, to pretend to know all things, and an uncharitable Conjecture to believe, that in each Art there are not above three or four honest men. I'm of opinion therefore, that we ought to send for a few of each Profession of known Probity and Worth, and set them to reforming of their own Trades; and by this means we shall publish to the World a Reform worthy of our selves and the present Exigences.

PITTACUS and CHILO extol'd this Speech to the Skys; and seeing the other Philosophers of a contrary Sentiment, protested before God and the World, they believ'd no better Advice cou'd be follow'd: yet the rest express'd more abhorrence of it than they had done of CATO's, and with great indignation told SENECA, they wonder'd that he, desiring to admit other Reformers into their Number, shou'd put such an affront upon his Majesty's Judgment, who thought them abundantly sufficient for the business: That 'twas very imprudent Advice to begin the general Reformation of the World, by publishing their own weakness; for that wou'd be to lessen that

Reputation

Reputation which is the great Inſtrument of buſineſs. That 'twas ſtrange a Man who profeſs'd to be the firſt Sage of the Latins, ſhou'd be ſo laviſh of Authority, a Treaſure which men ought to be more jealous of, than of woman's Honor; ſince 'twas ſo precious, that, in the judgment of all the Wiſe, an ounce of it was worth ſeveral pounds of Blood from the richeſt Vein of Life. In ſhort, that he who graſping a Sword faſt by the Hilt, ſhou'd afterward turn it and preſent it to his Enemy, was only fit for Hellebore and a dark Chamber.

SENECA's opinion being thus rejected, the whole Aſſembly was in great affliction to ſee all their hopes of Reformation come to nothing: for they did not expect that MAZZONI, who was but a raw Man, ſhou'd offer any thing conſiderable, and he too by ſeveral Tokens perceiv'd their Thoughts of him; yet not in the leaſt diſcourag'd, he boldly deliver'd his opinion in this manner.

MOST wiſe Philoſophers: I muſt confeſs that the Honor his Majeſty has beſtow'd on me, by admitting me a Member of this venerable Aſſembly, has been purely owing to his Favor and not my Merit. I know very well, that in this place I ought rather to imploy my Ears than my Tongue, nor ſhou'd I venture to give you my Opinion on any other occaſion; but becauſe Reformation's the Affair in hand, and I am come lately from the World, where nothing's more debated than this: I ſhou'd be glad if you'd favor me with your ſilence and hear what I have to offer, which I think I may modeſtly ſay is not wide of the Subject. Give me leave to tell you, that you ſeem to me guilty of the ſame Error with a Phyſician, who ſhou'd loſe his time in conſulting and debating, without having once viſited the ſick Perſon, or heard from his own mouth the account of his Diſeaſe. Our buſineſs, Gentlemen, is to cure the preſent Age of the dangerous Infirmitys ſhe labors under. We have all taken abundance of pains here to ſearch out the Cauſe of the Diſtemper and its proper Remedys; but none of us has thought of making a viſit to the Patient. I therefore move that the Age be ſent for and examin'd, and the Parts affected expos'd naked to our view; for this will make the Cure eaſy, which you now think deſperate.

THE whole Aſſembly lik'd MAZZONI's motion ſo well, that the Reformers commanded the preſent Age to be ſent for immediately; and ſhe was ſoon brought into the Delphick Palace in a Chair, carry'd by the four Seaſons of the year. She appear'd well advanc'd in Years, but of a healthful and lively Complexion, and look'd as if ſhe were like to hold out many Centurys longer; only ſhe ſeem'd to be troubled with ſhortneſs of Breath, and complain'd of a weakneſs in her Voice. At which theſe Philoſophers much wondring, ask'd her, What was the reaſon that ſhe whoſe ruddy Complexion was a ſign of much natural heat and vigor, and of the goodneſs of her Stomach, was nevertheleſs ſo feeble? They told her, they remember'd that a hundred years before, when her Face was ſo yellow that ſhe ſeem'd to have the Jaundice, ſhe had more ſtrength in her Voice, and appear'd more robuſt than now; and ſince they had ſent for her to cure her of the Infirmitys ſhe labor'd under, ſhe ſhou'd freely tell 'em what ſhe ail'd.

THE Age return'd 'em this anſwer; Gentlemen, ſaid ſhe, ſoon after I was born, I fell into the Diſtempers which now torment me. My Face appears freſh and ruddy, becauſe people have daub'd it over with Paint. My Diſeaſe is like the Flux and Reflux of the Sea, which always contains the ſame Water tho it fall and riſe, only with this variation, that when I look well in the Face, my Diſeaſe, as at preſent, is all within; and when my Face looks ill, I am inwardly well. Do but ſtrip me of this taudry Gown with

which some good People have cover'd the defects of a rotten Carcass, and your Eyes will soon discover the Diseases which so cruelly torment me. View me naked as nature made me, and you will find I am but a breathing Corps.

AT these words the Philosophers stript her in a trice, and found that this miserable Wretch was cover'd all over four inches thick with a Scurf of Appearances, which corroded her very Flesh. Whereupon each of the Reformers took a Razor and fell to shaving it off with great diligence; but found it had eaten so far, that in all the body of that huge Colossus, there was not an inch of sound Flesh: at which being struck with horror and despair, they huddled on the Patient's Cloaths again, and sent her away as she came: then convinc'd that the Disease was incurable, they shut themselves up together, and abandoning the care of publick Affairs, resolv'd now to provide as well as they cou'd for the safety of their own Reputations.

AFTER this MAZZONI drew up the universal Reform which they dictated to him; and first in a pompous Preamble they set forth the great care APOLLO has ever had of the virtuous Lives of his Literati, and of the Welfare of all Mankind, together with the extraordinary pains the Reformers had taken in compiling the general Reform: after which, descending to Particulars, they very prudently fix'd the Price of Sprats, Cabbages and Pumkins. All the Assembly set their hands to it, when THALES the Milesian put them in mind, that they had omitted one weighty Point, which was, to provide against Abuses in selling of Pease and Cherrys by false Measures and Weights. THALES's Advice met with a general Approbation, and a Clause was added to the Act for this purpose.

THEN the Palace Gates were thrown open, and in presence of the People, who were assembl'd in great numbers in the Forum, the grand Reform was read with such universal applause, that all Parnassus rung with acclamations of Joy: for the Rabble are satisfy'd with Trifles, while men of Judgment know that *Vitia erunt donec homines*; that this World is no place for Perfection, and that the most that can be done by the wisest body of Men upon Earth, is to resolve after all their Debates, to leave the World as they found it.

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## ADVICE LXXVIII.

APOLLO *having receiv'd some agreeable News from Italy, orders great demonstrations of Joy to be made.*

YESTERDAY at nine in the morning, the Sentinels that are always posted on the Pegasean Tower, gave notice by two strokes on the Alarm-Bell, of two Horsemen whom they discover'd on the Castalian Plains riding full speed towards Parnassus. The Literati ran immediately to the Walls of the Gate to know the meaning of it, and by the sound of a Horn soon after perceiv'd 'twas a Courier with his Guide. The most inquisitive of 'em went out to examine him, and being inform'd that he came from Italy, ask'd him very earnestly, whether he brought an account of some curious Piece of Italian Wit newly printed? But the Courier would tell 'em nothing, only that he was sent to APOLLO with Dispatches of extraordinary

dinary good News. Great numbers accompany'd him to the Royal Palace; and when he had presented his Letters to APOLLO, all the Virtuosi present, observing strictly his Majesty's Countenance while he read 'em, saw it shine brighter and brighter, till in the conclusion he put on his most golden and refulgent Splendor.

HAVING perus'd the Dispatches, APOLLO with inexpressible Joy cry'd out; "O happy Union! Bid my dearest Queen of Italy come fly to "me immediately! Various were the Conjectures of the Virtuosi upon these words; most were of opinion that the League so much desir'd by good men, was at last concluded in Italy against the Ottoman Empire, that mortal Enemy to Learning. In the mean time the most serene Queen of Italy, supported by her belov'd BELISARIUS, advanc'd a mighty pace towards the Royal Palace of APOLLO, who when he saw her coming up the steps, ran with great joy to meet her, and embracing her; I heartily congratulate your Majesty, says he, upon the good news I have but now receiv'd from the Academys of my Italian Virtuosi, of the Match which his Highness CHARLES EMANUEL Duke of Savoy, has concluded between his two Daughters, and the most noble Princes of Mantua and Modena. What think you of the Alliance of these your beloved Children, which both you and I have so much desir'd? Is it not a large amends for your late Troubles? It is, reply'd the Queen, and I confess to your Majesty, that now all my Joys are full, for I never wish'd for any thing more earnestly, than that my Princes who are join'd in such inseparable Interests of State, wou'd join in an Alliance of Blood too, and that is at last effected; so that I'm all Extasy to see, that by these happy Nuptials my many Sons are form'd into one invincible Geryon able to secure me from those Ills which have hitherto fill'd me with so much Dread. Then this potent Queen, attended by all the learned Princes and noble Virtuosi, paid a Visit to the Temple of Fruitfulness, who graciously promis'd to bless these fortunate Couples with a happy Offspring. Being afterwards return'd to her Palace, she receiv'd the Congratulations of all the most eminent Princes who reside in this State; and, in presence of those Heroes, confer'd on CHARLES EMANUEL Duke of Savoy, the Father of this fortunate Offspring, and Author of this great Felicity to Italy, the noble title of her chief Warrier; and pursuant to this, sent an honorable Embassy to him with the usual Ensigns of the Lance and golden Truncheon.

MEAN while APOLLO, in token of his mighty Satisfaction in this happy News, caus'd Proclamation to be made in Parnassus by sound of Trumpet, that there shou'd be extraordinary Rejoicings throughout his Dominions; and at the earnest request of his Virtuosi, granted on this occasion a Favor he had hitherto resolutely deny'd 'em, of bringing Stage-players into Parnassus. These Comedians acted with such universal Applause, that NEVIUS, PLAUTUS and TERENCE, were ravish'd, and protested, that none but Stage-players knew how to give the true force and spirit to those sharp Jests which are the Life and Salt of a Comedy. His Majesty was particularly delighted with FRANCISCO VACANHELLO of Naples, and said, that the Italians, by setting a Neapolitan to act a Braggadochio, had consulted Nature, and shewn the Excellence of their Judgment: and on this occasion he order'd that the Neapolitan Phrase shou'd be taught to some Roman Youths, who he fancy'd had a Genius to excel in the same way. The Part of Capt. CARDONE did not give him so much Satisfaction, but he said, 'twas preposterous to see a talkative Boaster play'd by a

Spaniard,

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Spaniard, who was so far from vaunting of what he had not done, or telling what he meant to do, that he ev'n denys or conceals his resentment of Injurys receiv'd, and strikes before he threatens. He commanded therefore that for the future the Spaniard shou'd be imploy'd only in Tragedy, for even the common Soldiers of Castile, Arragon and Biscay, are so stiff and stately in their manner, that Nature seems to have design'd 'em all to strut upon the Stage in Buskins, and represent Kings and Princes.

In the next place was proclaim'd the celebration of Justs and Tournaments: The first day there appear'd in the Lists the Knights Errant of the Spanish Romances, AMADIS, DON GALAOR, DON FLORESTANO, and their Brethren of the Spear and Buckler; who gave such proofs of their Prowess, as surpass'd human performance. But the greatest Miracle that belong'd to this Show was, to see huge Castles and Diamond Palaces built only with Words. The second day appear'd in the Lists, the Knights Errant of France, Italy, and other Nations, ORLANDO, RINALDO, GRADASSO, SACRIPANTE, and abundance more who did such Wonders, as convinc'd all the Spectators that ARIOSTO had been so far from stretching in their praise, that he had not express'd half their Merits. The third day appear'd CARO, MOLZA, SANGA, and some other compleat Courtiers, who had the boldness to defy those famous Champions to the Combate; but they, disdaining to try their skill with men who had never profes's'd Arms, refus'd the Challenge; the Courtiers gave 'em a second Defiance, which they slighted in like manner; and so a third, which met with the same success. Upon which the Knights Errant were publickly hiss'd; insomuch that APOLLO, resenting the Affront done to these Heroes, whose great Actions had been sung by so many eminent Poets, commanded 'em to rest their Lances, and chastise the Insolence of these vain-glorious Courtiers. The Champions instantly obey'd, and 'twas a most surprizing thing to see how their cunning Court-Antagonists, by an artificial Lie, or an unlucky Turn in season, unhors'd the stoutest of those Paladins, and maul'd 'em, maugre their enchanted Armour.

THE brave BRADAMANTE and MARFISA, enrag'd at this disgrace of their Brethren, that they might recover the Reputation of Chivalry, which the others had so scandalously lost, put their Lances in Rest, and with more than human Fury spur'd on their Steeds against the Courtiers; but, as ill-luck wou'd have it, they both happen'd to stumble at certain Bags of Gold, which made 'em quit their Saddles, and laid 'em flat on their backs in the deadly Field.

FOR these wondrous Atchievements, the Prizes were adjudg'd to the Courtiers; since without the help of Lances, they had shewn themselves such excellent Masters in the Art of Tilting, and throwing men out of the Saddle.

## ADVICE LXXIX.

*A Diſpute between the antient Republick of Rome, and the modern Venetian Liberty concerning the true Rewards of Honor.*

THO the illuſtrious Commonwealth of Rome, formerly Miſtriſs of the World, beholds her ſelf now reduc'd thro her mighty misfortunes to a condition far different from what ſhe was in, yet ſhe lives in Parnaſſus in wonderful Reputation, and with univerſal Honor; not only becauſe her Political Precepts are eſteem'd by great men as ſo many Divine Revelations, but becauſe ſhe's thought to be the true Oracle of Military Affairs: Beſides, there is no other ſource from which Princes or private Men draw more abundant or more profitable Examples of the brighteſt Heroick Virtues. And tho indeed ſhe has been ſhameſully deflour'd and raviſh'd, firſt by her own ungrateful and ambitious Sons in the Proſcriptions of SYLLA and AUGUSTUS, and afterwards by the Barbarians her Enemys, in the general Ruins which TOTILA, ATTILA, and other foreign Princes brought upon her; yet ſhe happily covers her paſt Diſgraces and preſent Miſerys with the Fame of her antient Greatneſs.

THIS famous Princeſs, ſome days ago, pay'd a Viſit to the moſt ſerene Venetian Liberty: A Lady, who, for the renown of her unblemiſh'd Chaſtity, her exact Prudence, and her immenſe Riches, is at this day the moſt belov'd and fear'd of any in this Court. And we're inform'd, that while they were diſcourſing, one of her paſt Greatneſs, and the other of her preſent Happineſs, the former ſpoke to this effect. That the Venetian Government being a pure Ariſtocracy, and therefore the moſt perfect Model of a Commonwealth, muſt be allow'd, for her excellent Laws, which promis'd her long Proſperity, to ſurpaſs any other Republick, either paſt or preſent. But tho to maintain Peace at home, and manage War abroad, the methods ſhe obſerv'd were indeed wonderful, ſhe had not made ſo great Conqueſts, as had been expected from her extraordinary Prudence, and vaſt Riches both publick and private; and the reaſon of this, ſays the Roman Lady, in my opinion, is becauſe you've been too ſparing of thoſe Rewards, with which well-regulated Republicks recompenſe the brave Actions of their Senators. Now for my part I muſt own, that all the Glory of my having in a few years made my ſelf Miſtriſs of the Univerſe, is intirely owing to the extraordinary worth of my Senators, which I awaken'd in 'em, not by rich Preſents, but by the eternal Honor of Statues, triumphal Robes, and Trophys, by the building and Dedication of Temples, Palaces, and Theatres, and chiefly by the glory ſo much coveted by Souls ardent of immortal Fame, *viz.* that of my pompous Roman Triumphs: Rewards, which excited in the minds of my Citizens that noble Spirit in War, and matchleſs Virtue in Peace, which ſucceeding Nations have rather admir'd than been able to imitate. Whereas you have been ſo backward in this particular, that I think you may juſtly be ſtil'd Ungrateful. For tho many noble Venetians have perform'd both in Peace and War, Actions which deſerv'd the ſublimeſt Triumphs, and all thoſe Honors which immortalize the Names of the Great, yet 'tis ſtrange to me, that in Padua ſhou'd be ſeen the Equeſtrial Statue of one NARNESE, and in the midſt of Venice her ſelf that of one BERGAMASCO, while the

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ſignal Services of ANDREA GRITTI, of SEBASTIANO VENIERI, and of a thouſand other illuſtrious Venetian Senators, who, in all heroick Qualifications might juſtly be compar'd ev'n to CÆSAR and POMPEY, have not been rewarded with thoſe Monuments of perpetual Fame which they deſerv'd.

MENANTE, your faithful Intelligencer, who writes theſe Advices very ſincerely, is inform'd from good hands, that the Venetian Liberty, without the leaſt diſcompoſure, made this Reply: That the reaſon why ſhe had not extended her Dominions, as the Romans had done, was not, as ſhe imagin'd, becauſe the thirſt of honorable Fame was wanting in her Senators, but aroſe from the different end which ſhe had propos'd to her ſelf from that of the Roman Republick. For the Venetian Senators made Peace the utmoſt ſcope of their Ambition; whereas the Senate of Rome plac'd its ſole delight in War. And, continu'd ſhe, your unfortunate end fully convinc'd me, that the exorbitant Conqueſts which Republicks make of their bordering States, overthrow all the Political Laws of any well-order'd Liberty, but chiefly of Ariſtocracys, in which the Nobility ought to conſiſt but of a ſmall number, which is not ſufficient to govern a vaſt Dominion; and if they're multiply'd very much, the wholſom Laws of Freedom muſt of neceſſity be thrown into Confuſion. The World has ſeen an unhappy inſtance of this Truth in the Calamity which befel your Majeſty, who, by adding the Nations you had ſubdu'd to the number of your Citizens of Rome, aggrandiz'd indeed your State, but at the ſame time wretchedly impair'd your Liberty. For my part I'm content, ſo long as I poſſeſs an Empire large enough to ſecure me in freedom from the Arms of foreign Enemys: and I do not affect the extent of Dominions out of any Ambition to command, but out of Glory not to ſerve. In the next place, as to the Rewards of Honor, with which well-order'd Commonwealths ought to recompenſe the Virtue and Merits of their Senators, I think it very unjuſt that you tax me with Ingratitude, ſince in Venice are ſeen eternal Trophys, and triumphal Arches, not made of periſhable Marble, or Metals ſubject to the violence of Fire, but of a Matter incorruptible, with which I largely reward my deſerving Senators; to the end, that the memory of their virtuous Actions may be glorioufly tranſmitted to future Ages.

TO this the Roman Lady reply'd: That ſhe had often ſeen all the Rooms of her Majeſty's Palace, but cou'd remember no ſuch Trophys or Triumphal Arches as ſhe ſpoke of. Whereupon the Venetian Liberty preſently call'd into the Room great numbers of her Nobility of all Ages, and having ſtript 'em of their Robes, open'd their Breaſts, and, to the great aſtoniſhment of the Roman Commonwealth, ſhew'd her in their Hearts the triumphal Arches, Trophys, Statues, Triumphs, and other publick Monuments, which the GRITTI, VENIERI, CAPELLI, GRIMANI, BRAGADINI, PASQUALIGHI, and all the other worthy Venetians, who had ſignaliz'd themſelves by glorious Actions, had merited from their Country: and what increas'd the wonder of the Roman Lady was, to ſee in the Breaſts of thoſe Nobles a fervent Charity to reward the great Atchievements of ſuch brave Men in their Poſterity, and a generous flame of Emulation to imitate their Virtues. Then, with demonſtrations of great Affection, the moſt ſerene Venetian Liberty expreſs'd her ſelf thus to the Roman Republick. Moſt illuſtrious Princeſs! theſe are the triumphal Arches, with which ſuch as We ought to honor thoſe of our Senators, who in Peace and War have deſerv'd immortal Fame. Theſe are the Statues and Monuments, which in well-

regulated Republicks, awake civil Prudence and martial Warmth in the Souls of the brave, and which are erected to the eternal memory of thoſe who have eminently deſerv'd from their free Country. Theſe are the places where Trophys are ſet up with moſt advantage, and not in the Squares of Citys: For the remembrance, which the Nobility of a Republick preſerves for ever in their Hearts, of the worth of ſuch as have perform'd glorious Deeds, begets Emulation and true Virtue, which in the Service of a free State produce good Effects; whereas the Triumphs, Trophys, Statues, and Monuments, rais'd to the memory of your meritorious Senators, and with which the Streets of Rome ſo abound, have but ſerv'd to procure 'em the factious adherence of the Populace, which awaken'd in your SYLLA, MARIUS, CINNA, CRASSUS, POMPEY and CÆSAR, that Ambition to which you owe thoſe ignominious Chains of Slavery, you now drag at your heels. A great diſorder, and which, I know, you are convinc'd was the ſpring of all thoſe Miſchiefs which have render'd you ſo famous, even for Calamitys. Now let me tell you that my Senators may very properly be compar'd to thoſe unſpotted Virgins, who go to their Nuptials, chaſt both in Body and Mind. But as fooliſh Husbands, by ſending their Wives to Balls, Feaſts and Plays, run the riſque of making 'em Whores; ſo free Countrys, by the Rewards of publick Monuments, which gain men the applauſe and faction of the giddy Mob, imprudently inſtil into the civil and compos'd minds of their Senators a deſire of becoming Tyrants.

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## ADVICE LXXX.

*The People of Lesbos, after the Abdication of* CORNELIUS TACITUS, *chuſe for their Prince* ANNA *of Momorancy, whom* APOLLO *had nominated to 'em.*

SINCE the Misfortune mention'd in one of our former, which happen'd to CORNELIUS TACITUS in his Principality of Lesbos, and his flight from that State, he and the Princes his Friends have left no Stone unturn'd to prevail with APOLLO that he wou'd diſpoſe the People to permit his Return; but all their Applications have been to no purpoſe: For his Majeſty has conſtantly aſſerted, that there's no good to be expected from the Government of Princes, who by ſuch affronts have once been exaſperated againſt their Subjects. However, to ſatisfy the LESBIANS, who by their Embaſſadors continually preſs'd his Majeſty to propoſe to 'em ſome new Governor, he nominated ANNA of Momorancy, a noble Baron of France, who to the infinite ſatisfaction of the People was receiv'd and proclaim'd Prince of Lesbos.

'TIS certain that ſome Virtuoſi, who were well acquainted with the Affairs of that Principality, drew up a long and full Inſtruction containing the many reigning Abuſes in that State, from which great inconveniences were ſaid to ariſe; and they likewiſe carefully ſet down the meaſures which ought to be obſerv'd to bring the Affairs of Lesbos into a better poſture. This Scheme they gave to MOMORANCY, who thank'd 'em for their good will, but told 'em that the difficult task of reforming a State by new Laws and Magiſtrates, ought to be undertaken only in hereditary Governments, where the Succeſſors of the deceas'd Princes generally inherit the very



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Thoughts of their Predeceſſors, and are ſo tenacious of 'em as to think 'em the Pillars of their Government, and that the wiſeſt Policy they can follow is to appear zealous in the obſervance of 'em: but that in elective States, where the Succeſſors, either out of the affectation of doing ſomething new, or out of malice to the memory of their Predeceſſors, often delight in undoing what has been done before, 'twas an Enterprize extremely dangerous to begin ſuch Reformations, which, depending intirely on a moſt ſtrict obſervance of the new Orders, require, that many Princes ſucceſſively ſhou'd be of the ſame mind: Now this being ſcarcely to be found in elective States, in my opinion, ſays he, the beſt advice which can be given to a Perſon like my ſelf in ſuch a Government as that of Lesbos, is, not to affect Novelty, but reſolve to live conformably to the Laws in being, whatever they are, and let things alone to run in the old Channel. For in hir'd Houſes wiſe men are content with the old Apartments, tho ſomewhat inconvenient, while thoſe who are more nice than wiſe put themſelves to the charge of building new, which 'tis ten to one but the next Tenant deſtroys again either out of caprice or hatred to the Builder.

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## ADVICE LXXXI.

GIOVANNI ZECCA, *Phyſician of Bologna, ſells in Parnaſſus the true Antidote againſt the French-Pox.*

THREE days ago, in all the publick places of Parnaſſus, were poſted up Bills, with the following Advertiſement. 'This is to give notice 'that there is arriv'd in this City the famous GIOVANNI ZECCA, Phyſi- 'cian of Bologna, who having found out a true and ſafe Antidote againſt the 'French Diſeaſe, invites all men to furniſh themſelves with ſo excellent a Me- 'dicine. The Rich ſhall have it at a reaſonable rate, and the Poor for God's 'ſake. This fir'd the Literati with the curioſity of learning a Secret ſo neceſſary as the world now goes, and the rather, becauſe they knew ZECCA to be an admirable Phyſician, and an excellent Writer in his Profeſſion. They all ſuppos'd that this Antidote was ſome curious Oil, Electuary, or other ſuch Preparation, but were extremely ſurpriz'd when inſtead of theſe ZECCA only gave 'em a Picture, drawn to the life, of a fine Gentleman, whoſe Noſe was demoliſh'd by the Pox, with this Direction, that if any of 'em was under the Temptation of fooling with a Woman whom he ſuſpected unſound, he ſhou'd take that Picture out of his Boſom, and view it attentively, and he wou'd pawn his Reputation upon't, that the Medicine thus taken in at his Eyes wou'd effectually ſecure him from that filthy Infection. Some, who were more curious than ordinary, cou'd not reſt till they had prov'd this Receipt, and away they ran preſently to the Experiment: they ſwore the Doctor was a man to be depended upon, and that they found his Antidote of admirable efficacy; for they who ſtedfaſtly contemplated this Picture, even in the fury of their Luſt, conſider'd what an eternal ſhame 'twas for a man to loſe his Noſe, the chief Ornament of his Face, and the ſeat of Reputation; they reflected on the hazard of eating a Morſel, which, tho ſweet while 'tis chewing, proves bitter and ſtinking when once ſwallow'd down. This cool'd their Courage, and mortify'd the carnal Appetite, in ſuch of 'em as had any regard to their Reputation, to that degree, that even the inconſi-

inconsiderate Instrument of Lust it self, blind as it is and void of Discretion, terrify'd by the danger of its dear Correlative, and preferring the Nose's health and safety to its own Pleasure, slunk into its Dwelling with more hast than a Tortoise into its Shell when 'tis pelted with Stones.

## ADVICE LXXXII.

*The Literati of Parnassus celebrate with great solemnity the Festival dedicated to the honorable Leaves of the Laurel.*

YESTERDAY all the Literati celebrated with great pomp and joy the solemn Festival, dedicated to the Leaves of the Laurel; a Day which, ever since the memorable Accident that happen'd to DAPHNE, has been kept sacred in Parnassus, to divert his Majesty, who afflicts himself very much with the remembrance of that Nymph's mournful Metamorphosis. On this Anniversary none but the Poets, Emperors and Hero's are permitted to come with Laurel Crowns round their Temples into the most august College of the Literati; while all, who have not merited so noble a Prerogative, that they may not with Brows unadorn'd profane the mighty Solemnity, are strictly forbid to stir out of their Houses. PETRARCH, who by an antient Grant from his Majesty had obtain'd the honorable Imployment of Orator on this day, made an eloquent Oration in praise of the Laurel. But while he was pronouncing it, a remarkable Accident happen'd to this great Poet: for after he had given the highest Encomiums to that Plant, and set forth how dear it was to his Majesty, how wonderfully respected even by Lightning and Thunder, and what a noble Privilege it enjoys of crowning only the Temples of Emperors, and of the most glorious men, he launch'd out into a long and bitter Invective against the stupid ignorance of the present times, in which the Sciences have lost so much of their Reputation, that these sacred Leaves, which in the days of Learning were so highly valu'd, are now brought into such Disgrace as to bind the sweaty Brows of Stewards at Ale-house Feasts, and to be us'd for Garnish to set out Frigacys, potted Eels, and dishes of roasted Liver. PETRARCH mention'd these Indignitys with such concern, that he fell into a swoon in the Pulpit, and left his Oration unfinish'd; nor did he recover till the beautiful LAURA, all drown'd in Tears, was thrown into the Bosom of her belov'd Poet.

THIS Accident brought no small honor to the Orator; for it convinc'd the whole College of the Virtuosi, what a high esteem he had for that honour'd Laurel, which he had so elegantly prais'd in his Italian Verses. But it happen'd, that a little while after, a sharp Distich was posted upon the Pillars of the Delphick Portico, the sense of which was, that 'twas not concern for the Affronts put upon the Laurel threw honest PETRACH into his Fit, but only the savory morsel of roasted Liver, which then came fresh into his memory. The Distich was this.

*Non amor hunc Lauræ, sed amica Jecuscula Lauro,*
*Quem memori spirant, exanimavit Odor.*

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THE publick Assayers of Poetry, by his Majesty's express order, put these Verses to the Test, and plainly discover'd, that MARTIAL was the Author of 'em; whereupon he was seiz'd soon after and thrown into Prison. Then PETRARCH with a croud of Italian Poets, march'd in great hast toward the Royal Palace: CATULLUS, TIBULLUS, and PROPERTIUS, supposing that he was going to complain against MARTIAL, plac'd themselves in the way, and having first embrac'd him, earnestly intreated, that as he had acquir'd much Glory by the late Accident, so he wou'd increase it, and oblige all the Virtuosi, by passing by this Jest of MARTIAL. This they told him wou'd put the best face upon't, and convince the world that unlucky Poets by their Lampoons wounded not to the quick, when the Persons concern'd did nothing but laugh at 'em: and that true Jests only had a sting, and cry'd out for Revenge. PETRARCH wou'd not hearken to 'em; but all in a rage answer'd 'em, that 'twas his Humor neither to give an Affront, nor take one. So he pass'd on, and breathing nothing but Revenge, presented himself to APOLLO; where with the sharpest words he exaggerated the Injury to that degree, that his Majesty was highly incens'd against MARTIAL, and condemn'd him to perpetual Banishment from Parnassus, and all the Territorys belonging to it.

THIS rigorous Sentence was just ready to be executed, when MARTIAL's Advocate produc'd an Edict publish'd many years before by APOLLO, wherein his Majesty commands, "That a Jest, tho sharp, provided "'tis elegant, quick, facetious, has a Spirit in't, and proceeds not from "premeditated Malice or a mischievous Design, but slips unawares from the "sprightliness of an extempore Wit, shall be judg'd worthy of Praise ra-"ther than of Punishment, since the most prudent have not always the "power to stifle a sharp Repartee, which being at the Tongue's end, tho "for many reasons perhaps it ought not to be utter'd, yet deserves pardon, "and the Applause of the Ingenious for its surprizing quickness and vivacity.

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## ADVICE LXXXIII.

*APOLLO applauds that Spanish Decree, which enjoins that no Proctors or Lawyers shou'd go to the Indies; upon which the whole Faculty complains to him.*

PARNASSUS is a most happy Country, not only because 'tis under APOLLO's excellent Government, and inhabited by the finest Wits of the Universe, but also by reason of the virtuous Lives of the People, the perfection of their Manners; and because all the best Laws which are scatter'd thro the Universe, are with wonderful diligence introduc'd and observ'd in this State. For the Inhabitants are oblig'd to bring hither the most valuable Customs of their several Countrys; a Constitution which has prov'd of the greatest advantage both to private Men, and to the Publick.

NOW APOLLO being inform'd of an Order made by the Kings of Spain, strictly prohibiting all Lawyers and Proctors going over to the Indies, declar'd it to be an excellent one, and highly extol'd the Piety of those Monarchs who had so much Charity for the new World, as to preserve it from that Plague which has fill'd the Old with so many mournful Controversys. To perpetuate the memory of this admirable Edict, his Majesty immediate-

ly commanded that it ſhou'd be engrav'n on a Table of Braſs, and ſet up in the great Forum, next to the twelve famous Roman Tables.

THE Lawyers you may be ſure were ſufficiently alarm'd at this, and earneſtly preſs'd his Majeſty to be tender of their Reputation; for if this Edict ſhou'd once be publiſh'd, abundance of People wou'd take occaſion to follow the Example of thoſe of Ancora, Norcini, Recanati, and others, who, to the great diſhonor of Learning, had baniſh'd the Profeſſors of the Law out of their Councils, tho other people had ſuch a veneration for 'em as to believe nothing cou'd be ſaid or done well without 'em. And they were the more importunate with his Majeſty to conſider their Caſe, becauſe they humbly conceiv'd the Honor of the Liberal Arts was concern'd in it, which the Students of the Law apply'd to with ſo much labor and expence.

APOLLO, contrary to all expectation, was wonderful angry at theſe Solicitations, and told the Lawyers in a paſſion, he was amaz'd at their Impudence, to aſſert in his preſence that they ſpent their time and mony in learning the Liberal Arts; as if the whole world were ſtrangers to that Delphick Edict, which declares the ſtudy of the Law to be no Liberal Science, but a Mechanick Trade introduc'd for a ſcourge to Mankind, ſtudy'd without any pleaſure to the Underſtanding, or aſſiſtance of the ſerene Muſes, ſo abſolutely requiſite in all the beſt Sciences; and practis'd only for mere Avarice, to ſwell the Bags of a filthy Brute, who without a dram of Wit may become an eminent Lawyer, if he be qualify'd only with the Brain of an Ox, and the Conſtitution of a Porter, to endure the fatigue of continual drudging.

## ADVICE LXXXIV.

*The chief Literati of Parnaſſus addreſs* APOLLO *that he wou'd oblige* TACITUS *to recompoſe thoſe Books of his Annals and Hiſtorys that are loſt.*

YESTERDAY the principal Literati of this State aſſembl'd in the publick School, and after a long Conference, preſented themſelves one and all before APOLLO; to whom PIETRO VITTORIO, that learned Florentine, in the name of the whole Body, ſaid, that they were come to petition his Majeſty for the greateſt Favor he cou'd ever grant 'em; That whereas his Literati with floods of Tears had long bewail'd the vaſt misfortune Learning had ſuffer'd in the loſs of the greateſt part of the Annals and Hiſtorys of CORNELIUS TACITUS, that Father of human Prudence, and inventer of modern Politicks; they therefore with all humility intreated that he wou'd command that excellent Man to repair the Injury which time had done to his Reputation and the general Profit, by recompoſing all that is now wanting of thoſe admirable Works.

APOLLO, to the ſurpriſe of the Petitioners, was piqu'd at this Requeſt tho it ſeem'd ſo reaſonable, and with manifeſt diſcompoſure anſwer'd 'em thus: I'm aſham'd of your Ignorance; What, don't you know that the Princes of the World are but too politick already, and wou'd you encreaſe their skill and your own miſery? 'Tis apparent that ſome of 'em, by adhering to that deviliſh Principle call'd Reaſon of State, have confounded all things as well ſacred as profane. Have not the common Miſerys occaſion'd



by

by the barbarous Government of some Princes, open'd your eyes, and discover'd to you that this modern Policy, which is purely the Invention of your belov'd TACITUS, has infected the World like a contagious Disease? Have you not learn'd by sad Experience, that the Maxims of State now practis'd, to the Oppression rather than Government of the People, are too furious; and that 'tis the greatest folly imaginable to desire to add to 'em? Or d'ye think that some Princes have not sufficiently learnt, from the rapacious Lives of TIBERIUS and NERO, which your TACITUS has so exactly written, the noble Precepts of pilling their Subjects, that you desire to let 'em try if you can improve the Tragedy of your Ruin, by some Secrets drawn from the Lives of CALIGULA and DOMITIAN, which in pity to you, the Divine Majesty has raz'd out, that their monstrous Obscenitys and Crueltys might be for ever bury'd in Oblivion. O my Virtuosi! the loss of the greatest part of TACITUS's Works, let me assure you, has been a fortunate Gain to the world; and how happy wou'd it be for Mankind, if all which remains of 'em had perish'd likewise, if Nations were govern'd with the modesty and integrity of the antient Monarchs, who treated men as rational Creatures; not with the cruelty of many modern Princes, who seem to account 'em as two-leg'd Animals, created for their Property and Advantage, like Asses to bear burdens, or like the ignobler Beasts to serve for food to the Lion.

AS for you VITTORIO, who have join'd in this wise Petition, and been spokesman for the whole Assembly, let me ask you a Question in private; Are you not of opinion, that your Princes of Florence, by the first Page only of TACITUS's Annals, which they have so thorowly study'd and practis'd, are become excellent Doctors in curing the Canker of Sedition? Fare you well, you, and your learned Companions! It grieves me to the heart to see that men are born with the unhappy calamity of Thrushes, who perish by their own Excrements; *Turdus malum sibi cacat.*

## ADVICE LXXXVI.

*APOLLO having notice that the Ignorant were arming against Learning, provides for the defence of his Virtuosi.*

THE Apprehensions which the Literati of this State have had for many months past of an impending War, are at last prov'd true: for an Express arriv'd last Tuesday night with Letters to APOLLO from several Princes his Friends, which give certain Advice that the Ignorant were taking up Arms against Learning; and that they had already levy'd several thousands of Barbarians, who are mortal Enemys to the Liberal Arts.

UPON this News APOLLO instantly reinforc'd the Garisons of the most important places, such as Phocis, Pindus and Libethrum: he employ'd ARIOSTO and BERNI to raise with all expedition two Regiments of Italian Satyrick Poets; and order'd that the Regiments of Latin Satyrists commanded by PERSIUS and JUVENAL, which were very thin, shou'd be recruited with Poets, rais'd in Italy, a Country much abounding in that sort of men. Then he declar'd TORQUATO TASSO General; and his Father BERNARDO TASSO Lieutenant General, the good old Man thinking it a mighty honor to serve under so great a Son. VIRGIL was made General of the Latin Heroick Poets,

and LUCAN his Lieutenant-General. HANNIBAL CARO, in a great Assembly of Poets all of the first Class, assisted more by the Favors and Interest of the House of FARNESE than by his own Merits, was declar'd General of the Italian Lyrick Poets, an honor which wou'd have been confer'd on PETRARCH, GUIDICCIONI or MONSIGNOR DELLA CASA, if their Habit wou'd have suffer'd 'em to wear a Helmet, or Coat of Mail. HORACE was by the common Suffrage of the whole Army, made General of the Latin Lyrick Poets. VEGATIUS was created Lieutenant-General of all the Forces; JULIUS FRONTINUS Major General: GIOVANNI FRANCISCO PICO, Count of Mirandola, was declar'd chief Standard-bearer, and bore for his Enfign an open Book. OVID was appointed Paymaster-General. And in fine, all necessary Provisions were made for this important War, insomuch that APOLLO has now so formidable an Army of Virtuosi in the Field, that he thinks himself secure of Victory: excepting that to so great a Body of men, Mony, the Soul of all, is wanting.

THE motion made by some of taxing the people on this urgent occasion was exclaim'd against as pernicious and fatal: 'twas said, it wou'd be dangerous to disgust 'em by new Impositions, at a time when they ought rather to be eas'd, to make 'em stedfast in their Loyalty; and that it would be impossible, during the disorders of War, to prevent a State from ruin which was attack'd by a powerful Foe from abroad, and full of Malecontents at home. APOLLO therefore refer'd the care of providing the Supply to his great Council of War, who in a few hours agreed in a Resolution, infinitely abhor'd by men of shallow understanding, and as much approv'd by good Politicians, viz. of making over in Fief the places of small importance, but such as were of approv'd Loyalty, and remote from the Enemys Borders.

SO great was the Love to Learning in the people of Parnassus, and so irreconcilable their Hatred to the Ignorant, that to secure themselves from falling into such vile hands, and to avoid being shock'd with the sight of that odious Beast, so detestable to the Virtuosi, a man who can neither write nor read, not only those places which APOLLO had mark'd out to be alienated, but others too that were not in the List, offer'd themselves to his Majesty, and desir'd to be admitted to it as a Favor. EPHESUS only with great obstinacy refus'd to obey the Will of APOLLO; at which his Majesty, perceiving the Ephesians, the more he us'd the gentle means of persuasion, grew the more inflexible, was so enrag'd, that he thought it necessary to make use of force.

THE Ephesians being inform'd by their Friends of this Resolution, immediately dispatch'd to his Majesty 20 Embassadors, all eminent Men, and the chief of their City; who represented to him, that his most loyal People of Ephesus were so willing to contribute with their Lives and Fortunes to the common defence, that they wou'd take it as a particular Honor, if on this urgent occasion his Majesty wou'd cause all their Estates to be sold to the highest bidder, and order the Mony into the hands of his Treasurers to the use of the War. And that their refusing to be alienated to another Prince, proceeded not from want of duty to his Majesty, or of their wonted affection to Learning, but because they plainly foresaw they shou'd become subject to a cruel Tyrant, which the charity they ow'd their Country, their Lives and their Reputation, had made 'em resolve to avoid, even with the utmost hazard of all they held dear.

APOLLO was so well satisfy'd with this Excuse, that he embrac'd the Embassadors one after another, and in the kindest expressions imaginable

thank'd 'em for their readineſs to ſerve him: He told 'em, that to ſecure 'em from any ſeverity of a new Lord, tho SENECA the Tragedian had offer'd him very largely, yet he wou'd put him by, and conſign 'em to the Government of the gentle OVID, who was known to be very affectionate to their Country; ſo that they might reſt ſatisfy'd he wou'd treat 'em with all poſſible humanity.

IN reply to this, the Embaſſadors beg'd his Majeſty to remember, that when AUSONIUS GALLUS govern'd 'em, they were at perpetual variance with him; the Conſequence of which was, that they drove him at laſt, full of wounds and ignominy, out of their State; and now having inform'd his Majeſty of the weighty Reaſons which made the thoughts of being alienated ſo deteſtable to 'em, he might do as he thought fit, for they were reſolv'd to ſubmit to any Calamity rather than diſoblige him.

THIS Expoſtulation deliver'd by the Embaſſadors with ſuch generous humility, prevail'd ſo far with APOLLO, that he kindly told 'em, Epheſus ſhou'd never be ſubjected to any but himſelf: that he knew very well, a People who had driven away one Prince, had reaſon to dread being made tributary to a ſecond; for every new Prince, how mild and gentle ſoever, to ſecure himſelf from being treated like his Predeceſſor, muſt of neceſſity uſe ſeverity, and follow the ſame cruel Reſentments which the auſtere Kings of Aragon exercis'd on thoſe ſeditious Neapolitan Barons who had chang'd the Obedience due to their Sovereigns, into the ſcandalous practice of affronting and uſing them baſely.

## ADVICE LXXXVI.

JUSTUS LIPSIUS, *in amends for having accus'd* TACITUS, *pays him ſo much reſpect, that he is charg'd before* APOLLO *with Idolatry: But after a feign'd Puniſhment, his Majeſty at length acquits and commends him.*

IT HAS been frequently obſerv'd by the moſt curious Literati of this State, that when any Virtuoſo has been betray'd into a Fault by human frailty, he's apt to correct it by falling into t'other extreme. To this purpoſe ſome affirm, that DEMOCRITUS put out his Eyes, not for the advantage of Contemplation, but to atone for his having ogl'd a handſom young Wench more laſciviouſly than became ſuch a grave Philoſopher. And there's a Report too, that 'twas by way of Penance for having babbl'd too much at a certain Feaſt, that HARPOCRATES fell into the contrary extreme of perpetual ſilence: ſo that this reflection of the Poet is not fair;

*Dum vitant* ſtulti *vitia, in contraria currunt.*

Fools, by avoiding one Vice, run into its oppoſite; for 'tis reckon'd a notable piece of prudence in a Dog, that has once been ſeverely ſcalded with boiling water, never to ſtir out of doors when it rains; and the man who has once been ſtung by a Serpent, is wiſe if he afterwards ſtarts at an Eel.

NOW to let you know the occaſion of this Preamble, JUSTUS LIPSIUS it ſeems was ſo full of remorſe for his having unhappily accus'd TA-

CITUS, that, to make satisfaction for an Offence which had brought upon him the blame of all the Virtuosi, he soon after went to him, very sensible of his Error, and humbly ask'd his Pardon. TACITUS, not only freely gave it him, with a magnanimity worthy of a Roman Senator, but heartily thank'd him for affording him an opportunity of acquiring the Glory, which follows the sincere forgiveness of an Injury.

THIS generous Indulgence, and easy grant of a Pardon so much desir'd, augmented the antient and profound Veneration LIPSIUS had always born to that great Historian, to such a degree, that he frequented TACITUS's house more than his own, took more pleasure in his Conversation than in that of any other of the Learned, and extoll'd him above all the Historians that ever liv'd. His Zeal transported him to so much Partiality, that all the Sectators of CICERO, and the Virtuosi of CÆSAR's potent Faction were fill'd with Envy and Resentment to see how he labor'd to imitate TACITUS in his wonderful manner of delivering more thoughts than words, and in the Conciseness, Majesty, Fulness, Strength and Sententiousness of his Diction, which is clear to none but men of Learning; and to this he apply'd himself with so much diligence, that he not only call'd him in a flattering way of distinction his Author, but, despising the Censure of all the world besides, affected nothing more than to appear a second TACITUS.

MERCERUS, BEATUS RHENANUS, FULVIUS URSINUS, MARCUS ANTONIUS MURETUS, and the rest of TACITUS's Friends and Followers were piqu'd with Jealousy at such an extraordinary affection, which had never been shewn to Patrons, and even exceeded all instances of Fondness among the nearest Relations. Wherefore, cloaking their Malice with the specious pretence of revenging the Affront he had so lately put upon their Patron, they accus'd LIPSIUS before APOLLO of the same Impiety, of which he had accus'd TACITUS; and represented to his Majesty that this man lov'd not TACITUS as a Friend, nor honor'd him as his Master, but ador'd him as his God, as his APOLLO.

NOW, as Crimes of High-Treason, by reason of their heinousness, almost seem to be prov'd by being barely alledg'd; so this Accusation provok'd his Majesty to that degree, that he made LIPSIUS be immediately apprehended and brought before him in Chains, by a Pretorian Band of Lyrick Poets: then with an inflam'd Countenance and menacing Gesture he ask'd him, what he thought of one CORNELIUS TACITUS an Oilman's Son of Terni? LIPSIUS answer'd, That he esteem'd him the grand Exemplar of all sensible Historians, the Father of human Prudence, the Oracle of the true reason of State, the Master of Politicians, the Prince of all such Authors as were arriv'd to the glory of filling their Writings with more Thoughts than Words, the best Pattern to teach the Ingenious to read the Actions of Great Men with judgment and a true insight into the springs of 'em; a Secret known only to the greatest Masters of History, as that by which they obtain the highest Glory. In short, he took him for the Idea of Historical Truth; the Instructer of Kings; the Courtiers Tutor; the Touch-stone by which the World may try the Genius of Princes, and the Merits of private Men; who shou'd both, he said, have his Book perpetually in their hands; the first, that they may learn the Art of governing well, and the latter, that they may be instructed in the Duty of Obedience.

BY these extravagant Encomiums APOLLO plainly saw, that LIPSIUS did indeed adore TACITUS, and therefore ask'd him in a great passion;

paſſion; Pray what's your opinion then of Me, who am the Father of Learning, the Sovereign of the Liberal Arts, and Prince of all Virtue, if with ſuch Impiety and Impudence you dare idolize an Author ſo hateful to all good Men? An Author ſo abominated by the Profeſſors of the Latin Tongue, for the newneſs of his Phraſes, the obſcurity of his Stile, and the vicious conciſeneſs of his Diction, and more deteſtable ſtill for the cruel Politicks he teaches, to the perverting both of Princes and of their Subjects. For 'tis plain that by his impious Precepts he transforms the firſt from lawful Sovereigns into Tyrants, the latter from quiet Sheep into wily Foxes; and converts ſuch Animals, as Nature has wiſely created without Teeth or Horns, into ravenous Wolves and untameable Bulls. To proceed with his Character, he's the great Teacher of Diſſimulation, the Projector of Tyranny, the Maſter of that ſcandalous Craft among Men, of ſmiling and leering others to ruin, of ſpeaking naturally and with a good grace what they do not think, of impoſing on their Acquaintance what they believe not themſelves, of asking earneſtly for what they do not deſire, of ſeeming to hate what they really love, of ſuppreſſing the thoughts of the honeſt Heart, and ſpeaking only with a lying Tongue: In a word, he's the Architect of Fallacys, and ſo eminent an Original in raſh Judgments, that he commonly canonizes the Villanys of men for pious Actions, and blackens their good Deeds as diabolical. And wilt thou only, LIPSIUS, of all my faithful Virtuoſi, to my face adore a Perſon whoſe Writings convict him for an Atheiſt? One who has ſown thro the world that cruel and deſperate Policy, which proves ſo ſcandalous and fatal to the Princes and People who put it in practice? Who has taught 'em, both the Villany of double-dealing, of doing what they ſay they will not, and ſaying what they never intend to do, of painting black for white, and circumventing Mankind by laughing when they're angry, and weeping when they're pleas'd, and of meaſuring by the falſe Compaſſes of Intereſt only, Love, Hatred, Fidelity, and all other human Virtues? An Author, whoſe Writings honeſt Men never read, but only in order to diſcover the new Tricks and Stratagems, by which the Age is deluded into Miſery, and to take a view of that execrable Hypocriſy, by which the Diſciples of ſo curſed a Maſter ſteal the Reputation of plain well-meaning pious Men, tho they are guilty of Crimes which the blackeſt Devil in Hell wou'd bluſh at.

I appeal, LIPSIUS, to your own Experience, whether you have not obſerv'd how much the good old method of governing with Humanity and Clemency has been forſaken by abundance of Princes, and what numbers of inferior people have ſtray'd from the Paths of Virtue and Sincerity, ſince your TACITUS (as you call him) has been in the hands of all Nations. The loſs of ſo great a part of his Writings, has not been owing to the Inundation of the barbarous Nations that ruſh'd into Italy to ſubdue it. No——they periſh'd before that Devaſtation, not thro the Ignorance of the People (who in thoſe turbulent times, were all imploy'd in the bloody buſineſs of War) but becauſe thoſe Antients, who had integrity of Soul, and the purity of Religion, deteſted that vile Author, tho he's now in ſuch eſteem that many, as thou haſt done, ſet him up for their Idol, and pay him Divine Honors.

HIS Book, from one end to t'other, is unworthy an honeſt man's reading, for it contains more Impietys than Pages, Lines, Words, Syllables or Letters; but above all, his Life of TIBERIUS (a Prince who deſerv'd ſuch an Hiſtorian) is unſufferable: It had lain hid ſeveral Ages in the moſt ſecret places of Germany, till by the peſtiferous curioſity of a German, more

fatal

fatal to the world than his Countryman the Inventor of Guns, 'twas brought to light about the time when that noble Country began to be infected with the modern Heresy. Writings so consummately wicked, that they were bury'd awhile in Oblivion, because Antiquity detested 'em, and now held in admiration by those vile Politicians only, who being the Disciples of such impious Fallacy have learnt to amuse Mankind to their Lives end with empty Words; to feed 'em with Smoke, fill 'em with Wind, and reduce 'em by vain hopes to utter ruin and beggery. A diabolical Craft, and publish'd by TACITUS for the use of Princes, but now become so universal, that this Author, once esteem'd fit only for Royal Closets, is in every pitiful Scoundrel's hand, so that to the disgrace of an Art so highly esteem'd by great Men, Porters enter into the Reasons of State, and the world is full of Politick Coblers.

LIPSIUS was struck half dead to hear APOLLO express himself with such resentment; but taking heart and recovering a little from his Consternation and Agony, he humbly beg'd his Majesty's pardon for any thing else, in which he might have offended him, but freely said: That so great were his Obligations to TACITUS, on whose account he receiv'd such mighty Honor from the Flemish, Germans, English, French, Spaniards and Italians, that if he shou'd love and even worship him as his Earthly God, he thought 'twas but little towards the payment of the immense Debt he ow'd him; for 'twas by his Labors upon TACITUS only, that he had merited a Place in Parnassus, and acquir'd immortal Fame: And if one who trades upon another's Stock, has reason to adore the Man who helps him to make his Fortune, and who can make a Bankrupt of him whenever he pleases, he thought himself much more to be excus'd, if not applauded by his Majesty, if in his Affection to his dear TACITUS, from whom alone he deriv'd all his Reputation among the Virtuosi, he grew extravagant, and surpass'd the bounds of Decency and Duty; that he remember'd very well, how, upon his first admittance into Parnassus, he was so caress'd and rever'd by all the Learned, that his House was frequented no less than those of the most celebrated Writers: but after he had fallen into the error of disobliging TACITUS, * *Statim relictum illius limen, nemo adire, nemo solari:* not one of 'em car'd to come near his Threshold. Therefore rather than make any abatement of his Veneration for that Author, he'd be content to sacrifice his Life, for he thought That a less misfortune than to fall from the height of Fame, to which he had attain'd by TACITUS's means.

APOLLO was more enrag'd to hear LIPSIUS talk thus arrogantly, and reprimanded him severely for daring before his face to justify his Impiety, and declare his obstinate resolution of persevering in it rather than an humble Inclination to repent and ask pardon. But above all, his Majesty cou'd not bear that he shou'd varnish the Crime of Idolatry with the Notion of an honorable Gratitude, and call his Obstinacy his Constancy and inviolable Fidelity. He therefore commanded the Guards to drag him out of the Presence, as a Wretch unworthy to behold the Face of his Lord, whom he had so heinously offended, and that they shou'd strip him of all his Learning, declare him a shameful Ignorant, and lastly burn him alive for an impious Idolater.

LIPSIUS was already brought to the place of Execution, when his dearest Friends exhorted him to think better on't; and by imploring his Majesty's Mercy, save at once both his Life and Reputation. But in the midst

* Tac. lib. 13. Ann.

of

of this desperate condition he was seen to grow in Constancy, and gave all the tokens of an intrepid Heart, so undaunted at the approach of Death, that he bid APOLLO do with him what he pleas'd: for a man intirely possess'd of the perfection of Gratitude, the Queen of all human Virtues, he was sure, cou'd never die with Ignominy; but the Flames which were to consume him, wou'd only reflect on him a greater splendor of Glory; that in this last gasp of his Life, he was so far from acknowledging it his Crime to have too much honor'd TACITUS, that so infinite were his Obligations to him, it tormented him more than the Pains he was to suffer, to reflect, that after all he shou'd die in his debt. He told 'em farther, that the Agony in which they all beheld him, proceeded not from the dread of Death, but from his Sorrow, to have heard APOLLO himself tax his dearest TACITUS as an impious Atheist; an Injury, which if it had been offer'd to that wisest of Writers by any but his Majesty, he wou'd not have left unreveng'd, at least by words, tho he had so short a time to live. However with his last breath he boldly asserted, TACITUS was so far from being an Atheist, that he only of all the Pagan Writers discover'd, how much the Faith of things unseen, and not demonstrable by Reason, avails in affairs of Religion, * *Sanctius ac reverentius visum, de actis Deorum credere, quam scire:* Concerning the Actions of the Gods there appears more Reverence and Devotion in believing than in knowing. Most holy Words! and worthy to be consider'd by those Divines, who have so foolishly lost themselves in sophistical Subtiltys.

APOLLO, fill'd with infinite amazement to hear LIPSIUS argue in this manner, commanded him to be set at liberty, and tenderly embracing him, said, My dearest Virtuoso! with how much delight to my self, and advantage to thee, have I try'd thy wondrous Constancy? how have I by the injurious things said of TACITUS, which are all laid to his charge by such as never study'd, or never understood him, prov'd thy Veneration to that excellent Historian, who even deserves my Wonder? I am convinc'd by what I have heard thee say, that thou hast read him with delight, and with profit; for I know that the glorious defence thou hast made, is not of thy own stock, but borrow'd from our dearest TACITUS.

THEN his Majesty turn'd towards the Virtuosi, who were flock'd in great numbers to see the result of this Affair, and bid 'em admire, and perpetually imitate the Example of LIPSIUS; and let infinite Love, says he, and Veneration for the Prince, who chiefly supports your Reputation, be engraven on your Hearts in Characters indelible, always remembring that the Power of him who loses his Prince's Affection is more easily destroy'd, than a House is thrown down when its Foundations fail. You therefore who follow Courts, take notice, † *Nihil rerum mortalium tam instabile ac fluxum est quam fama potentiæ, non sua vi nixæ:* Nothing in the world's so unstable as the Fame of that Power, which is not supported by its own Strength. A most certain Maxim, which teaches every one to imitate my dear LIPSIUS, in loving, honoring, and for ever serving their Princes with a constant Fidelity: for, as in things sacred 'tis the highest Impiety to have any other God than him, who has created you; so you ought never to entertain a Devotion but for one Prince; never to expect or desire advantage from any other than from that Lord, who by his extraordinary Affection, and the trust he reposes in you, distinguishes you to the whole Earth, as his dearest Friends, not Servants; and by the Authority he gives

* Tac. de Morib. Germ. † Tac. lib. 13. Ann.

you

you in his Dominions, makes you who are his Vassals, appear Sovereigns like himself.

AND because the deep Sagacity of Princes is generally accompany'd with suspicion; and Court-Favorites being always the Marks of Envy, are watch'd by their emulous Rivals, who are impatient for their destruction, if you'd happily overcome these Difficultys, and preserve your Greatness, love your Princes with all your heart, serve 'em with all possible faithfulness; and chuse, like my LIPSIUS, to die rather than think, much less act any thing by which you may hazard the losing any part of their Favor: for rest assur'd, that your Fall commences the moment that you think to advance your selves, by prevaricating with them who hear, see, and understand more than can be express'd; your ruin is drawing on when you take up the shuffling Tricks of smiling and betraying, of trimming and waiting in all Commotions of the State, till some sinister Accident befals your Sovereign, and then falling in with the prevailing Party; for those who believe it safe to dissemble with Princes, who when they see not with their own Eyes, have so many that see for 'em, and when they are asleep, want not a thousand malignant Spirits to wake 'em, are like those Fools who think to confine Gypsies, to put tricks upon Jockeys, and false Dice upon Gamesters.

## ADVICE LXXXVII.

*The Queen of Italy will not be prevail'd upon, by the intercession of her chief Princes and of* APOLLO *himself, to pardon those Italian Officers, who, in the service of Foreign Nations, had taken up Arms against her.*

OF ALL the Palaces in Parnassus, that where the Queen of Italy resides is, in the judgment of VITRUVIUS himself, allow'd to be the most magnificent for its structure, and the best adorn'd. Here, among other things worthy of astonishment, at the upper end of a spacious Court, is plac'd the Statue of the Queen her self on Horseback, made of the finest Gold, and dedicated to the great BELISARIUS a Grecian. But that of NARSES, a Grecian too, which the same Queen had erected at the opposite end, now lies demolish'd on the ground, and contemptuously dash'd to a thousand pieces, on account of the notorious Injury she afterward receiv'd from him: So that whereas formerly 'twas the Envy of the Great, and a Monument of that eminent Captain's Merit, it now points out his Shame, who, thro the madness of a private Pique, has profan'd so much worth, and obscur'd his former Glory. In the Front, and on the right hand of this miraculous Court, are seen several Pictures drawn from the Life, by the famous APELLES and other chief Artists, representing those Italian Captains, who, with their Arms and Blood, have bravely defended or freed Italy from the Chains of Barbarians, and in requital have receiv'd from their grateful Country eternal Honors. Over against 'em are hung in Effigy by the heels upon Gibbets, those Italian Captains, who, forgetting the duty a Man owes to his Country (which is equal to that of Children to their Parents) had enter'd into the Service of barbarous Nations and foreign Kings, and fought to shackle Italy with the Fetters of Slavery. Under 'em, to increase their Infamy, are written the Reproaches and Invectives, which the Satyrical Poets and declaiming

declaiming Orators compos'd againſt thoſe Wretches; and all to deter men from thoſe Crimes which expoſe 'em to eternal Shame: and that Soldiers who ſeldom conſider the Merits of the Cauſe, but fight for the Prince whoſe Pay is beſt, may learn to love their Country with the greateſt tenderneſs, and think it more honourable to ſtab themſelves, than to take up Arms againſt her.

MENANTE, who before he can ſend his News-paper to his Correſpondents and loving Cuſtomers, is oblig'd to carry it to be examin'd by the City Pretor, cannot here as he ought record the Names of thoſe Italians who were painted in ſo ſcandalous a poſture. But this he can aſſure you, that their Deſcendents bluſh whenever they enter the Court, to think how their Familys have been diſgrac'd, and are eternally ſeen to mourn the unworthineſs of their Anceſtors with unexpreſſible compunction of Soul.

FOR this reaſon they have got the chief Princes of this Court to join with 'em in continual Interceſſion to the moſt ſerene Queen of Italy, that ſhe wou'd be pleas'd to abate her juſt Indignation, and conſent that thoſe Captains of noble Blood might be freed at laſt from that ignominious Puniſhment. APOLLO too was lately prevail'd with to add his Mediation to that Queen, but without any effect; for ſhe, ſtill more incens'd, with Tears of Anger told his Majeſty and the Princes, that ſhe ſupported with great patience the Diſgrace, and vaſt Deſolations brought upon her by the Goths, Vandals, Huns, and other barbarous Nations, as human Accidents and Calamitys, to which all States were ſubject, and her ſelf more eſpecially, who by the pleaſantneſs of her Climate, the fruitfulneſs of her Country, and her vaſt Treaſures accumulated in times of Peace, ſeem'd to invite foreign Princes to her ruin, who were greedy after Gold, and eager of changing their barren Lands for the rich Soil of Italy: But when her own Children turn'd thoſe Arms againſt their tender Mother, which they ought to have imploy'd in her defence, they gave her ſuch deep Wounds as eternally ſmarted, guſh'd out with Blood, and call'd for Vengeance on Ingratitude ſo baſe as ought never to be pardon'd, nor cou'd ever be ſufficiently puniſh'd. Since therefore ſhe had receiv'd ſuch cruel Stabs in the moſt tender Part, ſhe own'd that his Majeſty's preſſing Mediation, and the penitent Humility of thoſe who ask'd Forgiveneſs, did but inflame her the more to Revenge; and even Time it ſelf, inſtead of wearing out the memory of that Injury, refreſh'd it. In fine, ſhe never cou'd, nor wou'd forgive it, not only becauſe ſhe knew ſhe had never deſerv'd ſo ill at the hands of her Sons; but becauſe thro their execrable Avarice ſhe had been baſely betray'd, and enſlav'd to thoſe on whoſe necks not long before ſhe had trampl'd. From their Puniſhment therefore, and her immutable Reſolution, all Mankind might learn, that whoſoever injures his Country to that ſhameful degree, commits a Crime never to be remitted, and ſtains his Honour with Spots which no Time nor Art can expunge.

## ADVICE LXXXVIII.

*All the Sheep of the Universe send their Embassadors to* APOLLO, *to desire him to grant 'em sharp Teeth and long Horns; but his Majesty laughs at their Request.*

THE whole Species of Sheep have sent to this Court four Embassadors, who this morning had audience of his Majesty; at what time a large and well accomplish'd Wether of Apulia, deliver'd himself after this manner.

May it please your Majesty!

THE Generation of Sheep are very sensible that the Maker of all things has shewn such equal Justice and Charity to his Creatures, that he has recompens'd their Imperfections and Defects with Gifts equivalent; insomuch that in so great a multitude of brute Beasts, no Species besides ours has reason to complain: but we humbly conceive he has treated us like a Father-in-Law; for tho he has created us with great Defects, he has not endu'd us with any equivalent Virtue to enable us to live in the World in as much quiet and safety as other Animals do.

THO the Divine Majesty has created the Hares exceeding timorous, and given 'em sharp Teeth, but no heart to bite, yet he has bestow'd on 'em swiftness of Foot, sufficient to preserve themselves from the Jaws of any wild Beast. Nor has the Fox any reason to complain of his being created slow of body, since he's endu'd with such a cunning Brain. The slowness of the Wolf too is recompens'd with so daring a Heart, so sharp a Tooth, and such Circumspection, that he's a terror to all Animals, and ev'n to Man himself. The like Charity has been shewn to the Birds of the Air, the Creator having bestow'd larger Wings, and a more speedy flight on those to whom he deny'd the use of their Feet; and made the Pheasants, Partridges and Quails swift of foot, in amends for their short Wings: But the poor Sheep alone having been created very stupid, slow, fainthearted, and without Tusks or Claws to make 'em fear'd, seem to have been abandon'd of that Divine Charity, which has shewn so great affection even to Beasts of Prey. And the greatest Calamity of these poor defenceless Creatures is, that Heav'n has given 'em for their implacable Enemys, the Lions, Tigers, Bears and Wolves: so that on the whole matter it seems as if they had been created only to glut the Maws of those ravenous Beasts who know no satiety.

THIS eloquent Wether further added; that besides the insupportable Injurys himself and his sheepish Fraternity receiv'd from their Enemys, they were persecuted too with ill usage from their Shepherds; and all proceeded from their being wholly defenceless, for if they had it but in their power by way of correction, to bite a curst Master once in half a score years, or so, they shou'd be upon better terms with 'em, and teach their Barbers to shave off their Wool without cutting the Skin: for which reasons the whole Species of Sheep, that they might no longer be expos'd to these most grievous Oppressions, earnestly pray'd to have long Teeth and sharp Horns, to make themselves respected.

APOLLO answer'd smiling: That the Sheep by this Request had indeed given a convincing proof of their great Simplicity, since they were not

 sensible,

ſenſible, that of all the fourfooted Inhabitants of the Earth, none are more favour'd by Heaven, or enjoy greater Privileges than they; for the others ſeek their Food with mighty labor, and thro a thouſand dangers, for which many of 'em are forc'd to imploy the night, the time ſacred to Sleep and Quiet, it being unſafe for 'em to appear by day. But Mankind themſelves, Maſters of all the Beaſts, and Lords of the Earth, at a great expence provide Paſtures for the Sheep to feed in; guard 'em with great care and affection in the night-time, and ſecure 'em in their Folds from violence: and whereas the other Beaſts were purſu'd, not only by Beaſts like themſelves, but by the Snares of men; among whom 'twas the conſtant imployment of many to make Nets, breed up Dogs, and ſet Traps to procure their death; 'twas the noble Prerogative of the Sheep only, that mankind employ'd themſelves in making Nets, in feeding Dogs, and ſetting Traps to ſecure 'em from their Enemys. And the Creator of the Univerſe, in token of his great love to their Species, had given 'em, inſtead of ravenous Teeth and ſwift Legs, the moſt potent Arms of Wool, Milk, and other Riches, which prov'd a better Protection; for theſe Gifts had ſo perfectly acquir'd 'em the good Will of men, that in their defence they perpetually wag'd War with the Wolves, Tigers, Lions, and all their other Enemys: That Sheep, on the account of the many Benefits they brought, were reputed the delight and riches of Mankind, from whence they were grown the moſt numerous of any brute Species on the Earth; ſo that being thus kindly fed and guarded by their Shepherds, 'twas fooliſh and ingrateful in 'em to deſire biting Teeth and ſharp Horns.

TO conclude, APOLLO told 'em, that they ought to make no other retribution to the ſeverity of ſome of their Maſters than Humility and Obedience, ſupplying 'em with plenty of Wool, good ſtore of Milk, and a numerous Increaſe; for 'tis the happineſs of Sheep, that thoſe Shepherds who treat their Flocks ill, are moſt cruel to themſelves: for which Reaſons his Majeſty commanded 'em, to be as careful not to entertain a thought of biting their Shepherds, as they wou'd be to keep themſelves from the Jaws of Wolves; for ſuch Sheep, who by their Humility and Obedience render their Shepherds ſecure, are very happy, and the others equally unhappy, who make it their buſineſs to put 'em in fear.

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## ADVICE LXXXIX.

NICHOLAS MACCHIAVEL *having been baniſh'd Parnaſſus on pain of burning, is found hid in a Friend's Library, upon which the Sentence is put in execution.*

MANY years are now paſt ſince NICHOLAS MACCHIAVEL was baniſh'd Parnaſſus, and all the Territorys belonging to it, under ſevere Penaltys, both to himſelf and to any who ſhou'd dare to entertain ſo pernicious a Wretch: However laſt week he was taken Priſoner in the houſe of one of his Friends, who kept him conceal'd in his Study. The Judges were ſoon inform'd of it, and this morning he was to have been burnt, in purſuance of the Sentence formerly paſs'd upon him; but having ſent to deſire his Majeſty that he might be firſt heard what he had to ſay, APOLLO, according to his uſual Clemency, let him know that he might ſend his Coun-

ſel and have a favorable hearing. MACCHIAVEL reply'd, that he deſir'd to be his own Counſel, for the Florentines needed none to plead for 'em. This therefore was granted him; and being brought before his Majeſty, and the Judges, he thus began.

BEHOLD here, great Sovereign of the Literati! NICHOLAS MACCHIAVEL, the Man againſt whom there is ſo much clamor, who is condemn'd for a ſeducer and corrupter of Mankind, and a publiſher of ſcandalous politick Precepts. I am ſo far from intending to defend my Writings, that I publickly accuſe and condemn them as impious, and full of cruel and execrable Maxims for the Government of States. So that, if what I have printed be the pure Invention of my own Brain, I deſire that the Sentence the Judges have pronounc'd againſt me, may this moment be executed: But if my Writings contain only thoſe politick Precepts and Rules of State which I have fairly drawn from the practice of ſome Princes whoſe Lives are only a compoſition of ill Words and worſe Actions, and whom if your Majeſty will give me leave I'm ready to name, what reaſon is there that they who have invented thoſe Policys ſhould be eſteem'd Sacred, and I who have only tranſcrib'd and publiſh'd 'em a Villain and an Atheiſt? I confeſs I cannot ſee the juſtice in this caſe, of adoring the Original as holy, and burning the Copy as execrable: nor how I have deſerv'd to be thus perſecuted, when the ſtudy of Hiſtory, which is not only allow'd, but ſo univerſally recommended, is notoriouſly known to have the virtue of turning into ſo many MACCHIAVELS all that read it with politick Spectacles. For people are not ſo void of ſenſe as many believe 'em to be; and 'twou'd be ſtrange if the ſame Perſons, who by their profound Wit have been able to dive into the moſt hidden Secrets of Nature, ſhou'd not have judgment enough to diſcover the true Ends of Princes in their Actions, tho they uſe much artifice to conceal 'em. If Princes therefore will have their Subjects become Fools and Blockheads, that they may lead 'em by the Noſe wherever they pleaſe, they ſhou'd follow the Example of the Turks and Muſcovites, and forbid Learning in their States, for 'tis that gives Eyes to the blind: Nor will they otherwiſe ever compaſs their Deſigns; for Hypocriſy is now grown ſo familiar in the World, that it has only a power like the Stars, to incline, not force Men to believe what it pleaſes.

THESE words had almoſt prevail'd with the Judges to revoke the Sentence, when the Attorney-General repreſented to 'em, that as MACCHIAVEL had been juſtly condemn'd formerly for the abominable and execrable Precepts contain'd in his Writings, ſo he had of late deſerv'd ſevere Puniſhment, for having been caught in the night among a flock of Sheep, where he was employing his Ingenuity in arming their Mouths with Dogs Teeth, to the evident danger of utterly deſtroying the Shepherds, a People ſo neceſſary in the World; who, if his wicked Deſign had ſucceeded, wou'd have been forc'd to put on Breaſt-plates, and Iron Gauntlets when they intended to milk or ſhear. And to what an extravagant price wou'd Wool and Cheeſe be rais'd, if Shepherds ſhou'd be put to more trouble to guard themſelves from their Sheep than from the Wolves; if they cou'd no longer govern 'em with their Whiſtle and Crook, but muſt maintain a Regiment of Dogs to hold 'em in obedience; and if to keep 'em in the night, they muſt be forc'd to change their Pinfolds of Hurdles into Ditches, Bulwarks, and Counterſcarps, after the modern faſhion?

THESE important Accuſations were of great weight with the Judges, who unanimouſly voted that the Sentence paſs'd on this vile Fellow ſhou'd be executed; and publiſh'd a fundamental Law, declaring, That whoever



for

for the future shou'd dare to teach the World such dangerous Practices, shou'd be accounted a Rebel to Mankind: for 'twas not the Product of Wool, Milk, and Lambs, which made Sheep so valuable, as their great simplicity and mildness; nor was it possible a great number of 'em shou'd be govern'd by one single Shepherd, unless they were wholly destitute of Horns, Teeth, and Wit: to endeavor therefore to infuse Malice into the mild, and to give sight to Moles, whom Mother Nature very providently created blind, was to go about to set the whole World in a flame.

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## ADVICE XC.

*Apollo visits the Prisons, and tries many Virtuosi who were committed for Crimes, or for Debt.*

IT HAS long been Apollo's custom never to intermeddle in civil Causes, but to leave 'em wholly to be determin'd in their proper Courts; and that true Justice may be administer'd to all, he thinks it sufficient, as we have already advis'd, to take great care in the choice of his Judges: But in criminal Affairs, where the Lives and Reputation of his belov'd Virtuosi are at stake, he himself, with much diligence and exemplary patience, hears, sees, inquires, and sifts into all the minutest Circumstances; so that the Judges have little else to do than put things in order for a Trial. 'Twere to be wish'd that so excellent a Custom were known and follow'd by those Princes, who, abandoning the Cares of the accus'd, which they ought always to have at heart, leave 'em to the discretion of a single Judg, who is many times corrupt, often ignorant, and usually passionate; a practice the more detestable, since where good Laws flourish, a hundred Judges are scarce thought enough to determine upon the Life of one Man. On this account Apollo very wisely appointed many Ages ago a Goal-delivery, or a Visitation of the Prisoners in Parnassus at certain times, to decide all Causes both of Criminals and Debtors: and Thursday last his Majesty, attended by all the Officers of the Civil and Criminal Courts of Judicature, began his usual Circuit, and the Prisoners where he came were produc'd, in order to take their Trial.

Felino Sandeo, a famous Civilian, was the first that was try'd. Angelo de Maleficiis open'd the Cause against him, and said, That this Lawyer two years before had been deputed Governor of Andros by the Prince of that Island; where he had villanously countenanc'd some of the chief Persons under him, in oppressing and tyrannizing over the Poor, the Widows and Orphans: Nay more, he had suffer'd those insolent Rascals to treat poor Workmen with a Cudgel, instead of paying 'em their Wages. Apollo hearing this, turn'd towards Felino, and ask'd him how 'twas possible that a Person of his Qualifications shou'd be guilty of the Crime laid to his charge? Felino answer'd; he had given evident proofs of his knowledg in the Laws, and of his honest resolution and courage in punishing Tyrants, in his former Governments of Phocis, Pindus, Libethrum, and Mitylene: If therefore he had neglected his Duty in Andros, 'twas not out of Ignorance, but out of pure Policy, and the ill Principles of his Prince had been the sole cause of his Crime; for being certainly inform'd, that several Persons of singular Worth, and extraordinary Virtue, who had govern'd that Isle before, had been disgrac'd and almost ruin'd, only becaufe

they

they adminiſter'd impartial Juſtice, and fully diſcharg'd their Duty; and this thro the perſecuting ſpite of thoſe arrogant Wretches, whom they wou'd not uphold in their Tyrannys, he for his part was reſolv'd to run no ſuch hazard; and all the blame was due to the Prince of Andros, who was not only very ready to receive ill impreſſions againſt his Miniſters, but ſeem'd fond of ſuch malicious Impeachments: for which Reaſons he endeavor'd to ſteer more cautiouſly, and pay him in ſuch Coin as he thought he deſerv'd.

APOLLO, admiring the Defence FELINO had made, not only pronounc'd him innocent, but applauded him as a wiſe Man, who knew how to ſquare his Actions to the Genius of the Prince he ſerv'd, and publickly ſaid, That Princes who were not zealous in protecting their Miniſters, but ready to give ear to Informations againſt 'em from the moſt malicious and raſcally People of the Province, deſerv'd not to be well ſerv'd. Immediately upon this all the Court caſting their Eyes towards GUIDOBALDO DELLA ROVERE, Duke of Urbino, call'd to mind the excellent Government which his Son FRANCESCO MARIA obſerv'd in his State, where thoſe Miniſters, who in the Adminiſtration held not the Ballance of Juſtice even, and thoſe Wretches who accus'd and perſecuted their Governors without a juſt Reaſon, were puniſh'd with equal Severity.

CORNELIUS TACITUS, who had been impriſon'd ſome weeks before, upon an Information given in by the moſt famous Philoſophers of this State, came next to his Trial; the Counſel againſt him alledg'd, That he had utter'd ſcandalous Words of Sacred Poverty, not having ſcrupl'd to ſtile her * *ſummam malorum*, the greateſt of Evils.

DIOGENES the Cynick, who openly appear'd againſt him, told APOLLO, 'Twas apparent, that men, eaſy in their Fortunes, abhor'd nothing ſo much as taking pains, and breaking their Reſt to acquire Learning; which was a convincing Argument to the whole World, that Poverty was the true Foundation of the Sciences, and it wou'd be the greateſt Calamity that cou'd befal the Liberal Arts, if men ſhou'd once come to hate her.

WHEN DIOGENES had done ſpeaking, the Solicitor General BOSSIO mov'd, that ſince the Priſoner's Crime was ſo notorious, his Majeſty wou'd be pleas'd to proceed to immediate Judgment againſt him; APOLLO accordingly decreed that TACITUS ſhou'd firſt abjure the words he had deliver'd againſt Poverty, and then be baniſh'd for four years to the Iſland Seriphos. TACITUS, with his accuſtom'd freedom and ſprightlineſs of Wit, cry'd out; I know no reaſon why your Majeſty ſhou'd condemn me for diſpraiſing Poverty, when even my Judges here have ſo ill an opinion of her, that they have thought fit to place her among the Marks of Torture: which ſurely they wou'd never have done, had it been poſſible to find the Riches of a good and virtuous Mind, in a man neceſſitous and deſtitute of the Goods of Fortune.

THIS Defence of TACITUS ſtruck the Court with ſuch Confuſion, that leſt the World ſhou'd take notice of the ſhame which a Perſon accus'd as a Criminal had thrown upon the reverend Fathers of the Robe, APOLLO as a leſſer Evil, order'd the Priſoner to be diſcharg'd.

NICHOLAS PERENOTTO of Granvela was next call'd, and the Counſel againſt him alledg'd, that he had publiſh'd a Book *de bono libertatis*, of the Benefit of Liberty; and yet it appear'd, he had all his Life been ſo deadly an Enemy to Liberty, that he was the chief cauſe of the Emperor

* Lib. 14. Ann.

CHARLES the fifth's enslaving so many Republicks of Europe. APOLLO having heard the matter, decreed, that PERENOTTO shou'd be for ever baniſh'd Parnassus, as having impudently diſobey'd the Delphick Edict, which ſtrictly forbids the Virtuoſi to write on any thing which they themſelves do not publickly profeſs: The Sobriety, Chaſtity, and the other moral Virtues wou'd become very ridiculous, if they were celebrated by notorious Drunkards, Whoremongers and Libertines; as if they were too weak to expel the contrary Vices from the Souls of men, and form the Life to true Goodneſs, but it were true what the vicious daily give out that moral Philoſophy is learn'd as a trade, and a matter fit only for Speculation and Amuzement, but not to be firmly believ'd and practis'd.

PERENOTTO being thus condemn'd, an unfortunate Doctor of Laws was brought before APOLLO, pinion'd and loaded with Irons; his Crime was, that being not only an excellent Lawyer, but univerſally learned, and of great Experience, yet blinded by folly, or out of the malignity of a vicious Diſpoſition, from an honorable Virtuoſo, and uſeful Advocate to his Country, he was turn'd Soldier, had metamorphos'd his Pen into a Sword, and his Books into Fuzees; left defending Men with his Voice to kill 'em with his Hand, and abandon'd the quiet ſtudy of the Sciences in a famous Univerſity to follow the mad exerciſes of ſtorming Towns.

APOLLO, immeaſurably tranſported with Rage at ſo vile a Slave, cry'd out, Traitor! Rebel to Learning! Doſt thou not know, that the Trade of Arms is only for thoſe illiterate Blockheads, who, being mere lumps of Fleſh, and uſeleſs Lumber to the World, are fit for nothing but to be ſold to the Shambles of War: Not for ſuch whoſe Fathers have left 'em the rich Patrimony of the Liberal Arts; which ſome Princes have prohibited in their Dominions for no other reaſon than becauſe they open the Eyes of the blind, and enlighten the Intellects of Fools, to diſcover the Artifices and Impoſtures by which the Kings of this World have endeavour'd to make ſo abominable an Imployment appear uſeful and honorable. Having ſaid this, his Majeſty decreed, That the Doctor ſhou'd never ſet his foot within any Library for the future, but be wholly interdicted the pleaſure of reading and writing, and, as an Example to others, be declar'd an ignorant Wretch.

THE poor Doctor, hearing this cruel Sentence, cry'd out aloud for Mercy! alledging, that his Offence having been merely an Error of Judgment, not a Crime of Will, he humbly conceiv'd he was a proper Object of his Majeſty's Pity; for he took not up the Sword out of Covetouſneſs, or thirſt of human Blood, but only in expectation of acquiring a glorious Name in the world.

AT this APOLLO grew more enrag'd; And what Name, Villain, ſays he, cou'dſt thou hope to acquire by the baſe Employment of murdering, plundering, burning, raviſhing? Know'ſt thou not that the Names of military Men are only eterniz'd by the Pens of my Virtuoſi, and that the Glory obtain'd by Arms, if not taken up for the ſake of Religion, or in defence of a man's Country, is falſe Coin, and the deluſion of deſperate Fools? but the Glory obtain'd in the exerciſes of Learning and Wit, is all pure refin'd Gold.

THE Doctor's Cauſe being thus diſpatch'd, TRISSINO, the famous Poet of Vicenza, throwing himſelf at the feet of APOLLO, ſaid, Moſt mighty Monarch of Learning! your Majeſty well knows, that when, to remedy the many Inconveniences which to this day are apparent in the Italian Tongue, I publiſh'd my Poem, *Italia Liberata*, I was the firſt who endeavor'd to introduce into my native Language the *Omicron*, *Upſilon*, *Omega*,

*ga*, and other Greek Letters, that we might avoid the frequent Equivocations occasion'd by the want of those Letters. Now in pursuit of this Design, I was at a great Charge, and contracted those Debts for which I am here a Prisoner; because Men (who are naturally bigotted to old Custom) had not the sense to approve of my new Invention: and unless your Majesty's Mercy will deliver me from the rage of my cruel Creditors, I, who have taken so much pains in the Service of Learning, must be forc'd to end my days in this loathsom Prison.

APOLLO compassionated TRISSINO's Misery, and ask'd him, whether he were in any condition of discharging his Debts gradually, and how much he cou'd pay per month? TRISSINO answer'd, Not above five Crowns. Then APOLLO turn'd towards the Creditors, and desir'd 'em to consent to take their Debts in that manner: but they answer'd very roughly, they'd have the whole sum. His Majesty ask'd 'em, whether nothing wou'd satisfy 'em but TRISSINO's Bones for their Mony? The Tradesmen with their usual Humanity reply'd, That TRISSINO shou'd either pay 'em all he ow'd, or they'd tear him to pieces with a Statute of Bankrupt, treat him like a notorious Cheat and a Rascal, and make him wear a green Hat, as the Law directs. His Majesty, provok'd at the Cruelty of these Bloodhounds, rose from his Seat, and with threatning looks said, Mercileſs Villains! will nothing then satisfy you, but to be paid with the loss of this unhappy Virtuoso's honor? What Law is this you have alledg'd, that obliges men to part with their Reputation, without which they're worse than Beasts, and unworthy to live in the World? If among the most barbarous Nations there's no Law to hang a man for debt, how can it be that in my States, where we profess living under the best Laws, there shou'd be one that takes away mens Honors, which ought to be dearer to 'em than their Lives? The Laws which deserve to be prais'd and obey'd, are so far from stripping any Person of this precious Robe, that 'tis their chief design to oblige such as want it to purchase it, and such as have it, to preserve it more carefully than they wou'd the richest Treasure.

THIS angry Speech of APOLLO so scar'd the Duns, that away they slunk one by one out of the Court. At which TRISSINO taking heart, told APOLLO, that if his Majesty wou'd grant him the Privilege of making Knights, he wou'd not question getting out of the Suds, by fobbing off each of his Creditors with a worshipful Dubbing, with which he was certain they wou'd be well enough content, and thank him into the bargain. APOLLO burst out into Laughter at the Poet's foolish Request, and told him, he was sorry to see that he wou'd never leave off his ridiculous Projects and Chimera's. TRISSINO reply'd, that he was not the first Author of that Project however, for old Rome had try'd the trick before him, and after her example, many great Princes, who were well enough able to have paid ready mony, discharg'd the Debts they ow'd Men for their long and expensive Services, and the loss of their Blood, with a wreath of Laurel and a Knighthood. APOLLO smil'd again, and told the Poet, he was all this while building Castles in the Air; for whoever wou'd arrive at the happiness of being able to sell the Steam for the Roastmeat, must be a Man of more figure than he.

TRISSINO was thus discharg'd; and then an Indictment was read against a certain Chancellor, very whimsical and brutal, whose Name, in reverence to the higher Powers, I must not mention. The Charge against him was, that in the Governments which had been bestow'd upon him, he had behav'd himself upon the Bench with the most detestable Pride and In-

ſolence, even to Perſons of the higheſt Quality, often threatning to ſend 'em to the Gallys, cut their Heads off, hang 'em up before his Palace Windows, and abuſing 'em with the vileſt Language in the world. The Governor, to excuſe himſelf, ſaid, he had done this to make himſelf fear'd and obey'd by the People. APOLLO told him, that good Governors make themſelves fear'd and obey'd by an impartial and uncorrupt diſtribution of Juſtice, not by inſolent and abuſive railing. But ſince by his ſcurrility he ſeem'd to have a Genius more fit to govern Slaves than Men, he'd place him in a Poſt ſutable to his Merits, and he ſhou'd forthwith be ſent Auditor of the Gallys.

NEXT came on the Trial of NICOLA FRANCO BENEVENTANO, who had imprudently fir'd at a great Wolf, with a Fowling-piece charg'd only with ſmall ſhot: upon which the Beaſt, being but ſlightly hurt, flew at him, and almoſt tore him to pieces. All that were preſent in the Court wonder'd extremely at this Proſecution, and were of opinion that the poor man ought rather to be pity'd, and have his Wounds cur'd, than proſecuted. But APOLLO was very angry that one of his Virtuoſi had been guilty of ſuch Indiſcretion; for he had often told 'em, they ſhou'd let wild Beaſts and ſuch formidable Animals alone, make 'em a low bow, and give 'em the way, at leaſt never attack 'em but with a good Musket loaded with a brace of Bullets, that they might be ſure to lay 'em ſprawling at once and do their buſineſs effectually. Now becauſe BENEVENTANO had tranſgreſs'd this Order, he condemn'd him to the uſual Puniſhment of the Imprudent, viz. that nobody ſhou'd excuſe his fault, nor compaſſionate his misfortune, but all ſhou'd laugh at his folly.

NO ſooner was this Cauſe diſpatch'd, than CRATIPPUS, the Athenian Philoſopher, was brought to the bar: His Accuſers alledg'd, that the Duke of Epheſus had truſted him with the Education of his only Son, to whom, when he was of Age, he reſign'd the Government of his State; but the young Prince prov'd very unfit, and tho he ſhew'd himſelf an able Philoſopher, was much to ſeek in State-Affairs; he was timorous in War, irreſolute, injudicious; and the ſtrict Honeſty and Goodneſs which CRATIPPUS had taught him, and which in a private man wou'd have been eminent Virtues, in one of his rank were eſteem'd weakneſs and folly. So that the Philoſopher not having inſtructed that young Prince as a Perſon who was to have the Command of ſo great a People, the Duke of Epheſus demanded Reſtitution of the Salary he had given him.

APOLLO was much diſpleas'd that CRATIPPUS had been impriſon'd; and turning to the Duke, who was in the Court, For your Son's unfitneſs to govern, ſays he, thank your own ill choice of a Preceptor, and blame not CRATIPPUS, who, having inſtructed his Pupil in the Science he profeſs'd, has fully diſcharg'd his Duty. You ought to have known, that Arſenals, Armorys, and Privy-Councils are the proper Schools for the Children of Princes: that the Learning they ſhou'd ſtudy is that Philoſophy, whereof there are Lectures read every week in the moſt prudent Senate of Venice; that the beſt Tutors for 'em are Generals, Privy Counſellors, and Secretarys of State; and the Rods, with which they ought to be aw'd and corrected, the remembrance of their worthy Anceſtors, and of the glorious Actions of thoſe Princes, who, in Peace and in War, have done things worthy of wonder and imitation.

NEXT was brought to the Bar CASTANZO ALBICINI, a Man, who, being publickly known for a Slave to his Luſts, was abominated by

his Majeſty, and the whole Court. The Counſel againſt him alledg'd, that an avaricious Prince having deſir'd his Aſſiſtance to invent ſome new method of raiſing Mony in his Dominions, without making the People murmur, he advis'd him firſt to give out, that he was in great danger of an Invaſion, that his Enemys deſign'd to ſet upon him unprovided for Defence, and make themſelves maſters of his Country, and therefore 'twas abſolutely neceſſary to fortify his capital City; under which pretence he ſhou'd lay a new Tax on his Subjects, who being thus frighted with the pretended danger of loſing their Eſtates and Lives, wou'd readily ſubmit to the payment of it: Then he ſhou'd begin the Fortification, and carry it on the firſt year with great diligence, the ſecond more ſlowly, and the third give it quite over; for the People, having been ſo long accuſtom'd to pay the Duty, wou'd do it afterwards without grumbling.

THE Counſel further inform'd the Court, that the ſame Prince, having caſt longing Eyes upon a Revenue of forty thouſand Crowns a year belonging to his chief City, was advis'd by the Priſoner at the Bar to bribe two of the Heads of the Corporation, one of which at the next meeting ſhou'd propoſe, that in acknowledgment of their Prince's excellent Government and Affection to his People, 'twou'd be but juſt and grateful to make over to him for two years their publick Revenue; that the other ſhou'd ſecond this motion, and add, that 'twou'd be unworthy ſo loyal a People to make uſe of their uſual way of Ballotting, or private Suffrages, in determining this matter, for that wou'd give an opportunity to the ungrateful to obſcure the Fidelity of the thankful and obedient: by this means, none daring openly to vote againſt it, the Priſoner told him, he wou'd infallibly carry his point; and the deluded Citizens, gull'd by the ſhortneſs of the time propos'd, wou'd grant him for a few years, what he wou'd be to blame if he ever parted with afterwards.

LASTLY, 'twas alledg'd againſt him, that he had confeſs'd, he told the ſame Prince, the beſt way to get mony of his Subjects was, to lay a Prohibition on ſuch things as his People were moſt fond of, as the wearing of rich Cloths and Jewels, the giving exorbitant Portions, which was much practis'd among 'em, and the like: to the end, that if any ſhou'd deſire a Diſpenſation he might extort a large Sum for it, under color of paying the Fees of the Seals.

APOLLO, being thus inform'd of the Priſoner's Crimes, was amaz'd to think that a human Creature cou'd be guilty of ſuch black Enormitys, and burſt out into theſe words, * *Puniendos rerum atrocium miniſtros*; that the Miniſters of Villany ought to be puniſh'd: wherefore he commanded that this Devil incarnate ſhou'd be thrown into the kennel where MOLOSSUS, MELAMPUS, LICISCA, and the other Poetical Dogs of Arcadia were kept, who tore the Wretch to pieces, and devour'd him in a moment.

HANNIBAL CARO came next to his Trial; the Evidence againſt him told APOLLO, that his Majeſty had often heard of Quarrels between the Priſoner and CASTELVETRO, which cou'd not be accommodated but by giving mutual Security, that they wou'd never injure one another. After which CASTELVETRO paſs'd ſeveral times one morning before CARO's Houſe, which ſo renew'd in the Poet's mind the memory of old Affronts, that he preſently attack'd him with a ſharp Lampoon, tho 'twas a thing prohibited, and wounded CASTELVETRO's Honor in many places.

* Tac. lib. 13. Ann.

APOLLO, contrary to the general expectation, order'd CARO to be immediately set at Liberty; and said, CASTELVETRO deserv'd to be severely punish'd for his foolish Temerity: for after he had so highly offended a revengeful Man, 'twas very imprudent in him to trust his Life upon Mony-security; and the rather, because he must needs have known, that Poets, tho they are otherwise very brave Men, are extremely hot and sanguinary, and have more Fire than Patience or Discretion.

NEXT came on the Trial of ARISTIDES, that great Senator of the Athenian Republick, for having, in an extraordinary scarcity, distributed a great quantity of Corn among the People of Athens. Most of the Court thought his Indictment very unjust; but APOLLO, who was of a contrary opinion, told him with some sharpness, that in free Countrys, where men are extremely jealous of the publick Liberty, 'twas requisite, with relation to works of Charity, to observe that sacred Precept, not to let the right hand know what the left does; for Alms, when bestow'd with an air of Vain-glory and Ostentation, were of dangerous consequence: for the future therefore he warn'd him to forbear that Charity to the Poor which smoak'd of Ambition, rather than sent up the delicious odor of true Piety; and gave just suspicion, that the Donor had his thoughts more upon purchasing Dominion on Earth, than a Crown in Heaven.

PIETRO POMPONATIO of Mantua was next brought into Court all besmear'd with Sweat, and in a very scoundrel Habit. He was taken, it seems, composing a villanous Book, wherein, by foolish and sophistical Arguments, he endeavour'd to disprove the Immortality of the Soul. APOLLO, not able to endure the sight of this impious Wretch, gave orders that his Library shou'd be presently fir'd, and himself consum'd in the flames: for that Fool deserves to perish with his Books, who makes no better use of 'em than to prove that Men are Beasts. POMPONATIO cry'd out aloud and protested to the Court, that as to the Notions he had advanc'd, he believ'd 'em only as a Philosopher, and no otherwise. 'Tis well, reply'd APOLLO, I understand your nice distinction; therefore pray, says he, turning to the Executioners, take care that you burn this honest Gentleman only as a Philosopher.

AFTER this, a Prisoner was heard, who told the Court he was confin'd for Suretiship; that being a Native of Coos, he had ventur'd to be bound for the Honesty of a Deputy whom his Prince had sent to govern that Island, who after he had committed abundance of Extortions and Robberys, fled away in the night, and left him in the lurch to answer for all the Mony this Thief of a Governor was charg'd with. APOLLO, shewing much resentment at the Imprisonment of this Virtuoso, turn'd towards the Prince of Coos, who was present, and told him, that the proper Security for the good behavior of an Officer was not another Man's Bond, but the Prince's prudent choice. The Prisoner therefore, who verily believ'd his Prince wou'd have taken care not to have put a Thief into a place of such Trust, and became Security for him upon that Presumption, ought by all means to be set at liberty, and the Prince shou'd pay the Sum charg'd upon the unjust Deputy, and take his course against him to indemnify himself at leisure.

TO this the Prince answer'd, that his Deputy was a Foreigner, subject to another Prince, and 'twas impossible to have any redress from him. APOLLO reply'd, that since he had been so senseless as to employ a Foreigner, when he might have been serv'd by his own Subjects, he might e'en sit down by his loss and be quiet. For that foolish Shepherd, who trusts his Flock to a Stranger all day, may thank himself if at night he find 'em ready

milk'd and shorn to his hands. The Prince of Coos thought this Judgment very hard, but was forc'd to submit to it, and the whole Court esteem'd it perfectly just and equitable.

THEN came on the Trial of TITUS STROZZI, the famous Poet of Ferrara; he had been impriſon'd at the ſuit of FRANCISCO FILELFO, who had entruſted him with ſome Mony to pay for him to his Creditor CINTHIO GIRALDI, but STROZZI, the moment he receiv'd it, went and loſt it at Play; of which FILELFO grievouſly complain'd to the Court. APOLLO, who knew STROZZI had but one Leg, ſmiling upon FILELFO, Suppoſe, ſays he, a man goes to a Fair and throws away a ſum upon a Horſe that's blind in one Eye, will the Law help him to his Mony again? FILELFO anſwer'd, No: for if a man will part with his Mony for a Beaſt that has any viſible defect, he can blame nothing but his own folly. Sayſt thou ſo, Friend, reply'd APOLLO, then haſt thou juſtly given Sentence in thy own Cauſe. FILELFO perceiving now the drift of the Queſtion, ſhook his head and ſaid ſighing, he was not ignorant of the old Proverb, Beware of thoſe whom Nature has ſet a mark on; but he never took it for a Rule to be univerſally obſerv'd. FILELFO, ſays APOLLO again, thou ſhou'dſt know that Proverbs are nothing but Sentences and Obſervations approv'd by Experience: and I tell thee, Mother Nature, in bringing men into the world, may very properly be compar'd to an honeſt Potter, who, when he takes his Veſſels out of the Furnace, if he find one with a hole in it, ill burnt, crack'd, or with any other defect, breaks off one of the handles, or ſets ſome other viſible mark on't that nobody may be impos'd on by it. And becauſe 'tis impoſſible that all Men ſhou'd be born with an equal diſpoſition to Goodneſs, as 'tis impoſſible all a Potter's Veſſels ſhou'd be equally perfect, or that a Garden ſhou'd produce no Weeds; Dame Nature, who abhors nothing ſo much as Cheats and Knaves, to the end that good Men may not be cozen'd by 'em, no ſooner ſees ſuch born into the world, but ſhe ſnatches away an Eye or an Arm from 'em, and often in a rage daſhes one of their Legs in pieces: Now by this means, hanging as 'twere a Bell about the Horſes Neck that's apt to kick, and binding Hay to the Horns of the Ox that's given to butting, ſhe forewarns every one to look to themſelves and keep out of harms way.

THEN without any delay the Court proceeded to the trial of GIOVANNI BATTISTA AMALTEO, who was impriſon'd for having given the name of fooliſh Prodigality to the generous Liberality of NERO, when with a Preſent of twenty Mules loaded with Gold, he rewarded TACITUS for his Encomium upon him, in ſaying, * *ipſi non aderat infra ſervos Ingenium.* APOLLO, and the whole Court were of opinion, that this was a heinous Offence in AMALTEO, eſpecially ſince all the Schools in Parnaſſus hold it for an infallible Maxim, that no Preſent, how exceſſive ſoever, from a magnanimous Prince to a Virtuoſo, in reward of any ſignal Praiſe receiv'd from him, ought to be accounted Prodigality. For Princes who thirſt after true Glory, can't fully requite even with Mountains of Diamonds the merit of one pen-ful of that Ink, which, being artfully ſpread upon Paper by the hand of a learned Writer, renders their Names immortal and ever glorious. For this reaſon APOLLO was ſo bitterly incens'd againſt AMALTEO, that he condemn'd him to live two years among the Ignorant.

IMMEDIATELY after this appear'd in Court a Virtuoſo, who, as it plainly appear'd, not only held that execrable and condemn'd Opinion, that

* Lib. 23. Ann.

'tis happier for a man to have his Pockets full of Mony, than his Head full of Sciences; but us'd his utmoſt induſtry to infuſe the ſame damnable Notion into the minds of the other Virtuoſi. APOLLO was exceedingly tranſported with Rage at the heinouſneſs of this Offence, and condemn'd the Criminal to be ſow'd up in a Sack, and thrown into the deepeſt part of AGANIPPE's Well.

WE muſt not here omit, that this ungodly Wretch not only refus'd to retract his Opinion, but even at the point of Death maintain'd it more obſtinately than ever, affirming, that the Sciences were a mere Trade, and Learning was follow'd only as a Trick to get Mony by; and that was the reaſon why Philoſophy and Divinity, which are beyond compariſon the moſt noble Sciences, were leſs purſu'd and eſteem'd than Law and Phyſick, which are the moſt gainful.

THEN an Indictment was read againſt MANFREDO King of Naples, ſetting forth that in the night time he had robb'd CATULLUS of his belov'd LESBIA; and after he had enjoy'd her ſeveral weeks at his pleaſure, ſtript her of all her Jewels and rich Clothes, and ſent her back to her Lover as naked as ſhe was born. CATULLUS made ſuch clamorous complaints of this Injury in open Court, as even amounted to Inſolence; for, without any reſpect, either to the Place or Perſons preſent, in his paſſion he call'd MANFREDO Baſtard. APOLLO, that his Judges might take notice what Allowance is to be made in ſuch caſes, it being impoſſible for a man, exaſperated above meaſure, to keep within the bounds of decency, gave CATULLUS but a gentle reproof for his want of reſpect, and then commanded that King MANFREDO ſhou'd be diſcharg'd from his Impriſonment without Fee; for Baſtards, he ſaid, were for the moſt part born vicious, and of a natural propenſity to ill, that Marriage might be eſteem'd more honorable. And thus wiſe Nature, to teach ſhe Aſſes to couple only with Males of their own kind, and Mares only with Stallions of theirs, had ordain'd that from the irregular copulation of an Aſs with a Mare, ſhou'd ſpring a Mule, an untoward Animal much addicted to kicking: intending this as a Leſſon to men, that to avoid procreating a vicious Offspring, they might be the more deſirous to propagate in ſacred Wedlock ſuch legitimate Children as come into the World with the Bleſſing of Heaven; ſince Baſtards therefore were left more at large by Nature, and leſs diſpos'd to act virtuouſly, 'twas their courteſy only if they liv'd well.

CATULLUS, whom the ſting of Jealouſy had wounded to the very Soul, was not ſatisfy'd with this Judgment, but grew every moment more enrag'd, till APOLLO was forc'd, with a frowning Countenance, to command his ſilence; for, in ſhort, ſaid he, the man who will keep a ſtinking piece of Fleſh in's houſe, ought not to complain of its being fly-blown.

THE Poet being ſent away with this Reprimand, the Court was inform'd that another Priſoner, SCIPIO AMMIRATO by name, a Profeſſor of Politicks, had committed many heinous Crimes; particularly whereas a certain Prince had grievouſly oppreſs'd his People with new, illegal and inſupportable Taxes, the Priſoner had taught him to ſanctify 'em with the Names of Donatives, Subſidys and Aids.

MOREOVER, he had inſtructed an eminent Citizen of Phocis, who coveted having a gang of Bullys and roaring Boys at his beck, by whoſe help he might play the Devil and keep all his Neighbours in awe, to keep in his houſe an Aſſembly for Gaming, and ſet up a Bawdy-houſe next door; for with theſe Decoys, he told him, he might draw in the Scum both of the Town and Country.

FUR:

FURTHER, whereas the Prince of Epirus, that mortal Enemy to the Laconian Greatneſs, had cruelly perſecuted ſome chief Senators of that State, who being of a military Genius, and honeſt Principle, were likely to oppoſe his Deſigns; the Priſoner had advis'd him, leſt he ſhou'd draw upon himſelf the hatred of the Laconian Senators by ſuch open Tyranny and Injuſtice, to colour it over with the pretence, that thoſe Senators had been carrying on ſome Plots againſt him.

HE was found guilty of all three Indictments; and APOLLO, amaz'd at the villany of this Fellow, after he had publickly declar'd that he was convinc'd the Politicians were no better than a crew of Cheats, Jugglers, Mountebanks, Cut-purſes, and Puppet-players, commanded that this Monſter of Nature ſhou'd be thrown headlong from the Tarpeian Rock.

AMMIRATO being thus condemn'd, BAIARDO inform'd the Court againſt the Judg of Gnidus, that not only by the Depoſitions of ſeveral credible Witneſſes, but even by his own confeſſion, he was convicted of having made a publick ſale of Juſtice to the higheſt bidder. APOLLO, highly reſenting the vileneſs of his Crime, ſentenc'd him to the Puniſhment ordain'd for the ſellers of Juſtice, viz. That he ſhou'd be immediately deliver'd into the hands of MARSYAS to be flead alive. The Lictors had bound him, and were conducting him to the dreadful Execution, when with a deep Groan he cry'd out; Unfortunate Wretch that I am! O my Mony! my ill-beſtow'd Mony! which I might have kept to have maintain'd me happily at home in all manner of Pleaſures; how haſt thou thro thy Maſter's Folly purchas'd him an opprobrious and cruel Death!

THESE words, which were heard by all the Court, made a ſenſible Impreſſion upon his Majeſty, who call'd back the Criminal, and ask'd him the meaning of 'em, and whether he had not more reaſon to complain of his ill-gotten, than of his ill-ſpent Mony? The Priſoner reply'd, The Office, in the execution whereof I have ſo highly offended your Majeſty, was not confer'd on me by the Prince of Gnidus for my Wiſdom or Merit, but for ſixty thouſand unlucky Crowns which I paid him two years ago: ſo that I have reaſon ſufficient, I think, to bemoan my Fate, in having given Mony for this dreadful Misfortune. APOLLO hearing this, commanded the Criminal ſhou'd be ſet at liberty, and reverſing the Sentence declar'd him Innocent: Go, ſaid he, return immediately to thy Office, and to the eternal Infamy of the Prince of Gnidus, continue to carry on that ſcandalous Traffick of Juſtice; for 'tis impoſſible to keep a Man from ſelling what he has fairly bought.

THE laſt who came to be try'd, was the famous BARTOLOMEO ALVIANO, againſt whom 'twas alledg'd, that in a Quarrel with JULIUS CÆSAR SCALIGER, he had call'd him baſe-born pitiful Scholar. APOLLO was very angry at this, and in great wrath told ALVIANO, that if his Virtuoſi, who are adorn'd with ſo many ineſtimable Qualitys, and with ſo many Sciences, who have a compleat Knowledg of the Motions of the Heavens, of the Virtues of Simples, of Plants, of Minerals, and in ſhort of all the Wonders of Nature, did not poſſeſs the trueſt Nobility which was to be found among men, he knew not who deſerv'd the name of Noble; perhaps the Ignorant; perhaps the Vicious; who being plung'd in Idleneſs and Debauchery, have nothing to value themſelves upon but the Virtues and Glory of their Anceſtors. If Gold, continu'd he, for its rare Qualitys, be deſervedly reputed the King of Metals; and the Diamond for its incredible hardneſs, the Prince of precious Stones; why, ſhou'd not my Virtuoſi, who know and underſtand ſo much above all the reſt of Mankind, be

be deservedly stil'd the Kings of Men, or rather Demi-Gods? Vast is the difference between ennobling the Body with Velvet Robes and costly Apparel, and clothing the Mind with the most valuable Sciences. Tell me then, ALVIANO, when, or how, have my SABELLICUS, JOVIUS, BEMBO, GUICCIARDINI, and many other Virtuosi, who with their Pens have so illustrated thee, and made thee immortal in this World; when, or how, I say, have they deserv'd at thy hands so enormous and ungrateful a Return?

THIS Discourse of APOLLO affected the whole Court, especially because 'twas accompany'd with the Exclamations of all the Literati present, for Justice against ALVIANO; the Criminal Judges therefore, by APOLLO's order, gave their Votes concerning the Sentence of Condemnation, and all of 'em propos'd the most rigorous Punishments they cou'd think of.

IN this wretched plight was poor ALVIANO, when the news of it having reach'd the Ears of the most serene Venetian Liberty, She, who was above measure tender of that great Man's Honor, ran hastily to the Court, and with a generous submission prostrating her self at his Majesty's Feet, said, She wou'd never rise till he granted her a full Pardon for her valiant General: and tho she might plead his Majesty's late Edict, wherein he declares, that whoever in defence of his free Country has taken up Arms against the barbarous Nations shall not, even for the most capital Crime, forfeit his Majesty's Favor; yet for the Pardon of her dear ALVIANO, who had shed so much of his Blood, and pass'd thro so many Dangers and Hardships in her Service, she wou'd be oblig'd to nothing but his Majesty's pure Grace and Mercy, in which all the world knew he abounded.

THIS Request, deliver'd with so moving an Air, and such tender Expressions from the Mouth of a Queen, whose Palace had always been open to the Virtuosi, wrought such effect upon 'em, that it vanquish'd their Anger against ALVIANO, and made 'em all cry out, Mercy, Mercy! APOLLO therefore raising that happy Venetian Lady from the Earth, plac'd her among the most serene Muses, and said, 'twas not in his power to refuse any thing she ask'd, therefore he willingly remitted ALVIANO's Punishment; but he wou'd have him make the Satisfaction which became him to the Sciences, and to his Virtuosi who had been so highly injur'd by him. Upon this, ALVIANO, who just before was almost dead for fear (so much does the dread of Ignominy terrify a Man of Honor more than the prospect of Death) took courage, and said, That since they all saw he was but a little Man he ought to be born withal if his Choler soon boil'd up; and this had been the cause of his Crime: but he confess'd he had been too lavish with his Tongue, and now declar'd to the whole World, that a man of eminent Learning and good Life, tho his Father were a Hangman, was as noble as if he had been born of the illustrious House of Austria, or of the Blood Royal of France.

ADVICE

## ADVICE XCI.

*A great Prince having brought to the Temple a rich Offering of a golden Bason, the Priest accepts it with an Air of Sadness; and the Prince asking him the reason of it, receives Satisfaction.*

SOME days ago, a Prince of eminent Rank, in acknowledgment of a singular Favor he had receiv'd from Heaven, carry'd to the Temple an Offering of a Golden Bason of great value: The Priest seem'd to receive it in much affliction, even with Tears in his Eyes. The Prince being surpriz'd at this, had the curiosity to enquire the Cause. The good Father then fell a weeping very heartily, and told him he cou'd not refrain from shedding of Tears, whenever he saw Gifts brought to the Temple, because, says he, they put me in mind of the Piety of former Ages, when people took a pleasure in adorning the Temples with inestimable Riches, and thought those Vessels of Gold and Jewels best bestow'd upon Divine Worship, which selfish irreligious men now a-days, in love with their Convenience more than the Church's Honor, appropriate to their own use even for the vilest Offices. And truly, continu'd he, the present state of the true Religion in some Countrys is a sad subject of Lamentation; for whereas formerly the Riches of things Sacred serv'd to increase their Majesty, and the Reverence paid to 'em, they now serve only to invite the publick Rapparees of many impious Provinces, to plunder the Patrimony of Heaven: a Sacrilege the more horrid, because the Authors of it are not asham'd to gild it over with the specious name of Reformation. How monstrous is the stupidity of some people, who suffer themselves to be persuaded, that to disguise and macerate the antient Religion of their Forefathers, by Drunkenness, Robbery, and all parts of Licentiousness, is the proper way to reform it; as if to murder and strip a man stark naked cou'd by any one in his Wits be taken for raising him from the Dead, and clothing him.

## ADVICE XCII.

*Apollo having sent an Order to the Shepherds of Arcadia, forbidding 'em to fatten any more Hogs, is earnestly intreated to revoke it, but refuses to do it.*

BY Letters from Arcadia of the eighteenth Instant, we have certain advice of an Order given in his Majesty's Name to Tityrus, Corydon, Menalcas, Meliboeus, and the other Swains of that Province, enjoining 'em under severe Penaltys to forbear fattening any Hogs for the future. This new Prohibition created such general uneasiness in those Parts, that this morning Montanus and Damon, the two chief Shepherds of that Province, came to Apollo in the name of all the Arcadian Swains, and most humbly besought his Majesty not to deprive 'em

'em of their choiceſt Food, Swines-fleſh, which was the chief Support of their Familys.

APOLLO in anſwer aſſur'd 'em, That he bore a much greater Affection to Shepherds, than even to the Nobility, becauſe the firſt were a profitable ſort of Men, and the latter idle and often prejudicial. However having for many weighty Conſiderations publiſh'd that Edict, he wou'd by no means revoke it, becauſe the Avarice of ſome Politicians had learnt an execrable Maxim from the Peaſants uſeful cuſtom of fatning Hogs in Autumn, to kill 'em in Winter.

## ADVICE XCIII.

THRASEAS POETUS, *with his Son-in-Law* PRISCUS HELVIDIUS, *being obſerv'd to frequent the Houſes of the chief Poeteſſes of Parnaſſus, is ſeverely reprimanded by* APOLLO.

SOME prying Virtuoſi had obſerv'd, that THRASEAS POETUS, together with his Son-in-Law PRISCUS HELVIDIUS, very much frequented the Houſes of DONNA VICTORIA COLONNA, VERONICA GAMBERA, and the other chief Poeteſſes of this Court. And tho THRASEAS's great Reputation for Virtue and Goodneſs makes it difficult to ſuſpect any ill of him; yet his frequent and long Viſits to the aforeſaid Ladys, gave occaſion to ſo much Scandal and Reflection even among good Men, that at laſt it reach'd the Ears of APOLLO; who, to put a ſtop to it, ſent for THRASEAS, and commanded him to tell him honeſtly and truly, what buſineſs he had with thoſe Ladys? THRASEAS reply'd, That his Viſits were purely out of a charitable Intention, and to read to 'em every day a Chapter in BOETIUS, *De conſolatione Philoſophiæ.* APOLLO ſeem'd much diſpleas'd at this Anſwer: If you have ſo good a Talent at reading Lectures of Conſolation, ſays he, pray employ it as you ought, and go comfort the Wretches who are periſhing in Hoſpitals, and Criminals going to be hang'd: for to ſpend whole days, like SARDANAPALUS, in the Company of Women, in hopes to make the world believe you are only upon the exerciſe of your ſpiritual Parts, is a mere jeſt; and you muſt expect to be laugh'd at even by the ſillieſt people, who have wit enough to know, that he that goes often to a Mill, will ſoon grow mealy.

I THOUGHT that a Man of your Learning need not have been put in mind, that when a Woman conceives Twins, if they are of the ſame Sex, they are both wrapt in one Membrane; but if one of 'em be a Male, and t'other a Female, wiſe Nature provides each a ſeparate Lodging; ſo nicely jealous ſhe ſeems to be, that ſcarce truſting a Brother and a Siſter together, even in an Age when they can hardly be ſaid to exiſt, ſhe teaches you, that the beſt of you can never be ſecure in theſe caſes: therefore THRASEAS, he's a raſh Fool that is too confident of his own ſtrength. And becauſe 'tis fit ſuch Diſorders ſhou'd be corrected, for your own Reputation as well as mine, I ſtrictly command you to deſiſt for the future from this dangerous practice: I can't tell your opinion of the Matter, but I ſee the World is not ſo dull, as to be inſenſible that Viſits made to handſom Women by Men like your ſelf, after the ſecond time grow ſuſpicious, and adminiſter occaſion to

the Wits and the Railleurs, who know that all men are Flesh and Blood, and have the same wanton Inclinations by Nature; so that the best preservative from falling into the Snare, is to keep at a distance from the Bait: for he's only sure to commit no Folly, who avoids all occasions of it; and you'l never convince us with all your Philosophy, that you your self are not pleas'd with a savory Morsel. I tell you therefore that a Man who wears a white Garment, and wou'd keep it from Spots, must beware of coming among Lamps and Charcoal; and 'tis insolent madness to stand making of Gunpouder in a Smith's shop, and think to persuade the world there's no danger in't.

## ADVICE XCIV.

*A Senator of Poland having blam'd another Senator's Conduct, is convinc'd, 'tis himself that has taken wrong Measures.*

THERE are at present in the Court of the King of Poland two great Senators, who are intimate Friends. One of 'em openly professes to be dissatisfy'd with his King, and therefore freely censures his Government, and even to a degree of Malice cavils at all his Actions. T'other is of so contrary a humor, that he not only extols those Actions of his Prince, which deserve blame; but to insinuate himself into his Favor, cares not what unworthiness he is guilty of. The latter of these Gentlemen being extremely offended at the dangerous conduct of his Friend, told him one day, He wonder'd at his Imprudence, in eternally snarling so at the Actions of his Prince, as if he study'd to draw upon himself the hatred of a Man who was able to make him what he pleas'd. And to be plain with him, he thought a Courtier, who took pains to deserve his Master's ill-will, was the most preposterous Fool in nature.

TO this the wise Courtier answer'd: I'm convinc'd, my dear Friend, by this kind and free Reproof, that the sincere Affection I bear you, meets with an equal Return, and I thank you for it heartily; but must tell you too, that you and I, tho we take different ways, are travelling to the same place, and have in view the same design of Preferment. You have taken the common road, I a by-way, known only to the craftiest Courtiers: Now Sir, I'll hold you two to one I get to my Journeys end before you. In Hereditary Monarchys, indeed, where the next of Kin not only succeeds to the Dominions, but usually to the Friends, the Enemys, and all the Interests of the deceas'd Monarch; the way you take is very good, and was first taught by TACITUS, viz. to court the Favor of the Prince, even by unworthy means. But in an Elective State as ours is, and particularly under an aged King, who cannot be expected to live much longer, the profession I make of a Male-content is a safer course. And the counsel that men shou'd appear violent in one Extreme or t'other, and above all things avoid a middle temper, was indeed worthy of him that gave it. The chief Preferments near the Person of the King, are, as you see, already possess'd by others: So that not being able to work my self into his Majesty's Favor by Zeal for him, I have taken to t'other extreme, of appearing cold and dissatisfy'd with every thing. As to you, who, for ought I see, have not profited much by being so hot in his Interest, and abhor following my Example, I'll

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be bold to tell you your fortune, and that is, You'll depart from this Court a gray-headed old Man, in no better a condition than you first came hither, a beardless Youth. For the new Prince, in an elective Kingdom, being generally an Enemy to the Friends as well as Actions of his Predecessor, abhors his Favorites, as Men not to be trusted; and avoids the Moderate as Fools; but industriously seeks out the Malecontents of the late Reign, and those he embraces as his Bosom-friends, and the most proper Instruments to perpetuate his Greatness.

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## ADVICE XCV.

*A Quarrel arising between the Governors of Pindus and Libethrum in point of Jurisdiction,* APOLLO *severely punishes them both.*

A GREAT Crime having been committed in the City of Libethrum, the Governor of that place with all his Officers went in pursuit of the Delinquents, and overtook 'em in the Territory of Pindus, where they were fled into a Farmer's House, which he soon beset, and threaten'd to fire it, if they wou'd not surrender. Mean while the Governor of Pindus, having notice of this uproar, hasten'd thither with a Body of Soldiers to defend his own Jurisdiction, but found that the Persons pursu'd had already yielded themselves, and were going to Goal. He complain'd of the Affront offer'd to his Jurisdiction, and demanded the Prisoners, promising to deliver 'em again in a few days, when by such an acknowledgment his Honor shou'd be satisfy'd. But the Governor of Libethrum scorn'd his Proposal, and made the more haste away. He of Pindus, provok'd by this Contempt, commanded his Men to fall on, and take away the Prisoners by force. The other made a stout defence, upon which a bloody Dispute ensu'd, and many were wounded on both sides.

APOLLO soon had notice of this Accident, and being very angry, commanded ALVIGI PULCI, his Provost Marshal, to bring both the Governors in Chains before him. His Orders were immediately perform'd. And first he patiently heard the Reasons each had to alledg in his Defence; then declaring the Governor of Libethrum to be in the wrong, for having rashly disturb'd the Jurisdiction of another, his Majesty depriv'd him of his Authority, and pronounc'd him incapable of serving under him in any Imployment for the future. As for the Governor of Pindus, he came off but little better, for APOLLO condemn'd him to the Gallys for ten years, to teach him and all other Officers, that such as serve the same Prince, ought to defend their Rights against one another only with the Pen, and reserve their Arms till they're invaded by Foreigners.

THE Governor of Pindus exceedingly lamented his misfortune, in having lost so fair an opportunity of deserving well at the hands of his Master, by shewing his own Modesty and Temper, and exposing at the same time his Adversary's Impertinence. Instead of which he had foolishly made another's rashness his own fault. An Accident worthy the serious reflection of all the Officers of Princes, because it shews what a mighty Error 'tis to bridle Impertinence with Insolence, and to correct small Trespasses with great Crimes.

## ADVICE XCVI.

HANNIBAL CARO *having wounded* CASTELVETRO, *is condemn'd by* APOLLO *to pay the forfeiture of the Recognizance he had given for keeping the Peace.*

AFTER HANNIBAL CARO was set at liberty, having, as we told you in one of our former, been pardon'd by APOLLO at the general Goal-delivery; the Solicitor General BOSSIO, affirming, that his Majesty had only remitted the Punishment due to his Crime in wounding CASTELVETRO, but not the forfeiture of the Recognizance he had given for keeping the Peace, cited the FARNESI, who were his Security, to pay the three thousand Crowns stipulated in the Obligation. CARO, who insisted that his Pardon was general, and included both, presented yesterday a Memorial to his Majesty, complaining very much of the trouble he was put to by the Solicitor General. APOLLO writ his Answer on the same Memorial, that he intended to pardon only his Crime, but not to excuse the Forfeiture: and therefore commanded, that without any reply, the Mony shou'd be paid to the Person injur'd. The Solicitor General, seeing APOLLO's order, ran to him in all haste, and told his Majesty, That the Forfeiture being made payable to the Exchequer, ought by no means to be given to CASTELVETRO. This Custom appear'd both new and strange to APOLLO. What —— says he, in a Passion, must CASTELVETRO suffer the hurt, and I have the advantage? And is such a Custom introduc'd in my State, where I pretend to govern by such equal Laws, as may serve for an Example to all the world? BOSSIO answer'd, 'twas no more than was usual in most Courts of Justice throughout Europe. APOLLO more enrag'd, reply'd, that the Prince, who wou'd maintain Peace among his Subjects, ought rather to endeavour to prevent Crimes by the utmost severity, than encourage 'em by slight and easy Penaltys, and by making a base traffick of mens Blood. And that Mankind being naturally very prone to ill, and extravagant in the pursuit of Pleasure, think Revenge the sweetest morsel they can taste; so that to introduce so scandalous a Custom, wou'd be to allure men to gratify their Revenge for every Injury that's offer'd em. Therefore go, says he, and see that CARO pay CASTELVETRO the 3000 Crowns in specie with his own hands; for surely he has most right to the Mony who has endur'd the Wounds.

HIS Majesty's Commands were presently perform'd: tho this went much against the grain with CARO; who by the infinite reluctance and unspeakable passion of Soul he shew'd, when he told over to CASTELVETRO that great Sum with his own hands, made every one sensible how wisely his Majesty had foreseen, that the vexation of being forc'd to do an Enemy good, is a wonderful check to the fury of Revenge, even in the most passionate Minds.

## ADVICE XCVII.

**APOLLO** *appoints a general Hunting, to destroy, if possible, the Species of Ants and Tortoises, as Animals of ill Example to Mankind.*

YESTERDAY XENOPHON, Master of the Game to APOLLO, gave orders to ACTEON, ADONIS, and the other famous Sportsmen of this State, to be ready with their Dogs the next morning, at which time his Majesty intended to hunt. Every one believ'd that APOLLO, according to his custom, wou'd have gone to the Mountains of Ida or Helicon, which abound with Stags, wild Boars, and plenty of other Game: but his Majesty soon declar'd his Intention to hunt the Ants and Tortoises, which, says he, for the benefit of Mankind, I'll use all possible means to exterminate from the Earth.

NOW many of the Virtuosi had a strange itching to know why his Majesty had conceiv'd such an Aversion to those Animals; the Tortoise, they told him, appear'd to them, not only an Emblem of maturity, and wise delay, but a good Type of those poor Virtuosi, who having no House nor Patrimony, but their Learning, may say, as the Philosopher did, *Omnia mea mecum porto*; all that I'm worth I carry about with me: And the Ants teach men to provide in the Summer of their Youth, for the Winter of old Age; and being such a wonderful Example of Providence, deserv'd that his Majesty shou'd multiply rather than destroy their Race. That's very true, reply'd APOLLO, but Men, being naturally more inclin'd to Vice than to Virtue, take scandalous Example by those Animals, without imitating 'em in what is good. For instance, Misers have from the Tortoise learnt the base custom of shrinking always with Head, Feet, and all their Members within the Shell of their Interest, and of carrying it about like a House upon their backs, which they'll never once come out of, tho 'twere to save an honest Man from hanging. Now this is the reason why these Niggards when they're made Trustees for Widows, Orphans, and other miserable People, convert all that comes into their hands to their own proper use; and if they happen to be imploy'd by Princes, the first day they enter on any publick Office they're for drawing all the Water presently to their own Mills.

IN the next place, as to the Ants, many moiling Blockheads have taken example by them, to slave night and day, without a moment's Recreation, and all to heap up, no matter how, the Grain of that curs'd Wealth, which at last is either spoil'd by the rain of God's Anger, or pilfer'd from 'em by Mice, Thieves, Bailys and Attornys; for these are continually laying Hooks for the Estates of those Wretches, who, amidst all the abundance of Fortune, valuing neither their Carcases nor their Reputation, care not tho they have the Aspect of Famine, live on Scraps like Dogs, and appear in the tatter'd Weeds of Dunghil Beggars; and are so plung'd in sordid and ravenous Avarice, that they take no care to avoid the worst Indignitys, but lie like foolish Ants in the High-way, to be trod under foot by the vilest of People. The Bees, those wondrous Animals, who are inspir'd with the compleatest provident Virtues unmix'd with any defect, are a much better Example for Mankind to imitate; for they, without damage to any, build their Waxen Houses, and store 'em with Hony, gather'd from the Flowers: But the

Ants,

Ants, to the general annoyance, steal Corn from others Granarys: The industrious Bees labor not so much for themselves, as for the universal benefit of Mankind. A most excellent Instruction, that those Exercises are most sacred and blest by Heaven, which to private Advantage bear annex'd the publick Good: whereas the Ants heap up hateful Riches, purloin'd from others, only for their own use.

## ADVICE XCVIII.

*DANTE being assaulted in the night at his Country-house by some Literati, is reliev'd by the great RONSARD of France, who afterward is very hardly brought to discover the Criminals.*

WHILE the famous DANTE ALGIERI was t'other day at his Country-house, which, for the advantage of making Verses, he has built in a very retir'd place, some Literati got in privately, seiz'd him, and offering Daggers to his Throat, and Pistols to his Breast, threaten'd him with immediate Death, if he wou'd not discover to 'em the true Title of his Poem, whether he indeed call'd it a Comedy, Tragi-comedy, or an Heroick Poem.

HE answer'd 'em boldly, that they mistook their Man, if they thought to deal with him after this manner; but if they wou'd calmly ask him that Question in Parnassus, he might perhaps give 'em satisfaction. This wou'd not content 'em it seems, but they fell upon him unmercifully with their Fists, and thought to beat out of him a better Answer: but the Poet was still obstinate, in spite of their Blows, till they grew so extravagant as to take the Well-rope out of the yard, and having fasten'd it to a Beam, hung him up by the middle. Poor DANTE roar'd out Murder so loud, that his Crys reach'd the Ears of the great RONSARD, Prince of the French Poets, whose House was not far from DANTE's. This generous Frenchman snatch'd up his Sword and ran with all speed to the Noise; the Literati, fearing that he came not alone, fled away, yet not so soon but RONSARD first discover'd who they were; after which he unbound DANTE, and accompany'd him to Parnassus.

THE rumor of this base Action being spread abroad, APOLLO was infinitely provok'd at it; and thinking himself oblig'd in honor to find out the Delinquents, he first made DANTE give him a full relation of the matter of fact: which he did, adding, that for his part, he knew not the Ruffians; but RONSARD, says he, who saw 'em, and reprov'd 'em smartly too for their Insolence, can inform your Majesty who they were. RONSARD was sent for immediately, but was so far from owning he knew 'em, that he flatly deny'd he had seen their faces: 'Twas suppos'd that the Frenchman thought it below his Honor to turn Informer, and for that reason wou'd not discover the Criminals. However APOLLO was very angry with him, and presently order'd him to the Torture. He was stript, and bound, and advis'd to make an ingenuous Confession, but in vain; so that at last they fix'd him on the Rack, but instead of roaring out as is usual to men in that condition, he only beg'd the Judges to continue him in that posture all day, for he found an infinite pleasure in suffering thus, rather than impeach any Man.

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THE Judges were amaz'd at this strange Constancy, and finding they shou'd never get any thing out of him this way, they made him be taken down, and began to think upon some more exquisite Torment. Many were propos'd, but none approv'd, till at last PERILLUS came, and, as if the Devil had put it into his head, told 'em, that to torture a Frenchman, and make him squeak, he'd teach 'em a better trick than Racks, Fire or Engines—only clap him astride a dull heavy Jade, says he, without Whip or Spur, and make him ride very softly: which was done accordingly; and 'twas indeed a wonderful thing to see that RONSARD was no sooner mounted, than he fell to laying about him with both heels like a Fury, twisting his body a thousand several ways, and shaking the Reins almost to pieces to make the sullen Jade mend her pace, but all to no purpose: at last quite spent, and out of all patience, in an extreme Agony—For the love of God, Friends, says he, take me down, O! I am dying, take me down quickly, and I'll confess the truth; and let those who committed the Crime e'en suffer the Punishment. The Persons who assaulted DANTE were MONSIGNOR CARRIERI of Padua, JAMES MAZZONI of Cesarea, and another, whom, as I hope for mercy, I don't know, but the two I have nam'd already can discover him to you.

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## ADVICE XCIX.

*The Princes of the Universe intreat* APOLLO *to inspire their People with Love to their Country.*

AN Embassador Extraordinary from all the Princes of the Universe several days ago arriv'd at Parnassus, and had a long Audience of his Majesty last Thursday.

'TIS confidently reported, that in the name of his Masters he complain'd, that their Subjects daily committed such enormous and unheard of Crimes, that they had render'd the Art of governing infinitely difficult and uneasy; and to such a height were the Disorders grown, that Princes cou'd not garison their Citys or strong Towns, without the danger of being assassinated; that such Perfidiousness reign'd among their chief Officers, that 'twas impossible for 'em to make so prudent a choice of a General, as not to be reduc'd in a little time to stand more in fear of such a Servant, than of a potent Prince their Enemy: that the Treachery of their People was equal to the perfidiousness of their Officers; for they were of so inconstant a Humor, that in a few days they'd hate the best Ruler upon Earth, and were all for Novelty, and changing their Princes like their Clothes, or the Meat at their Tables. Hence Princes, he said, in their most pressing Necessitys, were so far from meeting with that faithful assistance from their Subjects which they ought, that every day produc'd Examples of their being betray'd by 'em, and even sold to their Enemys for a little Mony. Now they had at length discover'd, that all these great Mischiefs were occasion'd by the small Affection which the People are seen to bear to their Country. 'Tis plain, that Rome, the Sovereign of the World, only thro the sincere Affection of her Citizens to her, was enabl'd to extend her Empire from East to West; and the generous Love which the Romans bore their Country, arose to such a degree of Perfection, that Banishment with them was held a Punishment no less dreadful

than

than Death: whereas on the contrary, many modern Princes, that they may not unpeople their Dominions, are forc'd to forbid any of their Subjects to leave their Country, under pain of forfeiting their Estates. In fine therefore, all the Princes of the Universe humbly desir'd his Majesty, that, since the Remedys they had apply'd to this Disease had prov'd ineffectual, he wou'd be pleas'd to infuse into the Hearts of their People that ardent Affection to their Country which is seen to reign in the Subjects of Republicks; and which, without doubt, was the chief support of any Prince's Greatness.

APOLLO told the Embassadors, That Princes were better able than he to instil into their Subjects Hearts the love of their Country, by their good and gentle Government, their impartial distribution of Justice, their Liberality, and procuring to 'em a plenty of all things! for Mankind, who by natural instinct are fond of their Native Soil, soon change their Inclinations, when others render it hateful to 'em, by making 'em live uneasy there; and all People rather chuse to be pinch'd with cold, than to stand warming themselves by a Fire that almost blinds 'em with Smoke, and draws Tears from their Eyes.

## ADVICE C.

*One of the Literati having compos'd critical Remarks on the Poems of an Italian Virtuoso, presents the Book to* APOLLO, *who rejects it with scorn.*

APOLLO had just finish'd the toilsom Course of the Day, and was descending from his Radiant Chariot in the Western Sky, when a Virtuoso (whose name MENANTE thinks it prudent to conceal, not knowing what mischief he might draw upon his own Head) came and offer'd his Majesty a severe Criticism, which he had compos'd on an Italian Poem. APOLLO was much disgusted at it, and looking upon PETRARCH who stood by him, I wonder, says he, at the impudence of some, who never considering the Palats of those they pretend to entertain, commit as gross Absurditys as if they presented Spectacles to a Man that has no occasion for 'em, or Wine to one who never drinks any.

THEN turning towards the Virtuoso, his Majesty told him, That the inside of the Melon had been a more proper Present for him, and the Paring was only fit for the Hogs: In plain terms, he shou'd carry that Refuse in a Dung-cart to the Common-shore, or throw it into the River, and present him with all the noble Thoughts and Beautys he had remark'd in the Poem, if he wou'd deserve his Thanks.

TO this the silly Wretch reply'd; That he had made it his sole business to observe the Faults, not the shining parts of it. APOLLO, tho, according to his usual custom at that hour of Evening, he had soften'd his Looks, and made his Rays more gentle, grew so enrag'd at this, that darting forth Beams of more than meridian Fierceness, he gave the audacious Critick this sharp Answer: It vexes me to the Soul to have found one of those malicious Blockheads, who labor with their Pens to acquire that shame which wise Men so abhor: yet tho your injurious and base method of proceeding justly deserve a more rigorous Punishment, I will for once be satisfy'd with this, to which I now condemn you; You shall pick out with your own hands, without the help of a Sieve, all the Chaff that is to be found in a Bushel of

Corn.

Corn, which COLUMELLA my Purveyor General ſhall deliver to you; and when you have done, bring it to me, and I'll give you orders what to do with it.

COLUMELLA preſently gave the Wretch a Buſhel of Corn ſo full of filth, that it coſt him a world of time and labor to pick it out; but when he had done, he preſented the Chaff to his Majeſty in a Hand-basket. APOLLO bid him carry it to Market and ſell it; and d'ye hear, ſays he, all the Mony you get for it is your own. Why, Sir, ſays the Man, 'tis impoſſible ever to find a Chapman; and beſides, I'm aſham'd to be ſeen with ſuch ſtuff in the Market, for 'twill only make me be laugh'd at for a Fool. Then prithee, ſays APOLLO, make a Friend with it, and preſent it to ſome body. The Fellow reply'd; He durſt not, for he did not know but he might be kick'd for his pains.

BY this time APOLLO's Anger being ſomewhat appeas'd, he ſaid, If the Rubbiſh that's cull'd from good Ware, is neither fit to be ſold nor given away, you may be convinc'd out of your own Mouth, Sir, how much you were in the wrong, when you undertook to leave all the Roſes in the Poem you criticis'd, and only to make a ſilly Collection of the Thorns.

NOW in ſtudying the Labors of others, the wiſe Virtuoſi imitate Bees, who know how to extract Hony even from the bitter Flowers; and ſince nothing under the Moon is compos'd without a thouſand Imperfections, even in the Works of HOMER, VIRGIL, LIVY, TACITUS, and HIPPOCRATES, who were the moſt miraculous of all Writers, ſome Chaff may be found among the Corn. But 'tis ſufficient, if what my Virtuoſi produce will paſs in the Market for vendible Goods. Let me tell you further, continu'd he, that judicious and courteous Readers are willing to cover the Faults of Authors, while the malicious only ſearch 'em out and divulge 'em: And that the Profeſſion of raking together all the Dirt in the Poems of others, is an Imployment only for Scavengers, or for thoſe ſilly Flies that live upon Excrement; but far from the practice of thoſe honorable Virtuoſi who feaſt their Minds with what is good. Beſides, ſince Time is look'd upon by the Ingenious as a more precious Jewel than any the Eaſt produces, I cannot comprehend how you cou'd be ſo ſilly as to believe, they wou'd have thrown away any part of it in reading your ſpiteful Remarks, when they may employ it ſo much better in ſtudying the Labors of PINDAR, SOPHOCLES, OVID, and my deareſt HORACE.

THE Critick, full of confuſion you may be ſure, ſneak'd away; when preſently the Poet whom he had criticiz'd came running to APOLLO in abundance of haſt, and brim full of Reſentment beg'd hard for a Copy of the Remarks, that he might write an Anſwer to 'em. APOLLO ſmil'd and told him, 'Twou'd be as fooliſh in him to honor 'em with an Anſwer, as it was malicious in t'other to write 'em: and 'twas the groſſeſt imprudence to give ear to the eternal prating of thoſe ill-natur'd detractors, who having not wit enough to publiſh any Production of their own, think to purchaſe Fame by cenſuring the Works of others. Finally, that the Traveller, who in a hot Summer's day ſhou'd alight from his Horſe to kill Frogs becauſe their croaking offended him, was a notorious Fool; but a wiſe Man if he made the beſt of his way, and let 'em croak on till they burſt.

## The End of the Firſt Century.

# *Advices from* PARNASSUS.

## The Second CENTURY.

### ADVICE I.

*Embaſſadors from the Province of Phocis complain to* APOLLO, *that his Officers infring'd their Privileges; but are diſmiſs'd with a harſh Anſwer.*

THE populous Province of Phocis revolted ſome years ſince from the Ignoranti, and voluntarily ſubjected themſelves to the Dominion of APOLLO, who indulg'd 'em with ſuch large Immunitys, as almoſt amounted to perfect Liberty. But they have lately ſent Embaſſadors to this Court, complaining that his Majeſty's Officers have infring'd their Privileges, and earneſtly entreating that they may be commanded to obſerve 'em more ſtrictly for the future.

APOLLO not reliſhing this Affair, refer'd it to his Privy Council, who two days ago gave the Embaſſadors their final Anſwer to this Effect: That their Lordſhips wonder'd very much, and were extremely ſcandaliz'd, that the People of Phocis were ſuch ſtrangers to the World, as not to know that Privileges and Exemptions granted to new Subjects, are like Toys and Mony given to Children when they cry, which are taken from 'em again as ſoon as they have left off.

THE chief of the Embaſſy very ſmartly reply'd, That if that were the cuſtom of Parnaſſus, to put tricks upon honeſt People, by treating 'em like Children, the Province of Phocis wou'd ſoon fall to crying again, and prove very froward too, till it had obtain'd what they ask'd, and perhaps ſomething more. But FRANCISCO GUICCIARDINI, Preſident of the Council, reminded him; That the Phocians wou'd firſt do wiſely to look about 'em, and take a view of the Forts and Cittadels they had tamely permitted to be built among 'em in time of Peace; by which they would ſoon be convinc'd, that if they fell into a crying fit any more, APOLLO had a ſafe way to deal with 'em without new Grants, and that was, to quiet 'em with a Rod.

## ADVICE II.

*Apollo exposes the unfortunate Count* St. Paul, *to deter the Nobility of Kingdoms from being seduc'd by Foreign Princes to rebel against their lawful Sovereigns.*

APollo had been inform'd (to his infinite displeasure) that some Princes, instead of making War upon their Enemys, like the antient Heroes, by force of Arms, and in the open Fields, betake themselves wholly to Stratagem and Deceit; by which means alone some have been successful in Enterprizes of the highest importance: for the first Arms which such men draw against their Enemys, are Gold and Silver, basely to corrupt the Loyalty of Subjects, and to excite the Nobility of Kingdoms into Rebellion.

NOW to prevent such vile practices for the future, Apollo lately gave Orders to Giovanni Francisco Lottini, private Register of his Majesty's moral Precepts, to take care to have the miserable Count of St. Paul brought by Beggars in a Wheel-barrow under the Portico of the Delphick Temple; where that Prince, with his hands almost fingerless, and mangl'd in so wretched a manner as if they had been gnaw'd by Dogs, has been since expos'd a deplorable Spectacle to the People, who croud in and out at the Temple-Gate. At the same time Lottini with a loud Voice repeats to 'em this Admonition. Most loyal Virtuosi, You who are lovers of Learning, and of the sacred Precepts of Morality, take example I beseech you from the desperate Calamity of this unfortunate Prince, who, you see, has lost the use of his Hands, which Heav'n preserve to you; and learn, at another's Cost, how highly it imports you to be upon your guard, and beware how you suffer your selves to be prevail'd upon to grope for Crabs, and pull 'em out of their Holes with the hazard of your own Fingers, that others may reap all the benefit.

## ADVICE III.

*The great* Euclid, *having disgusted some potent Men, is severely treated.*

THE freshest Advices from Libethrum, which came by the Ephesian Post, dated the fourteenth instant, say, That on the sixth of this month, about noon, Euclid, that Prince of Mathematicians, was assaulted under Urania's Portico by several Persons, who beat him so unmercifully with Sand-bags, that they left him for dead upon the ground. Apollo was wonderfully disturb'd at this News; and the rather, because tho Euclid is more caress'd by the chief Princes of this State than any other Virtuoso, yet from the manner of this Assault all conclude, some great Men were privy to it, and had employ'd the Ruffians: for two of 'em first seiz'd and held him, while two more laid him on with incredible fury; and 'twas observ'd that several Persons well arm'd stood looking on, ready to assist had there been occasion.

MANY Reasons are alledg'd which might have provok'd 'em to this Resentment: but the most receiv'd opinion is, that some of the highest Quality here bore him a grudg, for a Mathematical Problem he had been teaching a few days before in the publick Schools, whereby he demonstrated this important Secret, that all the Lines both of Princes and private mens Thoughts and Actions meet in this Center, genteely to pick Mony out of other mens Pockets, and put it in their own.

## ADVICE IV.

*A Spanish Virtuoso, mortally wounded in a Duel with an Italian Poet, performs so gallant an Action before his death, that* APOLLO *gives orders to bury him honourably at the publick Expence.*

A QUARREL happen'd t'other day about a Lady, between a Spanish Virtuoso and an Italian Poet: Satisfaction, Sir——was the word, and so they met in the middle of BELLONA's Square. The Dispute was fierce and bloody, for they clos'd at the first encounter, and the DON being mortally wounded in two places, fell down; and cry'd out to an Intimate of his who was running to his assistance too late; *Hazme plazer d'enterrarme, sin che ninguno me desnude*; My dear Friend! for the love of Heav'n be so kind as to bury me before any body strips me. Having said this, so great a quantity of Blood flow'd from his Wounds that he dy'd immediately.

NOW this odd Request of the Spaniard to his Friend, being spread abroad in Parnassus, provok'd all mens curiosity (as it generally happens in things prohibited) to see him naked; especially since 'twas the dying Entreaty of a worthy Hero of that wise Nation, who never speak at random, nor drop a word from their mouths that is not full of Mysterys, and each Mystery full of Sense. APOLLO himself having a great desire likewise to know the meaning of it, gave orders that he shou'd be strip'd immediately. His Commands were obey'd, and, upon search, this spruce Blade who was compleatly dress't *a la Cavalier*, and with a curious Ruff about his Neck more worth than all the rest of his Finery, was found——to have never a Shirt to his Back——which set all the Spectators a laughing heartily, and pass'd for a very good Jest throughout Parnassus.

APOLLO was surpriz'd at the Novelty, and highly prais'd this generous Virtuoso, who, even in the pangs of death, so much prefer'd the care of his Reputation above all other Regards, that he clos'd his Eyes full of zeal for it. For which extraordinary virtue, the certain mark of a Soul superlatively great, his Majesty commanded that his Funeral should be solemniz'd at the publick Expence, and that the Heralds' shou'd order and attend it in great Ceremony: which was perform'd accordingly, amidst so vast a concourse of the Literati of all Nations, as if they had flock'd together to an Amphitheater or a Roman Triumph.

QUINTILIAN made his Funeral Oration, in which he highly extol'd the happiness of the Spanish Monarchy, whose Greatness, he said, consisted not in her Gold and Silver Mines of Peru, Nuova Spagna, Rio della Plata, or in the Castiglia dell' oro, nor in the many Kingdoms she enjoys, but only in the Manners, and wonderful Qualitys of her Sons: Since this Spanish Virtuoso, in his utmost Calamity, having shewn a greater zeal for his Reputation

tation than for the Cure of his Wounds, had given a convincing Demonstration to Mankind; that 'tis peculiar to that Nation to prefer their Honor before their Lives.

THE Orator concluded with a bitter Invective against Philosophers, who will by no means allow, that two Contrarys can be found in one and the same Person; whereas Vanity and Solidity, mighty Shew and infinite Substance, were manifestly display'd, he said, even in their greatest Extremes among the Spaniards.

## ADVICE V.

***APOLLO having imploy'd his utmost diligence to seize the Idols of Princes, proceeds with great severity against one that fell into his Power.***

APOLLO, to his infinite displeasure, has been convinc'd of the mighty Mischiefs that befal petty States as well as great Empires, thro the stupidity of those Princes, who foolishly subject themselves to the influence of some vile Domestick Favorite; and since neither his continual Exhortations, nor the frequent Calamitys which have happen'd thro that imprudent Conduct, have been sufficient to warn Princes from a misfortune to which they seem in a manner fated, his Majesty, that he might not abandon the Protection of the Rulers of Mankind, so peculiar to him, resolv'd some months ago, to prosecute with the utmost severity those Servants, who by their hellish Artifices durst undertake to govern their Masters. To this purpose he set a price on their Heads, and issu'd out a Proclamation with offers of a great Reward to any one who shou'd discover 'em to his Judges.

ABOUT a fortnight ago notice was given of one of these Villains, who in a little time was clapt into Prison; and there being many strong Presumptions of his Guilt, he was put to the rack, and a large Confession extorted from him of all the wicked Artifices he had put in practice, not only to enslave his Master, but to make himself even ador'd by him. APOLLO was astonish'd, that those, who are so jealous of their Sovereignty as often to suspect their own Children, shou'd thro their unaccountable Infatuation, or the fraud of others, be reduc'd to the vileness of becoming Vassals to one of their basest Servants: that the Son or Nephew of a Prince, after having given proofs of a Soul vastly thirsty of Power, and having by long mysterious trains obtain'd the end of his Ambition, of ruling his Father or his Uncle, shou'd afterwards resign the Reins of Government, which with such Mastery he had wrested out of the hands of his Superior, into the hands of one so much inferior to him. A Miracle which the Wit of Man can no more account for than for Sympathy and Antipathy, or for the occult Quality of the Load-stone.

NOW that the Punishment of this Court-Favorite might be of publick Instruction, his Majesty was pleas'd two days ago in the great Hall of Audience, to assemble all the Princes who reside in this Court: At what time, to their Confusion and Amazement, he made his Solicitor General read aloud the whole Proceedings against this profligate Wretch; by which it appear'd,

that

that being examin'd what tricks he had us'd to get the Ascendent over his Master, he return'd this Answer: That the first day he came to Court, he apply'd himself with the utmost diligence to discover the Temper of his Prince, and finding him much inclin'd to Leudness, he imploy'd all his Rhetorick in praise of that Vice; and tho he knew it to be notoriously scandalous in a Man intrusted with the Government of a Kingdom, yet he labor'd to persuade him 'twas an eminent Virtue. Then he us'd all his Industry to become the Minister of his vile filthy Pleasures, and made it his Employment to furnish Objects for his lust. In the next place, he found means by degrees to remove all such honest Servants as he fear'd might have reclaim'd their Master to Wisdom and Virtue, undermining 'em by various Arts and Insinuations, or sending 'em to remote Employments; and in their room he substituted Creatures of his own, who were plung'd in all manner of beastly Vices. By the assistance of these, he confess'd, he made it his chief study wholly to sink and debauch all those good Qualitys in his Master, which he had receiv'd either from Nature, or from a good Education. Next he purg'd the Court of all the old Ministers, whose just Affliction for the loose Life of their Prince he represented as seditious Malevolence, and fill'd their important Places with Fools and Villains, who had no regard to the Prince's Interest; for he desir'd no other Qualifications in 'em, than a strict adherence to his Designs.

WITH such a croud of infamous Wretches he had so surrounded his Master, that 'twas not possible for him to hear a word of honest Counsel, or undisguis'd Truth, a thing so necessary to the Happiness of Princes. After which, to give the finishing stroke, and get all the Administration into his own hands, he had instil'd such an immoderate love to Idleness into his Prince, that placing his sole delight in Gardens, Villa's, Hunting, and the like, he hated to hear of Business, and was averse to all Affairs of State.

BESIDES, he not only set him at variance with his Son, and the other Princes of his Blood, but made him believe 'twas purely the effect of his unbounded Affection to him, and Zeal for the publick Good. And that the deluded Monarch might never wake from this Lethargy, nor open his Eyes more, he had fill'd his House with Parasites, who by their soothing Flatterys utterly perverting all his Notions, made him believe, that his Folly was Wisdom; his People's universal Hatred, immense Love to him; the publick Clamors, superlative Praises; Confusion the most exact Administration; the Usurpation of a Domestick honorable Service; Extortion Justice; Profuseness Liberality; and his abject Sloth and supine Neglect, indefatigable Application to the Government.

THE Princes, who heard this Confession read, were so amaz'd and shock'd at the Enormity of the Crime, that they cry'd out one and all, 'twou'd be too much Mercy to send so prodigious a Villain out of the world by any known method of Death; and therefore PERILLUS shou'd be desir'd to invent some new Torture, that the Monster might be an Age in dying, and deter all audacious Wretches hereafter from the like Villanys: They likewise intreated his Majesty, severely to punish those who suffer'd themselves to be so infamously deluded by their treacherous Servants.

APOLLO was so mov'd at this virtuous Request, that tears were observ'd to drop from his Eyes. Now 'twas the opinion of some weak Judges, that he only wept for Joy to see the Princes shew such abhorrence of a Crime, his Majesty so passionately wish'd 'em to avoid: But the wiser Virtuosi who were present understood well enough, that APOLLO bewail'd the wretched blindness of Princes, whose Brains were so giddy, that



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condemning in others their own Vices, they solicited for the most rigorous Punishment of those very Crimes, in which the greatest part of 'em were plung'd over head and ears, and did not know it.

## ADVICE VI.

*All the Monarchys of the Universe, being jealous of the great Power and Prosperity of the German Commonwealths, take measures in a General Diet to secure themselves from being overrun by 'em.*

ABOUT four months ago all the Monarchs of the Universe proclaim'd a general Diet to be held in Pindus on the 15th of last Month; and by excluding, contrary to all Precedents, the Republicks of Europe from the privilege of sending their Representatives to this Assembly, gave 'em great Umbrage, that some grand Alliance was to be concerted against all Free Countrys. At last on the 20th instant the Diet broke up, and the Princes being return'd to their several States, 'tis known for certain, that the end of their meeting was to take measures for their security against the numerous Commonwealths, which have been establish'd of late among the Switzers, the Grisons, the Inhabitants of Bern, and the other People of Germany; and particularly against those which are just springing up in the Low-Countrys.

WHEN they were assembl'd in a great Hall, and had taken their Seats according to their ranks, 'tis reported, that the Lord High Chancellor made the following Speech.

MOST serene Monarchs, and Rulers of Mankind!

IT appears by the Mischief which is now gathering over your heads, that there is nothing durable under the Heavens; since Monarchy her self, held by the wisest Politicians to be a form of Government, that wou'd last to the end of the World, and which all Nations have extoll'd as Queen of the most perfect Politys, has now receiv'd such a mighty shock, as makes it appear that she is not built on that eternal Foundation which has been imagin'd, but nods and seems inclining to a speedy ruin. From the beginning of the world to this day, Monarchys have exercis'd Dominion with such happy Reputation, that, among the several sorts of Government, they have deservedly acquir'd the higheſt Praise; and have ever been victorious over Republicks, their Enemys. And tho some were of opinion, that the immense Commonwealth of Rome, by the Destruction of the most famous Monarchys, wou'd have establish'd the whole World in Liberty; yet she her self was at last turn'd into a Monarchy; the certain fate that attends all Republicks. Tho the greatest Wits of the World have labor'd with their utmost industry to erect, in opposition to the Eternity of Monarchys, Republicks of long duration, none cou'd ever yet succeed in the Attempt. For Oligarchys being known to be the insupportable Tyranny of a few, have soon chang'd into Principalitys; and the Institutors of Democracys cou'd never yet curb a People that had the supreme Authority of Command, so as to prevent 'em after bloody Seditions from precipitating themselves into Slavery, nor from cherishing in their Bosom some ambitious Citizen, who by Popularity has at last made himself

ſelf Sovereign. Beſides, we have often ſeen Popular Governments prove ſo hateful to the Nobility, that the Romans after the Death of CÆSAR, and the Florentines after the murder of Duke ALEXANDER of Medicis, rather choſe to ſubmit to new Princes, than be again ſubjected to the giddy Vulgar. Ariſtocracys too, which have given us more trouble than all the reſt, have at length ended in Monarchys: for the Founders of thoſe cou'd never yet attain to the Perfection of theſe two Qualitys neceſſary to render 'em eternal; firſt, to preſerve always an exact Equality among the Nobility, and avoid that Diſproportion of Honors and Riches, which is the Mother of Tyranny; and next, to compoſe the minds of ſuch aſpiring Citizens as are excluded from a ſhare in the Government, and make 'em content to live as Servants in a Country which has the name of Free.

FURTHER, thoſe who have pretended to make mixt Republicks eternal, have found themſelves as much miſtaken as the others. For, as the Elements in Man's Body after the harmony of a long Health, are at variance, and that which gets the Victory kills the Man: ſo a Republick, compos'd of Monarchy, Ariſtocracy and Democracy, muſt neceſſarily alter, as one of the three Humors prevails, and that alteration deſtroys the Life of Liberty. This we find verify'd in a thouſand Inſtances. For, not every fine Scheme of a learned Man, tho it look well upon Paper, will hold good when it comes to be put in practice; LYCURGUS, SOLON, and the other Legiſlators of Free Republicks, who by their excellent Inſtitutions, thought they were able to bridle the untameable Paſſions of Men, and give a check to the Ambitious by vigorous Puniſhments, were groſly deceiv'd. But now, I ſpeak it with the utmoſt concern,—— the Germans, thoſe unparallel'd Artiſts in the Myſterys of making Clocks, and forming Commonwealths, have invented thoſe Schemes of perpetual Liberty, which for ſo many Ages the Wiſdom of Philoſophers ſought after in vain; and which ſeem to threaten Monarchys with certain Extirpation. Never, moſt mighty Princes! was there a truer Obſervation than this; that the leaſt Spark, if neglected, may kindle into a great Flame: For who cou'd believe, that the ſpark of Liberty, which was firſt ſtruck out among the Switzers, wou'd have riſen into Flames which have ſpread ſo far into Germany, that the World now beholds 'em with aſtoniſhment? And what Man ev'n of the greateſt Wiſdom, cou'd have foretold that in ſo ſhort a time it wou'd have involv'd ſo many fair Citys, and warlike Nations, as, to the reproach and infinite danger of Monarchys, have vindicated themſelves into Liberty? Laſtly, which increaſes my Aſtoniſhment, who cou'd have imagin'd, that thoſe Commonwealths in ſo ſhort a time ſhou'd gain ſo much Reputation with other Potentates, both for their civil Prudence, and their Courage and Conduct in War, as not only to be eſteem'd the ſupreme Arbiters of Europe, but the greateſt Terror of the moſt potent Princes of the World?

THESE things, moſt ſerene Monarchs, ſhou'd like ſo many Trumpets alarm your Prudence, and rouſe you from your ſupine ſlumber into a ſenſe of your dangers, which cry aloud for ſpeedy help: for now you ſee not only Ariſtocracys, founded on Laws ſo prudent as to promiſe a long duration; but what has been thought impoſſible, even Democracys well compos'd and quiet. The Commonwealth of Rome, whoſe unparallel'd Ambition aſpir'd to the abſolute ſway of the Univerſe, in order to compaſs ſo vaſt a Deſign, was oblig'd to be continually in Arms, and to put Weapons into the hands of her Citizens, who by their long command of Armys, and of great

Provinces, amaſs'd to themſelves Treaſures fit for Princes, but much too great for the Senators of a Republick; beſides, the exceſſive Power which the Senate imprudently confer'd on 'em, of beſtowing intire Kingdoms on whom they pleas'd, puff'd 'em up with Ambition to that degree, that the Equality among the Nobles, which is the very Life of Liberty, was wholly diſorder'd. From hence ſprung the SYLLA's, the MARIUS's, the POMPEYS, and the CÆSARS, who after the Perſecution of fierce civil Wars, gave the Roman Liberty its death's wound. But alas, there's no hope that this will ever happen in the well-conſtituted Republicks of Germany, where the ambition of ruling over their conquer'd Neighbours being wholly baniſh'd, nothing is ſeen to prevail among 'em, but a glorious reſolution not to obey: and this preſerves the neceſſary equality among the principal Senators, and produces this Effect, that ſince they do not take up Arms to impoſe that yoke of Slavery on others which they themſelves ſo much abhor, they are neither ſuſpected nor hated. So that 'tis no wonder if they reckon upon a long Life, and think themſelves unconquerable by the Forces of any Potentate whatſoever. For I'm of opinion, that none of all the politick Maxims obſerv'd in the Republicks of Germany claim our wonder ſo much as what I mention'd, viz. that they deteſt to the higheſt degree the thought of ſubjecting their Neighbours. By this prudence maintaining Peace with Foreigners, and Concord among their own Citizens, they become formidable abroad and ſafe at home.

WHAT I have ſaid is apparent from the Miſerys which, after ſix hundred years, befel the Roman Commonwealth; which, not to mention her other numerous Acquiſitions in Italy and elſewhere, by the laſt Conqueſt ſhe determin'd to make of France (a Kingdom always fatal to thoſe who have endeavour'd to ſubdue it) miſerably fell under the Tyranny of CÆSAR: And the Florentines, by their obſtinate ambition of ſubjecting the People of Piſa, put their own Liberty into ſuch diſorder, that they are a plain Inſtruction to the world, that 'tis ſafer for the Greatneſs of Republicks, to have the neighboring Citys and Nations their Allies and Friends, than their Subjects and Enemys. Now theſe Diſorders are not ſeen in the German Commonwealths, who being content with their own Freedom, ſuffer thoſe who join with 'em to live free, and enjoy their native Laws and Cuſtoms: And hence it comes to paſs, that in Germany there is but one Republick in regard to the general Intereſt, but many in relation to their particular Affairs. And the Arms of the free People of that warlike Nation, ſerve only as Inſtruments to preſerve Peace, and to maintain their own Liberty, not to make themſelves Maſters of that of others. A dreadful Omen to Monarchys, and which certainly forebodes their Ruin; for a Prince cannot have a more pernicious Enemy, than one who attacks him with the pretence of giving Freedom to the People he ſubdues: Theſe are the only Arms that have ſo enlarg'd the Bounds of the aforeſaid Republicks; and no wonder, for what People can deſtroy that Enemy, who, inſtead of Plundering, Conflagrations, and Death, brings 'em Liberty, of which all men are naturally ſo fond?

YOU ſee therefore, moſt ſerene Monarchs, that the Republicks of Germany ſingly, are but little and inconſiderable, but vaſtly great as they are united in the Intereſts of their publick Liberty. So that no Prince can touch one ſtring of this deviliſh Inſtrument, but he preſently hears the horrid Jar of a multitude of Strings, ſounding all together in rudeneſs of harſh Harmony. A miſchief the more to be apprehended, becauſe like a contagious Diſeaſe, it ſpreads every day to new People, and aſſociating 'em all into Liberty, naturalizes Foreign Nations, and unites Citys into the

ſtricteſt friendſhip who were Enemys before. Now for theſe reaſons it may juſtly be apprehended, that in a little time the whole World will be infected with this Diſeaſe: and in the preſent unfortunate Times the danger is ſo much the greater, becauſe the Liberty of Commonwealths has gain'd ſuch Reputation, that our own Subjects are not afraid to call it the ſole Felicity of Mankind; and appear ready upon occaſion to purchaſe it at the expence of much Blood.

I WILL add one Obſervation more; If this Affectation of Liberty has been able in ſo ſhort a time to diffuſe it ſelf ſo much among a diſſolute People plung'd in gluttony and drunkenneſs, what ought we to believe it wou'd do, if it ſhou'd once ſeize Italy, Spain, and the other ſober Nations of Europe? moſt of whom, how they ſtand affected to Monarchy, we all know but too well.

TO conclude, The Affair, moſt ſerene Princes! for which you are met in this place, is of the higheſt Importance, and the rather demands preſent Remedy, becauſe if the Hollanders and Zealanders ſhou'd ſucceed in maintaining the Liberty they have uſurp'd againſt the Authority of the King of Spain, their lawful Prince, you may be aſſur'd you will be in great danger of utter extirpation. And you, moſt Chriſtian and moſt potent Kingdom of France, who in this auguſt Aſſembly deſervedly poſſeſs the firſt place, you know very well, that in your late Troubles 'twas often debated, and perhaps concluded by your ſeditious Enemys, to inflame your Subjects with the fire of the German Liberty. In ſhort, the Diſtemper has got ſo great a head, that to Perſons of your Wiſdom 'tis ſufficient that I have only hinted theſe few things.

THIS Speech mov'd the whole Aſſembly; thoſe Princes eſpecially whoſe Dominions lay neareſt to the Republicks were infinitely afflicted: They began therefore to think of ſome Remedy, and 'twas propos'd to enter immediately into a ſtrict League offenſive and defenſive againſt thoſe Commonwealths; for by the force of ſo many united Powers, they hop'd 'twou'd not be difficult to ſubdue 'em. But tho this Propoſal ſeem'd plauſible at firſt view, great Difficultys were afterwards diſcover'd in it; for ſome conſiderable Princes repreſented to the Diet, that 'twou'd be very raſh with mercenary Soldiers, who only fought for the wretched allowance of ſixpence a day, to attack a People who took Arms in defence of their Liberty, a Cauſe which inſpires men to do Wonders. To this purpoſe was mention'd the unfortunate Example of CHARLES Duke of Burgundy, who, tho he was eſteem'd the Thunderbolt of War, the ORLANDO and MARS of his times, was nevertheleſs cut to pieces, with his whole Army by the Switzers; only becauſe each Man who fights for Liberty, has twenty Hands and as many Hearts.

IT WAS likewiſe conſider'd, that ſince ſo many Republicks cou'd not be deſtroyd in an inſtant, the length of time requir'd to this Enterprize wou'd render it ineffectual; for the Netherlanders had taught all Princes, that a long Exerciſe of Arms made warlike People grow invincible: and the love of a free Country not only adds courage to the Heart, and activity to the Hands, but awakens the Wit and gives Firmneſs and Reſolution.

BESIDES, Princes, 'twas ſaid, had a very hard Game to play againſt ſuch where their Gold wou'd be uſeleſs, that great Artillery which with ſo irreſiſtible a Force defeats Armys and enſures Victory; and is found of admirable efficacy in killing Fidelity in the breaſts of men. Upon this Particular, much reflection was made on the late behaviour of the People of Holland and Zealand; who, through their ſincere zeal to Liberty, had been able to make

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ſo gallant a Reſiſtance againſt the Gold as well as the Iron and Steel of that brave Spaniſh Nation, who have learnt the Art of managing both with admirable dexterity: and what ſeem'd next to a Miracle was, that they cou'd ſo well defend their infant Freedom, not only againſt the open Force of Spain, but at the ſame time againſt the cloſe Deſigns of the French and Engliſh, and above all againſt the ſubtle Artifices of the Prince of Orange; who had all, under various plauſible Pretences, as much mind to make themſelves Maſters of thoſe States, as the King of Spain had to reduce 'em to their antient obedience.

TO this was added another important Difficulty; for 'twas propos'd to their conſideration, when they ſhou'd have conquer'd the Republicks, how they intended to diſpoſe of their Acquiſitions. In anſwer to which 'twas urg'd, that they ought to obſerve the Laws of Nations, and the Cuſtom of Leagues; both which require that the places which Confederates gain from the Enemy, if they belong to any of the Allies, ſhou'd be reſtor'd to their antient Proprietors. By virtue of this the Roman Empire preſently put in her Claim, that thoſe Hans-Towns of Germany which had revolted from her Authority, ſhou'd be deliver'd to her when they were conquer'd. And the Houſe of Auſtria, with good reaſon, pretended to recover her antient Dominion over the greateſt part of the Switzers and other People, who to make themſelves free had withdrawn from her Obedience.

NOW tho the whole Diet knew theſe Pretenſions to be reaſonable, yet the Princes reſented 'em ſo much, that after a long debate 'twas reſolv'd, to treat no longer upon ſo diſtaſtful a Subject. Then 'twas ſaid, that ſince, for the reaſons before alledg'd, 'twas impoſſible the Monarchys ſhou'd ſubject the German Republicks by open Force, they ſhou'd at leaſt take prudent care to fortify themſelves for the future, that ſo the Diſeaſe might not grow more dangerous, and ſpread its Infection farther. And this Vote paſs'd, Reſolv'd, that the many ample Privileges, which ſome prodigal Princes have granted their Vaſſals, have been the chief occaſion of their aſpiring to perfect Freedom: ſuch Privileges therefore, as ſcandalous and highly pernicious to Monarchy, ſhall not only never be granted for the future upon any account whatever; but every Potentate ſhall ſet all his Wits awork to take 'em away by little and little, and to reduce his People to ſuch abſolute Slavery, that they may not have the leaſt remains of thoſe Temptations which ſeduc'd 'em firſt from their Obedience. On this account ſome former Emperors of Germany, and late Dukes of Burgundy were ſeverely cenſur'd, who were not only fooliſhly eaſy in granting their People very pernicious Exemptions, but thro the ſenſleſs Avarice of ſelling 'em for a little Mony, brought great Difficultys on themſelves and other Monarchys.

FOR their farther Security, theſe Princes decreed, wholly to root out from among their Subjects all footſteps of Levelling: the wiſeſt of the Diet affirming on this occaſion, that the great inequality among the Nobility of a Kingdom was their chief Security, and that which render'd it impoſſible for the People to introduce a free Government. The Monarchy of Spain her ſelf adher'd ſo ſtiffly to this Opinion, as to aſſert that, after the Death of PHILIP VISCONTI, nothing more contributed to hinder the People of Milan from obtaining the Freedom which they affected, than the great diſproportion of Eſtates which has ever been in that Dukedom, not only between the Nobility and Commonalty, but even among the Nobles themſelves. This too, ſhe ſaid, was the reaſon why the Barons of the wealthy Kingdom of Naples never had a thought of ſetting up a Form of free Government there; tho the faireſt opportunitys in the world had offer'd, when

the Blood-Royal became extinct, and during the many other Interregnums occasion'd by their intestine Troubles. But the Nobility of Monarchys are inclin'd to admit any Person, how barbarous soever, for their King, rather than see themselves on a level with Tradesmen and Shopkeepers, whom Liberty wou'd render their Peers.

MOREOVER, to weaken the Commonwealths, 'twas propos'd, that the Potentates of Europe shou'd forbear hiring at so dishonourable and dear a Price, the scum of the Switzers, Grisons, and other Nations of Germany; for if those turbulent Spirits continu'd in their own States, they wou'd soon stir up Commotions at home, and turn those Weapons on themselves, which they now sell to foolish Princes for their weight in Gold.

BUT this wholsom Advice, tho publickly applauded, was privately detested by all the Princes, thro their unextinguishable Jealousy of one another: For each was afraid lest that refuse of Auxiliarys might be made use of by the rest, and so was unwilling to throw out the Cards which possibly might mend another's hand. However to make Monarchy as agreeable to their People as possible, the following Articles were drawn up and sworn to by all the Diet.

1. THAT since the wisest piece of Policy, which Princes ought to learn, consists in this, the sincere love and fear of the divine Majesty: they shou'd not for the future, as many had hitherto wickedly done, make use of his holy Name, to extort Mony from their Subjects, nor to draw 'em over to new Sects and Heresys, as they were prompted by their secular Interests; but to obtain the favour of Heaven, which brings plenty of all good things to religious Princes and People.

2. THAT hereafter they wou'd content themselves to shear their Flocks without flaying 'em or raising the skin, remembring that Men are rational Creatures and not insensible Beasts; and therefore Princes shou'd use the Shears of Discretion, not those of mere avaricious Interest, which by cutting too close have frequently chang'd the gentle Sheep of Subjects into so many skittish Mules, that have kick'd their silly Shepherd out of the Fold.

3. THAT they wou'd keep their People in awe, not with their capricious Tyranny, which renders the Government of a single Man a publick Terror, but by proving inexorable only to such whose Crimes deserve the utmost rigor of the Law.

4. THAT they wou'd be sparing of the publick Treasure to the undeserving, but liberal of it to men of merit: for since 'tis drawn out of the Bowels of their Subjects, and that with great regret, every Prince who is desirous to be thought a good Shepherd, is strictly oblig'd to let 'em have the satisfaction of seeing that 'tis not riotously wasted in Feasts, Balls, and luxurious Pleasures, nor lavish'd on Pimps, Parasites, Bravo's, and Jesters, but honorably and judiciously expended for the publick Good.

5. THAT for the time to come they wou'd confer all Dignitys and Places of trust on Persons of worth, and be sway'd only by the Candidate's Merit, not by any private Affection to the Person that shou'd appear in his favor: for he deserves to be branded as a Fool, who to oblige another, exposes himself to disgrace, and is accessary to his own ruin.

6. THAT they wou'd for ever banish Caprice, and private Passions; and the better to take up that noble Resolution which renders Princes and their Kingdoms so happy and flourishing, viz. of suffering themselves to be intirely govern'd by the publick Good of their People, they wou'd utterly renounce their own wilful Opinions, and eager pursuit of their Pleasures.

7. THAT

7. THAT they wou'd ſhew themſelves abſolute Monarchs of their States in executing the important Reſults of their Councils, but in all Debates they wou'd be ſeen only as chief Senators of a well-order'd Ariſtocracy; ſince 'tis certain that a few Fools when they conſult together, make wiſer Reſolutions than a great Wit that adviſes only with his own Brain.

8. THAT in imitation of the Majeſty of Heaven, whoſe Vicegerents they are, they wou'd never pardon the execrable crime of Murder, unleſs out of a compaſſionate regard to the heat of Youth, the greatneſs of the Injury, and the furious tranſports of a ſudden Paſſion, which puts a man out of his Senſes, and leaves him no longer maſter of himſelf; but not for the baſe lucre of Mony: it being impoſſible for Princes to introduce a more villanous Traffick than that of ſelling human Blood; that therefore they wou'd avenge with the utmoſt ſeverity all treacherous Murders committed out of premeditated Malice, or the baſeneſs of a tyrannical Diſpoſition; not only to avert the divine Anger from themſelves, but to do impartial Juſtice to their Subjects, and ſatisfy Blood with Blood: for to pardon Crimes of extraordinary Guilt, is the praiſe only of a vicious and degenerate Clemency.

9. THAT they wou'd eſteem themſelves Lords and Maſters of their Subjects, not as Shepherds are of their Sheep, who can ſell 'em to the Shambles when they pleaſe, but only *utendo non abutendo.* For a People exaſperated with ill uſage, can never live long in that diſſatisfaction, which is the fruitful Parent of pernicious Reſolutions.

10. THAT they wou'd think the true heaping up of Treaſure conſiſted in giving Content to their People, and taking 'em into the indearing Relation of Brothers and Children; ſince the Art of catching Sturgeons with Pilchards, is nothing but wiſely purchaſing the ineſtimable Treaſure of hearty Love and Affection, with prudent Liberality, and the Mony of Clemency: For to fill their Coffers, as ſome Princes do, with heaps of Gold extorted by exceſſive Impoſitions and Taxes, does not only feed a mortal Spleen within the Body of the State, but is a powerful Incentive and Alarm to Foreigners to take Arms and ſeize ſuch a prodigious Booty.

11. THAT in their inſolent Extravagances they wou'd never in the leaſt truſt to the Affection of their Vaſſals and Creatures; which is as eaſily loſt thro a ſudden Diſguſt, as 'tis gain'd by one courteous and liberal Action.

12. THAT they wou'd not depend on the Patience their People have formerly ſhown: for the Humors and Inclinations of Men vary continually with Times, Places, and Perſons. That therefore they wou'd not pride themſelves in the groſs ignorance and ſtupidity of their Subjects, nor in their cowardice and weakneſs: nor yet wou'd they bear too hard upon 'em, for there was never a Kingdom known, that did not abound with a factious and ambitious Nobility, who ſerv'd as ſure Guides to ſupply the blindneſs of the Vulgar; and as cunning Tutors to inſtruct 'em, that the beſt way to extricate themſelves out of Slavery, is to repel Force with Force. A Doctrine the more dangerous to Princes, becauſe the deſpair which ill uſage throws a People into, tho they're raw and unarm'd, furniſhes 'em with Weapons, Courage and Conduct.

13. THAT, for the terror of the Bad, and the ſecurity of the Good, they wou'd always wear faſt girt to their ſides, the powerful Arms of boundleſs Command, which the Laws give Princes over the Lives of Men. Yet that they'd never make uſe of 'em themſelves; but when neceſſity requir'd that they ſhou'd be brandiſh'd at Offenders, they wou'd put 'em into the hands of ſacred Juſtice; which tho it inflicts the ſevereſt Puniſhments on the Guilty, is not tranſported againſt 'em with Hatred or Revenge. And that in criminal

minal Matters they'd take care to diſpenſe the Hony of Mercy and Grace with their own hands, but leave the Sword of Juſtice to be imploy'd by their Magiſtrates.

14. THAT for the future they wou'd avoid as much as poſſible impoſing Dutys on things neceſſary for the ſubſiſtence of ſuch as get their living by the ſweat of their Brows: but that the heavieſt Taxes ſhou'd be laid on thoſe things which miniſter to the Luxury and Pleaſures of the Rich, who living at eaſe on their own Revenues, have nothing to do but to game away their Time and Mony, and invent new Vices from morning to night.

15. THAT above all things they'd uſe their utmoſt diligence to ſee that the publick Taxes ſhou'd be collected with modeſty, and by Perſons of Diſcretion; ſince 'twas frequently obſerv'd, that the violence and rudeneſs of the Collectors were more intolerable than the Taxes themſelves.

16. THAT they wou'd endeavour as much as poſſible, to feed the Commons with Bread, and the Nobility with Places and Titles of Honor. And in order to this, they wou'd give their Subjects full liberty of buying and ſelling the Product of their Lands, and of driving a free Trade. But that they wou'd take care to keep their own Magazines well furniſh'd with Corn and all Foreign Merchandizes neceſſary for Life: A moſt happy and inriching ſort of Traffick, which cauſes vaſt Plenty, and returns the Gains of a hundred for one, tho the Principal happens to be loſt.

17. THAT in the next place, the better to ſatiate that eternal Thirſt of their Nobility after Glory and Honor, they wou'd confer the Magiſtracy and other chief Dignitys on them alone: And that they wou'd avoid, like Fire it ſelf, the giving 'em that mortal Provocation which has been the Ruin of the greateſt Kingdoms of Europe, viz. the admitting Foreigners into their States, to raiſe themſelves and their Fortunes; and the promoting, out of private Affection, obſcure and ignorant Perſons, againſt the jealous Reaſons of State. And that in ſo momentous a Matter, they'd imitate the Wiſdom which Nature has imparted to Dogs, who will never let a ſtrange Cur enter their Doors to rob 'em of their Maſter's Bounty, which they well deſerve for their perpetual watchfulneſs in preſerving his Houſe.

18. THAT in all their Edicts they'd take pattern from well-regulated Commonwealths, whoſe Laws are always deſign'd for the publick Good, and not have the leaſt regard to private Intereſts, as the Laws in Principalitys frequently have.

19. THAT they'd for ever baniſh from their Courts thoſe Flatterers, Buffoons and Favorites, who are an everlaſting Blemiſh on the Prince's Reputation; and not only be wholly enamour'd with the Worth and Virtue of their Magiſtrates, but even pay 'em adoration.

20. THAT ſince 'tis as diſgraceful for a private Man to loſe a Trial, as for a Prince to begin one with his Subject, and carry it againſt him, whenever a Difference ſhou'd happen, they'd firſt ſubmit it to be examin'd by Men learned in the Law, and never commence a Suit with their Vaſſals, but when 'twas notorious to the whole world, that the right was on their ſide. And to make apparent their averſion to all manner of Extortion, Violence and Tyranny, they'd expreſs greater ſatisfaction at the loſs of their Cauſe, than if it had been giv'n in their favor.

21. THAT after the Cuſtom of well-order'd Republicks, the ſole end of their Thoughts and Aims for the future, ſhou'd be the Tranquillity of their States, which renders the People ſo happy who enjoy it. And that their utmoſt Ambition ſhou'd be the Honor and Glory of well governing the Nations which Heaven has committed to their charge, and not proudly to

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extend their Conquests over the Dominions of others, by the impious method of burning, plundering, destroying, and the effusion of an Ocean of Blood.

22. THAT they'd punish the Offences of the Poor with Pecuniary Mulcts, but the Rich with Death, only to let the world see by that bloody Severity, that they were acted by pure Zeal to Justice, and no avaricious Design. For he's certainly a great Enemy to the Publick Peace, who presuming on his Riches, encourages himself to the Commission of any Crimes.

23. THAT they'd endeavor to reform their Subjects Lives to Virtue, by giving 'em shining Examples in their own, rather than by legal Severitys. Since 'tis impossible to prevent those Vices in the People, to which they see their Princes addicted.

24. THAT in the Government of their States, they'd never be guilty of that supine Negligence, which is so natural to Princes, who possess large Dominions; nor of that over nice and inquisitive Diligence, which creates such uneasiness in the People, and is so habitual to those Princes, who have great Souls, and little Sovereigntys; but that they wou'd observe to steer by the safe North Star of *ne quid nimis*.

25. THAT in punishing the more heinous Crimes of their Subjects they'd go to the utmost Rigor of the Laws, but petty Offences they'd either connive at or pardon, as becomes Princes, who know they govern not Angels, but Men: and that in those of a middle nature, their Judgment shou'd be exactly proportion'd to the Crime. That they'd carefully avoid shewing themselves too severe against the first Transgression, in hopes to prevent the like for the future. But their chief study shou'd be to make their Clemency conspicuous in mollifying or changing the Sentence, or frankly remitting the Confiscation of Estates.

26. THAT they'd always revenge private Injurys as well as publick Offences, with the merciful Arm of Justice; and whenever they receiv'd any disgust from their Subjects, their Hate shou'd not extend to the Family, but to the Person only of the Delinquent, with whose Punishment their Anger shou'd cease: And that they wou'd forbear the ungenerous Custom of remembring, and transmitting to their Heirs that immortal Hatred and Distrust, which driving Men to despair, is of dangerous consequence, and renders Monarchy odious.

27. THAT they wou'd every one, as soon as possible, deliver their Subjects from the intolerable Grievance of eternal Law-suits, that Plague of their Minds, Torment of their Bodys, and Consumption of their Estates. Above all things they'd no more unjustly claim any share in their annual Incoms and Rents, to avoid the publick Odium which infallibly attends such Impositions. And since there's no greater Hell on Earth than suffering under the hands of griping Judges, Solicitors, Notarys, and Clerks, every good Prince is oblig'd to put a stop to such mercileſs Extortions at his own Expence, rather than continue 'em for his Advantage.

28. THAT they wou'd preserve the Corn, Wine, Oil, and other Product of their Countrys, necessary for human Food, even in the greatest Plenty, and on no account sell 'em out to Foreigners. For since 'tis impossible to be certain of the next year's Harvest, Princes cou'd not commit a grosser Error, than to expose themselves to be censur'd and blam'd for that Scarcity which Heaven is pleas'd to send.

29. THAT since the chief Advantage which Republicks enjoy over Monarchys, is their being free from the grand Incumbrance of Women, all

Princes

Princes shou'd restrain their Consorts and other Ladys of the Blood from medling in State-Affairs, because such by their Imprudence and Avarice have been the occasion of very mournful Tragedys in many Principalitys. And that they'd believe the fam'd Politician TACITUS never deliver'd a greater Truth than, * *Non imbecillem tantùm, & imparem laboribus Sexum; sed, si Licentia adsit, sævum, ambitiosum, potestatis avidum.* That Sex is not of a weak Frame only, and unfit for laborious Applications, but cruel too if left to their Wills, and greedily ambitious of Power.

THESE Articles being publickly read and sworn to, the Lord Chancellor represented to the great Monarchs of the Diet, that to invalidate the scandalous Example of the new Republick of *Holland* and *Zealand*, they must lay aside all manner of private Interest, and as in Prudence and State-Policy they were oblig'd, if they wou'd not assist the Spaniards, that the World might be convinc'd how impossible 'twas for rebellious Subjects to recover their Liberty by seditious Arms, they shou'd not at least lend any Aid against 'em. Since 'tis the highest and most fatal piece of Indiscretion that can be, to set such an infamous Pattern, as precipitating their own Ruin, to embroil others. To these words of the Chancellor they all readily reply'd, That they'd inviolably observe the said Articles in their Government, and especially follow his Lordship's Advice as to the Low-Country Rebels, tho in reality they never intended a tittle of either. So very natural is it to Princes long practis'd in the Tiberian Art of Dissimulation, positively to promise what they never design to perform.

## ADVICE VII.

*The People of Phocis upon the ill success of their late Embassy meditating a Rebellion, a Debate is held in his Majesty's Privy-Council concerning the best means to prevent those Disorders.*

'TIS hardly credible how terribly the People of Phocis were incens'd, to hear the Embassadors they had sent to Parnassus upon occasion of their violated Privileges, relate the success of their Embassy; they cou'd not bear, that beside the loss of their Immunitys, they shou'd be contemn'd and treated like Children. They storm'd and rag'd like mad Men, and swore aloud, they'd right themselves by Arms, and spend every drop of Blood in recovering their Liberty; and let the worst come that cou'd, they'd make those who thought to inslave 'em, pay dear for their Tyranny.

THE News of this furious Sedition soon came to APOLLO's Ear, who seriously debated it several mornings in Council; and tho some of the chief Statesmen were of opinion, that 'twas necessary to dispatch forthwith a Legion of Poets to awe the Mutineers into Obedience, they chose rather to follow the Advice of Queen ISABEL of Spain, a Lady, who for her discerning Wit, and extraordinary Judgment, justly holds the first Place at the Board. She told 'em, That 'twas very prudent indeed immediately to suppress any threaten'd Insurrections in Arbitrary States, but that in such as by their ample Privileges liv'd in a Medium between Liberty and Slavery, 'twas much wiser to wait their beginning, than hastily to prevent

* Lib. 2. Ann.

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'em by hurtful Remedys. For a cunning Prince might improve it to a juſt pretence of ſtripping 'em of all thoſe Privileges in the Concluſion, which indeed are but ſo many Thorns in the Sovereign's Feet.

## ADVICE VIII.

*A ſharp Diſpute in point of Precedence ariſing betwixt the Prince of Biſagnano and Dr.* JULIANO CORBELLI *of San Marino;* APOLLO *refers it to the Court of Ceremonys, who accordingly decide it.*

SOME days ago there happen'd a Difference in point of Precedence, betwixt the Prince of Biſagnano and JULIANO CORBELLI, Doctor of Laws of San Marino, a ſmall Caſtle in Romania, but fam'd for its pre-eminent Liberty, its Government being like that of a Commonwealth. The Doctor had the Courage, tho his Pretenſion was laugh'd at by the Barons of Naples as inſolent and preſuming, to appeal to APOLLO, who refer'd the matter to the Court of Ceremonys in Parnaſſus. But the Prince being highly incens'd diſdain'd to make his appearance, complaining bitterly, that tho the right was ſo clearly on his ſide, they ſhou'd put him on his Trial with a Fellow born in a pitiful Country, which bred none but Hog-drivers and Feeders of Swine, whereas himſelf was an illuſtrious Baron of Naples. However, leſt he ſhou'd loſe his Cauſe thro Contumacy and Contempt of the Court, he was prevail'd with to lay before 'em the Reaſons he had to alledg for himſelf.

AFTER a diligent Examination of the Evidences and Pleas on both ſides, the Court gave Sentence about ſix days ſince in favor of the Doctor: That being the Native of a free Country, he ought to go hand in hand with Kings, and much more take place of a Neapolitan Baron. Then, as for the Fief of Biſagnano, which the Prince injoy'd, his Majeſty, they ſaid, had declar'd in an Edict long ſince publiſh'd, that he only deſerv'd the Title of Prince, who liv'd in ſubjection to no Sovereign, and not he who under another's Command lorded it o'er deſpicable Vaſſals, in whoſe pow'r it lay to proſecute him in any Court of Juſtice they pleas'd; in which caſe the Title of Prince, Duke, or Marquiſs was no ſolid Glory, but a falſe kind of Alchymy, like Glaſs Eyes, which blind People wear, only to mend their Deformity, not to help their Sight. That laſtly, as to Nobility of Blood, which the Prince, who was deſcended from the honorable Family of the Sanſeverini, inſiſted on as the main of his Pretenſions, they declar'd, they did not in the leaſt regard it; for ſeveral skilful Anatomiſts produc'd by the contrary Party had given in upon Oath, and made appear, that the Bones, Nerves, Fleſh and Bowels of all men were made in the ſame manner; a moſt convincing Proof, that true Nobility is ſituate in the Mind, and not in the Blood.

## ADVICE IX.

*Apollo publishes a severe Edict against some of the Literati, who conceal'd their Avarice under a Mask of Piety.*

Apollo had receiv'd certain Information, that in Parnassus and other parts of his Dominions, there was newly sprung up an impious Race of Men, who tho they ev'n ador'd their cursed Mammon, had the Confidence to cloke their insatiable Avarice with a show of Goodness; upon which his Majesty thought fit by an Edict publish'd last Wednesday, to provide for the security of those honest well-meaning People, who take all for Gold that glisters, and of such purblind Wretches as discern not an Eel from an Adder. And first, he passionately exhorts every living Soul to proceed in the beaten and honorable Path of Antiquity, *Bene vivere, & lætari*; which is so pleasing in the Eyes of Heav'n and all good Men; assuring 'em that great Riches, provided they're honorably gain'd and well imploy'd, are very useful towards procuring the Divine Favor, and the general Esteem of Mankind. For which reason he advis'd 'em to lay aside all manner of double-dealing and deceit, as things that bring a scandal ev'n upon good Actions, and make true Devotion it self pass for execrable Hypocrisy. Instead of which they shou'd order their Lives with that Integrity of Mind, and Purity of Manners, which above all things render Men so lovely and admirable. Lastly, he desir'd that if any design'd to take upon 'em the Profession of a holy Life, which looks so suspicious in the rich and covetous, they shou'd by all means begin it with the contempt of Mony, by expending it in Charity and Works of Religion, otherwise they wou'd pass for a company of Hypocritical Wretches that take up the pretence of Devotion, rather to put a Cheat upon Men, than to please God.

## ADVICE X.

*The City Pretor makes great Complaint to Apollo, that the new Magistrates the Triumviri have by an Edict publish'd against Minions and Panders of Princes Lusts, incroach'd on his Jurisdiction.*

By many sad Examples of late Apollo has been convinc'd, that the Art of Printing, which was thought reveal'd to John of Mentz from Heaven, to facilitate the learning of the noblest Sciences, has been imploy'd by profligate Wretches as a means to debauch the Minds of Men with Impiety, Obscenity and Slander; and not only so, but that the Ambitious have made use of it as a deviliſh Instrument to excite Subjects to Rebellion against their natural Prince. His Majesty therefore, to prevent this horrid Abuse, some years since happily instituted the Magistracy of the Triumviri, whose business is to supervise all Books and Pamphlets, and if they find any

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that are infected with Profaneness, Sedition, or Ribaldry, to pack 'em off to the Pesthouse.

ABOUT three days ago these Officers issu'd out strict Orders to all Pimps, Sycophants, Buffoons, and other vile Instruments of dissolute Princes, commanding 'em under very severe Penaltys not to stir out of their Houses; to the end that those Monsters of Nature, unworthy of the common Air, who by their abominable Crimes extort those Rewards from vicious Princes, which are only due to Men of Merit, might no longer, to the great Scandal of all good People, be seen prancing thro the Streets upon their stately Horses, or lolling in rich Coaches with such an insolent and lofty Air, as if they triumph'd over the whole World.

THESE Orders coming to the City Pretor's Ear, he complain'd terribly to APOLLO of the Innovation, accusing the Triumviri of going beyond their Authority, and encroaching upon his Jurisdiction. Upon this they were immediately summon'd to appear, which they readily did, and justify'd their Procedure to Admiration. They told his Majesty, that by long Observation they had found there were a sort of leud living Books, which walk'd publickly up and down, gave greater scandal, and were of ten times more pernicious consequence than the MACCHIAVEL's, BODIN's, ARRETINE's, and other loose Writers in the World. An Abuse the rather to be rectify'd, because the Obscenitys of the living make stronger Impressions than the debauch'd Writings of the dead. For many forbear reading the latter out of a natural abhorrence to Vice, others from fear of incurring the Displeasure of Heaven, and the Punishment of Men; and some because they have 'em not to read, or have no Curiosity that way, or merely because they do not think it worth the trouble. But the Sycophants, Minions and Panders of irreligious Princes who have no regard to their Reputation, these, they said, were the scandalous living Books that are to be met with every hour abroad in the World, that force even the best Men, tho much against their Inclinations, to read, study, and pay 'em Honor sometimes. And that in a word, it requir'd a more than human Virtue to keep a Man from being corrupted by such execrable Companions.

## ADVICE XI.

*The People of Phocis, upon the continu'd Infringement of their Privileges, break out into Rebellion, but are appeas'd by one of their Senators, and dispatch new Embassadors to Parnassus.*

'TIS a very true Observation of Politicians, That a People who have been accustom'd to live as it were in half Liberty, are very hardly reducible to perfect Slavery. I mention this, because the Troubles of Phocis, occasion'd by the breach of their Privileges, as we inform'd you by the last Post, have increas'd more and more, till at length, on the ninth instant APOLLO's Ministers having absolutely deny'd 'em the Satisfaction they demanded, in a prodigious fury they took up Arms, and ran thro the City, crying out, Liberty! Liberty! The chief Magistrate alarm'd at the Tumult, sent to desire a Treaty with 'em, and, as 'tis reported, when the Rebels were met all to-

gether arm'd in the Forum, a Senator of signal Virtue and Experience bespoke 'em in the manner following.

MY belov'd Countrymen! 'Tis an Enterprize of the most important and hazardous nature, for Subjects insolently to rebel against their Sovereign. There are no Princes generous enough to forgive such capital Offences; or if at any time they seem to pass 'em by, they never forget 'em, but sooner or later revenge 'em to the full. For whatever Crimes they connive at out of Prudence, or pardon out of Necessity, in due time and place they punish with double Severity. And I pray Heaven deliver us and all others in our unhappy Circumstances, from that bloody Revenge, which Sovereigns who are touch'd in their Prerogative, take on their disloyal Subjects, after they have brooded on the Injury. The most merciful are so far from forgetting Popular Insurrections, that not the strictest Loyalty for many years can blot 'em from their Minds, or cool their Resentment, but they transmit the Remembrance of 'em to their Posterity, ev'n to the twentieth Generation, which breeds eternal Diffidence, Suspicion and Hatred between the Vassals and the Throne. The unhappy Conclusion of which is, That natural Subjects, who are a Prince's Children, and ought to be govern'd with all Fatherly Affection, are counted the worst Enemys, a conquer'd People, and therefore thought justly liable, according to the barbarous Maxims of State-Policy, to be oppress'd, and pillag'd in the most inhuman manner. And thus lawful Princes, provok'd by the Rebellion of their People, turn at last extravagant Tyrants.

I COME not, fellow-Citizens, as a Court-Minister, to increase your Slavery, but to endeavor to restore common Peace. And if you shall think fit to reject my Advice as improper, and not to be follow'd, I shall very readily be one of the first to join in your Resolutions; for I think I had better err with the many, than be wise with the few. Yet e're you proceed any farther in so momentous a matter, let me earnestly beg and conjure you by these floods of Tears, maturely to consider, that Popular Commotions generally meet with a very unfortunate end; not only because they are made in heat of Blood, when the Mind is distracted with Passion, whereas it ought at such a time cooly to weigh, and resolve with the greatest Composure, but because on all such occasions, precipitate Councils are sooner embrac'd than mature and sedate. For when a People are in Arms, he's esteem'd the wisest Counsellor, and the most zealous for his Country's Liberty, who advises the most rash and dangerous Undertakings.

THIS, dearest fellow-Citizens, is an Affair upon which depends no less than our whole Happiness, together with that of our Children, and our Country, all which ought to be very dear to us: it concerns us therefore upon these important Considerations to proceed with the greatest Circumspection, especially since Repentance will avail us nothing, where the Punishment of the Offence is never remitted, the Infamy of it remains for ever, and where Revenge is then most to be fear'd, when the Sovereign with a thousand solemn Oaths has promis'd Impunity: for Princes are so far from thinking it a breach of Faith to take any opportunity of Vengeance upon pardon'd Rebellion, that they esteem it the highest Honor and a Duty they owe to their Reputation. 'Tis apparent, that APOLLO wou'd strip us of our Priviledges; the Injury is indeed very great, and ought by no means to be supported by us, who on all other occasions have distinguish'd our selves to the Virtuosi of Parnassus, for our Courage and Resolution. But to vindicate our selves, and to prevent what we fear, 'tis necessary we shou'd proceed with extreme caution, and not fall into rash Resolves, which may be more prejudicial to us than the loss of our Immunitys; for very foolish and unfortunate

fortunate is that Resentment which brings a man more loss and shame than what he endeavors to redress. Let us be admonish'd then not to run the hazard of playing so dangerous a Game without certain hopes of winning: for unpardonable Injurys ought never to be offer'd to any, especially to the Great, without a certainty that they cannot be reveng'd; and whoever determines to take up Arms of Rebellion, had best look well about him first, and be very sure of having sufficient Forces of his own, or such ready and potent Aids from foreign Powers, as may secure him from being oppress'd. Now we know our own Forces to be weak, and that we have no Princes to depend upon for Assistance; since then we find our selves unhappily bound like Horses to a Cart, to what purpose, my fellow-Citizens, shou'd we kick against the Wheels, and break our Legs, when there's no hopes of mending our Condition by the bargain? that is in plain terms, what madness is it to commit that Crime, which bears annext to it a certain and cruel Punishment? We're attack'd as it were on the road by the Banditti of the Court, who wou'd fain plunder us of the inestimable Jewels of our Privileges; They are arm'd with the Princes Power, while we are naked and defenceless: And is it not the utmost Imprudence to exasperate 'em by an ineffectual resistance, instead of willingly parting with our Treasure to save our Lives?

THE Minds of Princes, who have been educated in the ambition of Power, are always in motion, and will never be easy, till they attain that absolute Dominion over their Subjects which they all affect. 'Tis an experienc'd Maxim, and very applicable to our present Circumstances, that all things are loosen'd with the same Cords which fasten'd 'em. For if it be true, as we must needs be sensible, that Princes grant Privileges rather constrain'd by necessity than mov'd by liberality, who is there that does not know, that the same Necessity too makes them preserve 'em inviolate? And when the Causes of things are remov'd, 'tis plain that the Effects cannot remain. His Majesty's present desire of depriving us of our Privileges springs not, as we complain, from Unkindness, or breach of Faith, but from the change of our Circumstances. Phocis you all know border'd formerly on the Territorys of the Ignoranti, those mortal Enemys to APOLLO and his Virtuosi; therefore because we were a Frontier People, and had voluntarily submitted to the Dominion of Parnassus, his Majesty was pleas'd to honor us with the Privileges we are now endeavouring to defend. But in process of time we are become natural Subjects; and that which makes our greatest Calamity is, that the Virtuosi have enlarg'd the Bounds of their State, so that we are no longer a Frontier, but Inlanders; and Princes preserve the Privileges of others inviolate no longer than the Reasons for which they granted 'em continue.

THESE things, my dearest Countrymen, are sufficient to convince you, that the Arms of Rebellion, which you have rashly taken up, will work their usual Effect, and only aggravate your Misfortunes. Therefore before you proceed any further, let me earnestly intreat every one of you, not to regard so much the just reason you have for Resentment, as the unfortunate end which will attend this Insurrection; for the best way to avoid extravagant Actions, is maturely to meditate on the Mischiefs they are likely to produce. But above all, I conjure you for ever to bear in mind that weighty Remark of TACITUS, * *Non tantum est decora victoribus Libertas, quantum intolerantior servitus iterum victis.* The Charms of Liberty to the Conquerors

* Tac. lib. 3. Ann.

are

are not at all proportionate to the intolerable Slavery of those who are re-conquer'd.

THIS Speech of the Senator prevail'd so far with the enrag'd People, that after a short Consultation, they dispatch'd four Embassadors the same day to Parnassus, who being this morning admitted to Audience, told APOLLO, that his Majesty's most dutiful and obedient Subjects the Phocians, were at length convinc'd that nothing cou'd be more imprudent than for a Slave to capitulate with his Lord, and that the Privileges and Immunitys which People enjoy are only occasions of Discord between the Sovereign and his Subjects: therefore being very unwilling that any thing shou'd interpose between his Majesty's Affection and their Loyalty, in which they plac'd their chief Happiness and Delight, they voluntarily renounc'd all the Privileges and Exemptions formerly granted 'em; only begging leave with the utmost Humility to put his Majesty in mind, that Princes, who always govern their People with Love, are constantly serv'd with Loyalty.

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## ADVICE XII.

*A dangerous Quarrel arises among some Poets upon a comparison between the Greatness of Rome, and that of Naples; APOLLO for the satisfaction of his Virtuosi, refers this important Cause to be determin'd by the Judges of the Rota.*

LETTERS from Pindus of the tenth instant tell us, that while some Poets were disputing in the Peripatetick Portico concerning the Greatness of the City of Rome compar'd with that of Naples, LEWIS TANSILLO happen'd to say, that the Suburbs of Naples were bigger than all Rome: CARO hearing this, gave TANSILLO the Poetical Lie; at which the Neapolitan Virtuosi in a desperate rage fell foul upon CARO, who being succour'd by the Poets of his Nation, both Partys fell to pelting one another with prohibited Lampoons, and Sonnets with Stings in their Tails, and were like to have made bloody work on't. The City Pretor, upon notice of the fray, with all speed dispatch'd thither MUTIUS JUSTINOPOLITANUS, who not only quieted the Tumult, but made the Disputants give their Paroles of Honor, that they wou'd pass by all that had happen'd, and not resent it any more.

NOW because the Virtuosi had before this been often at Daggers-drawing upon the same score, not without bloodshed, APOLLO, to prevent all future Controversy, refer'd the matter to the Court of the Rota, commanding 'em to debate it immediately, and draw up their final Decision. Accordingly the Arguments on both sides having several times been heard, three days ago was publish'd the following Decree:

*Coram reverendo Patre Domino Cino, die* 10 *Maij* 1612.

*Domini unanimes tenuerunt*, That Naples ought eternally to yield to Rome for Majesty, and Rome to Naples for pleasant Situation: That Rome shou'd confess there were more People in Naples, and Naples that there were more Men in Rome: That the Wines and Wits of Naples had need to be transported to Rome to receive Perfection in that Court, and become grateful to

judicious

judicious Palats; whereas a Roman only was perfect at home, and without ever having been out of his City, might say he had travell'd over the Universe: That Naples was the Metropolis of the whole World in the Art of breaking Colts, and Rome for the good Education of Youth: That there were more Knights in Naples, and in Rome more Commandrys: That among the Romans, they only deserv'd the Title of Cavalier, who wore the proper Badg; whereas all the Gentlemen of Naples without any such Badg were deservedly call'd so, the Cross they wear upon their Skin sufficiently intitling 'em to that Honor.

## ADVICE XIII.

***Theodorick King of Italy, having often solicited for Admittance into Parnassus, is constantly rejected by his Majesty for a very weighty reason.***

Theodorick, that famous King of Italy, from the first day of his arrival on the Confines of this State, has by repeated Embassys been continually soliciting Apollo for admission into Parnassus, but always in vain; for whenever it has been propos'd to any of the Colleges, he has constantly met with a civil Repulse. He grew so enrag'd at this a little while ago, that he broke out into this blasphemous Reflection: That Apollo was scandalously partial in admitting to the chief Dignitys in his Court such Princes as had govern'd petty States in Italy, while he, who for many years had been Sovereign of that whole Country, was basely refus'd the like Honor.

Apollo being inform'd of this, sent the Chancellor of Delphos to acquaint him, That he might set his Heart at rest; for in short he did not deserve to come into the rank of a Virtuoso of Parnassus: since to him, and none but him, the world was oblig'd for that horrid Atheism, which at present is publickly profess'd in many Provinces of Europe. For Doubts concerning Religion were formerly after a short Dispute decided, and the Truth declar'd by Councils, who were held capable of determining 'em; and all Errors were easily remov'd by covering the obstinate with three or four dry Faggots: but when he patroniz'd the impious Sect of the Arians, he not only chang'd Heresys into Interests of State, so that vast Armys are requisite now to root 'em out, but with an unparallel'd Impudence he let the World see, that he made use of 'em to raise and foment Divisions among the People, to weaken Princes who were his Enemys, to procure himself a Faction in the States of his Brother-Kings, to make himself the Head of new Sects, and to steal the Affections of others Subjects: In short, that in his Heart he had no value for Religion, but only as a commodious Instrument of Government.

## ADVICE XIV.

***Apollo, according to his Custom the first of every Month, receives the Petitions of such as desire admittance into Parnassus.***

Apollo thinks nothing more unbecoming his Generosity than to retard but for a moment the Rewards of Glory and eternal Fame from those Virtuosi, who by their learned Labors have deserv'd 'em. For this reason he not only by frequent Audiences gives the Candidates all reasonable satisfaction, but was pleas'd many Ages ago to appoint the first day of each Month for the Examination of their Writings and Merits; at what time laying aside all other business, he applys himself wholly to this important Affair.

'TIS true, that, to preserve the sacred Mansions of Parnassus from being profan'd by such as are not yet thought worthy of entring so honorable a Place, this great Solemnity is not celebrated in the Royal Palace, where his Majesty usually resides, but without the Walls, in the famous Phebean Meadow, where yesterday morning, being the first of September, a great number of stately Tents was erected for his Majesty, the Muses, the chief Poets, and the learned Barons of this Court.

Apollo, attended by a glorious Train, came early to the place, where without any delay the business commenc'd. 'Tis incredible what a vast concourse of the Literati of all Professions, who were ambitious of so honorable a Dwelling, flock'd together that day. His Majesty's Guards, who have strict orders to be civil to all sorts of Persons, had much ado to keep back the Croud. But tho the number of the Pretenders be infinite, yet so many are the Qualifications requir'd in order to their Reception, that few have the good fortune to obtain their desires: for in this case, neither Friendship, Favor, nor Riches avail any thing; nothing in short is regarded but the naked Merit of the Persons, and that too is weigh'd in the strictest Balance.

BUT before we proceed any farther, 'twill be requisite to acquaint all who shall chance to read these Advices, with a laudable Custom of Apollo, which is, never to enter upon any business of moment, without first bestowing on his Virtuosi some of those Acts of Favor and Liberality which render Princes so belov'd by their People. Therefore before any famous Writer or Hero is admitted to make his demand, there appear before his Majesty the Heads of all the Sciences, who draw each a Lot out of an Urn which contains as many Silver Balls as there are Sciences, and three of Gold: Now whoever has the good luck to draw a Golden Ball obtains the Privilege of naming any Virtuoso of his own Profession, to whom, by a particular Indulgence, Immortality is granted, tho the Person be living. A noble Custom, and worthy the deep Judgment of him who introduc'd it! For nothing certainly can be a greater Incentive to the Endeavors of all such as are ambitious of that Glory, which is the first and last design of every generous Soul. So that since his Majesty is pleas'd to pay the Rewards of Merit before the due time, 'tis no wonder that the Virtuosi are prompted to waste their Spirits, and wear out Life it self in continual study, thinking it large Usury to part with a few years for the purchase

of

of a glorious Immortality. But to proceed with the Relation of the Ceremony.

THE first, who had the good fortune to draw a Golden Ball, was FRANCISCO BERNI, the Head of those Italian Poets who have compos'd facetious Triplets: The second, PETRARCH, Prince of the Lyrick Poets of Italy: The third, CORNELIUS TACITUS, Chief of the Political Historians. The Lots being drawn, BERNI got up into a Rostrum, plac'd on high for the purpose, and with a loud Voice declar'd, That the greatest Master of the present Age for writing witty Triplets, was GIROLAMO MAGAGNATI, that sprightly Genius of Venice; in proof of which he publickly read his Verses, which were not only extremely admir'd by all the Literati, but by the Muses too, and ev'n by APOLLO himself. Many tax'd BERNI's Imprudence, in having nominated so eminent a Person, as might possibly cast a shade upon himself: But APOLLO, the Muses, and most of the Poets, infinitely extol'd his admirable Candor and Generosity, who, like a true honest Florentine, did Justice to another's Reputation, tho with the hazard of his own.

AFTER this they proceeded to the Ballot, and the Votes of all the Literati were found favorable to the Election; upon which the Lord Chancellor of Delphos proclaim'd aloud, That eternal Fame and Glory shou'd be given to GIROLAMO MAGAGNATI; which the venerable College of Virtuosi confirm'd with Expressions of universal Applause. Then the Writings of this fortunate Poet being thus consecrated to Immortality, were deliver'd in a Golden Bason to the Library-Keepers, who with the usual Ceremonys plac'd 'em in the Delphick Musæum. And because the most serene FERDINAND Cardinal and Duke of Mantua had taken into his Protection the Rural CLOMIRA, the last and best of MAGAGNATI's Poems, APOLLO in honor to a Prince, who was so great a lover of Learning, and so liberal a Mecænas of the Virtuosi, order'd that beautiful Shepherdess to be conducted in state to his Presence; upon which BERNI step'd to the Door of the Pavilion, and offer'd her his Hand: She was attended not only by the most noble Princes and learned Barons of Mantua, but even by VIRGIL himself, and by the venerable Train of DAMETAS, CORYDON, TITYRUS, NISUS, MIRTILLO, and the other principal Shepherds of Arcadia, each with his Nymph in his hand. APOLLO, the Muses, and all the Virtuosi were so charm'd with this Scene, that they own'd they had never view'd any thing with more delight. When the fair CLOMIRA was presented to APOLLO, she first fell prostrate on the Earth in humble Adoration of his Majesty; after which, advancing to the Throne on which the Muses were seated, she kiss'd their Robes, and then being return'd to her station, rehears'd the History of the Misfortunes she suffer'd in pursuit of her dearest IGETA. APOLLO much extol'd the Constancy of this beautiful Shepherdess, and expatiated in her Praise for having preserv'd her Chastity inviolate, in all her long Peregrination thro strange Countrys in Man's Apparel, and that too in an Age so abominably vicious. While his Majesty was in the midst of this Encomium, some body in the Croud of Spectators was heard to say—But faith if she had happen'd to light into my Country, she might have bid good night to her Maidenhead. Upon which, up starts PETRUS VICTORICUS, one of the publick Censors, and ask'd what smutty Rascal that was who dar'd talk so loudly in such a sacred Place? APOLLO, with his accustom'd Gravity, reminded the Censor, that 'twas the duty of good Men to interpret every thing in the best sense; it being a plain mark of a malicious Mind, to give a sinister

meaning to things that will admit of a good one; and that he who had ſpoken thoſe words, had by his ſatyrical Correction of his debauch'd Countrymen, rather deſerv'd Praiſe than Reprehenſion: therefore whoever was concern'd in that publick Admonition, ſhou'd take care to amend his Manners. Having ſaid this, he commanded that an honorable Station among the famous Arcadian Swains ſhou'd be aſſign'd to the faithful CLOMIRA, and her Lover and belov'd IGETA.

THEN BERNI drew from out his Boſom MAGAGNATI's Letters of Proxy, and having given 'em to the Delphick Chancellor, kneel'd, and in the name of MAGAGNATI took the Oath of Fidelity, uſually adminiſter'd to all the Learned upon their admiſſion to Parnaſſus, which was into this purpoſe; That as he had hitherto done, he wou'd always for the future continue to believe and profeſs that the true Riches of Mankind was Learning; and that in all places, and at all times he wou'd ſhew himſelf an implacable Enemy to the Ignorant, and a conſtant and ready Friend of the Virtuoſi. After this, the Lord Treaſurer, with the chief Miniſters of this State, came to BERNI, and by an Agreement drawn by the Chancellor oblig'd the Delphick Exchequer for Security, that if the pleaſant Triplets, the CLOMIRA, the Life of St. LONGINUS, the Winter, the Poetical Meditation, the Panegyrick on COSMO the ſecond great Duke of Tuſcany, and the other elegant Works of GIROLAMO MAGAGNATI ſhou'd happen to be loſt by Fire, Inundations, or any other way whatſoever, APOLLO nevertheleſs ſhou'd with his Royal Patrimony always ſupport the Name and Reputation of this illuſtrious Poet.

THIS Ceremony being over, PETRARCH mounted the Roſtrum, and turning towards APOLLO, Great Monarch of Learning, ſays he, the moſt pleaſant, moſt correct, and politeſt Writer that the Italian Lyrick Poetry has had of late, is Father DON ANGELO GRILLO, that noble Virtuoſo of Geneva, whom I am ſo proud to reckon among the number of my Followers, that I feel a ſenſible delight in having an opportunity of naming him in this illuſtrious Place, and particularly in this Age, in which the Race of the GUIDICCIONI's, the BEMBO's, the CASA's, and the other celebrated Italian Poets of paſt times being wholly extinct, ſcarce any thing remains but a rich Vein of uncultivated Nature, without thoſe Rules of Art, that diſtinguiſh the Verſes of a Poet born, which are made extempore, from thoſe which the judicious correctly finiſh with the utmoſt Labor. When PETRARCH had ſaid this, a general murmur of Applauſe was heard from the whole Aſſembly. APOLLO himſelf with joyful Countenance expreſſing his ſatisfaction, told him, that he had pitch'd on a Virtuoſo every way worthy his judicious Choice, and wholly agreeable, ſays he, to our wiſhes: for tho we tenderly love DON ANGELO, and therefore wiſh him as long a Life as he deſires, we have nevertheleſs a great Curioſity ſoon to inrich this honorable Senate with the addition of ſo extraordinary a Member, to the end that all our Virtuoſi may have before their eys the Example of one who not only has the Hearts of all Mankind, but deſerves the Love of the whole Creation. Then PETRARCH read aloud the *Rime morale*, *Pietoſi affetti*, *Pompee funebri*, and other ſacred Poems, together with the celebrated Proſe of this amazing Wit, which for their excellency in their ſeveral kinds were all judg'd ſo worthy the Publick Praiſe, that the Senate of the Virtuoſi wou'd not, according to their uſual Cuſtom, give their Votes privately by balloting, in the caſe of a Perſon whoſe Merit was ſo conſpicuous, but with extraordinary Applauſe, *viva voce*, *viviſq; ſuffragiis*, Immortality was decreed to the Name and Writings of the moſt Reverend

Father

Father Don ANGELO GRILLO with the accustom'd Solemnitys.

PETRARCH being retir'd, CORNELIUS TACITUS ascended the Rostrum. His Majesty, the Muses, and the whole College of the Literati call'd to mind, that tho this wonderful Writer since his admission to Parnassus, which happen'd so many Ages ago, had drawn a Golden Ball no less than forty six times, yet it had never been his fortune to nominate any Latin Historian, who truly deserv'd the Name of Politician; at this they were much troubl'd, especially to think, that modern Historys which relate only plain matter of Fact, wanted that politick Salt which they ought to have, and which imparts infinite Learning and Wisdom to such as employ their time in that useful Study.

TACITUS took a pleasure in observing their Concern, and after a short pause, thus address'd himself to APOLLO. Most serene Monarch of the Stars! I have, to my great Affliction, been forc'd to wait many years for this long desir'd hour; my malicious Detractors have imputed the discontinuance of Politick Historians to my Diction and Stile, which they take to be rough, and concise to obscurity; to my having added to matters of Fact the Springs and Causes of 'em, a way of writing, which they said ought rather to be avoided as vicious and too assuming, than imitated for its difficulty: But now they shall be forc'd to acknowledg their gross Error, and to be quiet for the future, when at this very day, and in that famous City of Rome, which like the Trojan Horse is continually delivering out from its Bowels Hero's of signal Virtue, and more than human Worth, there is living an excellent Politick Historian, a wise Latin Writer of the Annals of his own Age; one, who in the brevity of Diction, in the frequency of Sentences, in deep politick Maxims, in the excellent Method of relating and instructing, and in the Art of comprising in two words the Narration of things, and the Reason of 'em, has copy'd me so much to the Life, that instead of calling him by his own Name of PAULUS EMILIUS SANTORIUS, I will venture (and I hope without vanity) to the Honor of this Senate, and the Glory of the Liberal Arts, to stile him another TACITUS.

'TIS impossible to express the boundless Joy and Satisfaction which APOLLO and all his Virtuosi conceiv'd at this Nomination; which was so much the more grateful to 'em, because they were sensible that the Imitators of TACITUS are very scarce in the World. TACITUS therefore having read aloud the Annals of this delightful Historian, all were so well pleas'd with 'em, that by the unanimous Suffrages of the whole Assembly, the Name of PAULUS EMILIUS SANTORIUS was declar'd worthy of the same immortal Glory with which the great CORNELIUS TACITUS had been honor'd in times past. After which the Ceremony being perform'd in order as before, an end was put to the Nomination of living Writers; and then without delay they enter'd upon the Examination of those Virtuosi, who having left the World, were arriv'd at Parnassus, and brought with 'em their Writings, and the memorable Actions of their past Lives.

MARIUS EQUICOLA first presented himself, and address'd his Majesty in this manner. Most glorious King of the Planets! I am sensible that 'twou'd be the greatest Rashness in me, by virtue of these my mean Writings concerning the nature of Love, to claim from your Majesty the inestimable Reward which they enjoy whom you think worthy of the glorious Country of Parnassus. But your great Goodness to the Lovers of Learning so largely supplys their want of Merit, that encourag'd by that only, I pre-

ſume to crave the exorbitant Uſury, of receiving much for the little I give.

WHEN APOLLO had heard this Virtuoſo's Requeſt, Friend MARIUS, ſaid he, if thou haſt brought nothing with thee but that little Treatiſe of the Nature of Love, I am ſorry to tell thee, thou haſt labor'd in vain: for thou haſt taken pains to explain to the World a Paſſion ſo well known, that there is ſcarce any man can conceal it. Thou wou'dſt have indeed deſerv'd much better of me, if thou hadſt beſtow'd thy Pains in deſcribing the Nature of Hate, which even the moſt ignorant and ſtupid cover ſo dexterouſly with feign'd Kindneſs, and diſſembl'd Affection, that the whole Earth reſounds with nothing more than the Complaints and Outcrys of unfortunate Wretches, who have been ruin'd by their ſuppos'd Friends for having truſted 'em too much.

MARIUS left the Senate in great Affliction at this poſitive Refuſal; and SFORZA ODDO of Peruſa, a famous Doctor of Laws, advanc'd and laid at his Majeſty's Feet his compleat Treatiſes of Reſtitutions, Subſtitutions and Intails, together with the Volumes of his Learned Councils; all which in a ſuccinct Oration, but very much to the purpoſe, he pray'd might be conſecrated to Immortality. APOLLO and the whole College receiv'd this Learned Perſon with extraordinary ſhew of Affection, but witneſs'd no great reſpect for his Works; not but that they allow'd 'em to abound with Learning, but becauſe Law-books are very little eſteem'd in this State: and SFORZA was admir'd only for the ſweetneſs of his Temper, and his being well read in all the valuable Sciences. However Immortality, tho with great Coldneſs and weak Applauſe, was decreed to his Name and Writings.

NOW after he had taken the uſual Oath of Fidelity, he was told by the Maſter of the Pegaſean Ceremonys, that his Buſineſs being over, he might be gone when he pleas'd. SFORZA told him he cou'd not, nor wou'd be gone, before the Officers of his Majeſty's Treaſury had given him Security, as he obſerv'd they had done to MAGAGNATI and others. APOLLO hearing this Diſpute, told SFORZA, that he very willingly engag'd his Royal Treaſury to ſecure the Fame of all the Virtuoſi who were admitted into Parnaſſus, except Lawyers. For I am ſenſible, ſays he, that the infinite Volumes they have compos'd of late, have put the Laws, which ought to be plain, into ſuch Confuſion, that to avoid eternal vexatious Suits, the capricious Arbitrations of private Men are rather follow'd than the publick Statutes and Decrees; and in ſo vaſt a variety of Opinions, the Sentiments of Authors are rather number'd than weigh'd. In ſhort, I plainly foreſee, that Princes will be neceſſitated in a little time to free Mankind from this intolerable Grievance, by exterminating from the World the Writings of thoſe, who by their innumerable Subtletys have chang'd ſacred Juſtice into an execrable Traffick. And I ſhou'd load my Exchequer too much, If I oblig'd it in Security for the Fame of theſe innumerable Volumes, which will in a little time be condemn'd to the Flames as moſt pernicious to Mankind.

SFORZA turn'd pale, and was ready to drop down at APOLLO's unexpected Anſwer: Then with great Affliction taking back his Works which were conſecrated to Immortality, he put 'em under his left Arm, and drew out of his Boſom three excellent Comedys of his own writing, call'd, The Living and the Dead, *Eroſilomachia*, and, Love in Priſon; and ſhewing 'em to his Majeſty, Moſt reſplendent Prince of the Zodiack! ſays he, I had rather acquire the ſafe Immortality of the Italian Comick Poets, than that of the Lawyers, which, as your Majeſty has told me, is expos'd to the manifeſt danger of

of Fire. This glorious Abode of Parnassus is so charming, that I will leave nothing untry'd to obtain it; therefore I most humbly beseech your Majesty not to judg me unworthy of so great Happiness. APOLLO commanded ALEXANDER PICCOLOMINI, Prince of the Italian Comick Poets, to give his opinion of those Comedys to the College, which he presently did, enlarging so much in the Praise of SFORZA's extraordinary Wit, that Immortality was again decreed to him with great Applause of all the Literati: and when the Solemnitys above-mention'd were perform'd, SFORZA left the Audience, well satisfy'd and full of Joy.

THEN JOHANNES DESPAUTERIUS of Flanders, Master of a publick School, presented his Grammar to APOLLO, and earnestly pray'd to be admitted into Parnassus. APOLLO answer'd him; That the impertinent Disputes which the Pedants were every day starting in Parnassus, had given him such a Surfeit of that nauseous Tribe, that he was resolv'd rather to lessen their number, than add one more to it, and therefore he might e'en be gone where he pleas'd, for Parnassus was no place for him. But DESPAUTERIUS was not a man to be put off so; and not in the least discourag'd, with all the pertness of a Grammarian, he reply'd: Sir, if your Majesty will grant me my Request, I shall give you no cause to repent it, for I will engage to teach my Grammar gratis to all the Youths who shall come to my School. APOLLO told him he was not the first, who on the same pretence of Charity had intruded into Parnassus: that DONATUS, GUARINO, SCOPA, MANCINELLO, and an infinite crew of others who dishonor'd those happy Mansions, had made use of the same plausible Pretext to get Admittance; but when once they were grown rich thro the Liberality of their Scholars Parents, which ought to have encourag'd 'em to proceed in so good a Work, they laid aside the Schoolmaster, and growing idle and useless in Parnassus, were a great Incumbrance. However, continu'd APOLLO, I will freely allow you to live here notwithstanding all this, upon condition, that whenever you leave off your School, you shall be oblig'd to restore to the Parents all the Presents they have made you for teaching their Children. When DESPAUTERIUS heard this, he reply'd not a word, but made all the haste he cou'd out of the Court, and told JOHN BAPTIST GUARINI, who sharply reprimanded him for having refus'd so fair a Proposal, that it being a Defect natural to Man, to be soon cloy'd with every thing, and always to love Variety; the Custom of Courtezans, in putting out to Interest the Mony they get in their Youth, that they may not be reduc'd to the Misery of turning Bauds in their old Age, was a piece of Prudence beyond all that PLATO taught, and worthy every ones Imitation: For a wise Man ought so to join the Study of his own Convenience to Charity for his Neighbor, that when the Love of his Friends fails, he may have enough to maintain him, and not be forc'd when he's old and decrepit to beg with grey Hairs the Bread of Affliction.

DESPAUTERIUS had no sooner left the Audience, than OLAUS MAGNUS, that curious Writer of the Affairs of the Goths and other Northern People; and the Historian of the many famous Kingdoms of China, came jointly to APOLLO, and having presented him with their Writings, made the usual Request for Consecration. But the most eloquent TITUS LIVIUS, Sovereign of the Latin Historians, being order'd by APOLLO to give his opinion of their Writings, warmly oppos'd their Request; he accus'd their Historys as fabulous, and discovering rather the curious Inventions of a fertile Brain, than that solid Truth, which is the indispensable Duty of a perfect Historian. When he had thus declar'd his Judgment,

APOLLO

APOLLO commanded the Historians of each Class to give theirs, who all agreed in Sentiment with the great LIVY; they thought it a Scandal to admit among severe Historical Writings the loose Compositions of those who stuff their Works with incredible Fictions. But the Politician TACITUS dissented from this, alledging, that those Virtuosi who had describ'd the Customs, Countrys, and Actions of the remotest Nations of the North and East, ought not to be treated with the same Severity as those who writ the Historys of known Nations and neighboring People; for with all Mankind, * *Omne ignoratum pro magnifico est:* and 'tis the general Custom, † *Majora credere de absentibus.*

THO TACITUS was single in this Opinion, his Majesty approv'd it as very just; so that with the usual Solemnitys, the Northern History and that of China, together with the Names of their Authors, were consecrated to Immortality. But withal APOLLO told OLAUS, he must moderate the extravagant size of his Northern Eagles, that prey'd upon Elephants, and carry'd 'em up into the Air, which wou'd never pass in Parnassus, tho LIVY himself had written it. And for the Author of the History of China, he told him he shou'd reduce to some credible measure the vast Metropolis of so many Kingdoms, inhabited by so many millions of Men; and particularly bring the Royal Palace, so many miles in length, into such a Model, that VITRUVIUS might have no reason to laugh at him, and say that his Apartments must be each half a mile long, and 'twou'd be impossible for the Servants to do their Duty, and serve up the Prince's Meat hot to the Table, unless they took Post to bring it.

THE two Virtuosi being thus dispatch'd, in comes THOMAZO BOZIO, a noble Virtuoso of Agobbio, no less renown'd in the Court of Rome for his holy Life, than for his miraculous Attainments in Learning; for which reasons APOLLO and the whole College receiv'd him with extraordinary demonstrations of Affection. When this eminent Person had presented to APOLLO his learned Writings, the Censors extoll'd 'em to the Skys: only they said, that in his Book *De ruinis Gentium adversus Macchiavellum*, he had indeed judiciously censur'd the deviliſh Politicks of that impious Author; but in all that Work they had not been able to discover the least Passage concerning the ruin of any People or Nation; wherefore they were of opinion, that the words *de ruinis Gentium* ought to be struck out, as superfluous, and serving only for a pompous Flourish in the Title. His Majesty and the illustrious College agreed in the same Judgment with the Censors: and APOLLO complain'd very much of the Mountebank-Craft of many Writers, who to make their Works appear extraordinary give 'em sounding and magnificent Titles, no matter how wide from the Subject of the Book: A Trick to befriend the Bookseller, and help off the Impression, not unlike the Knavery of Farmers, who put bad Corn in the bottom of the Sack, and cover it at the top with that which is good. His Majesty added further, that Authors ought to believe, a Book ingeniously penn'd is more admir'd for its modest Title; and that an ostentatious and cheating Title dishonors the most ingenious Book. However after all, Immortality was favorably decreed to the Name and Writings of this learned Virtuoso.

THE Solemnity of BOZIO's admission into Parnassus being thus perform'd, there appear'd before the Pavilion of Audience an Italian Poet with a Guide before him on Horseback; who, that he might be sure to come time

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* Tacit. in vita Agric. † Tac. lib. 2. Hist.

enough

enough before the Ceremony was over, had taken Post at Corinth. As soon as he dismounted, in he came booted and spur'd, and presenting himself to APOLLO, put into his hands a Book of Songs, desiring, that his Name and Verses might be honor'd with eternal Fame. 'Tis incredible with how much Joy the Poet was receiv'd by that wisest of Senates: APOLLO took the Book with demonstrations of more than common Affection; but when he had read some of his Madrigals which were full of obscene Thoughts, as if he had held a Serpent in his hand, he threw the Book to the ground with the greatest Scorn and Indignation imaginable; and with a Look inflam'd with Anger, Be gone, said he, and publish your filthy Ribaldry in Baudy-houses and common Stews! for know, that in my State, the abode of every chaster Virtue, no such infamous stuff will be suffer'd. I my self (and I am proud to confess it in this place) have been a Lover, and consequently take delight in amorous Poems; such I mean where the modest Authors celebrate their Loves in chast and decent Expressions: An Excellence for which my PETRARCH deserves the highest Praise. Nor can I enough wonder at the Impudence of some leud modern Wits, by whom that Learning which was piously introduc'd into the World to promote Virtue, is impudently debauch'd to the vile use of instructing in wicked Lusts, and the propagating of every detestable Vice. How is it possible, that any one can be so plung'd and lost in Impurity, as confidently to publish in broad Day-light, and to the sight of all Mankind, such Obscenitys, as with blushes and remorse of Conscience the libidinous act in the dark, with their Chamber-doors bolted, and their Curtains drawn; and instead of expecting eternal Infamy for their pains, fortishly hope for Fame and perpetual Glory from Crimes which deserve the severest Punishment?

SCARCE had APOLLO ended, when the unfortunate Poet in great Confusion left the Audience, and remounting with his Guide posted from Parnassus with as much speed as he came thither: while, to add to his shame, his Collection of Poems, as if it had been contagious, and none had dar'd to lay a finger on it, was kick'd out of the Tent by the publick Executioners.

IN the mean time it happen'd that a pitiful Mountebank forc'd his way thro the Guard, and came vaporing into Court with a Box under his Arm, and leading a Dog in a String. The Door-keeper did all he cou'd to hinder so unworthy a fellow from approaching his Majesty, and seizing him by both Arms endeavor'd to drag him out again by force. But the Quack had a good heart, and was strong withal, so that he stifly disputed the Point with 'em, and swore he wou'd have a Hearing. APOLLO was in a concern to see the Wretch so roughly handled, and commanded his Servants to let him alone. Immediately upon this, the Mountebank spread his Cloke on the ground, and opening his Box takes out a great Skin of Parchment, to which hung a large Seal: then shewing it to his Majesty, the Muses, and all the Literati; Sir, says he, to convince you that my Balls, which I publish for the general benefit of Mankind, are the most miraculous in the world, for taking out Spots and Stains of Disgrace from the Garment of any man's Honor, (except his who has marry'd a Whore) behold this Patent granted me by that invincible and ever glorious French Monarch FRANCIS the First, for having taken out of his Royal Mantle, without doing it the least hurt, the spot of Oil which was thrown upon it by ARIADENUS BARBAROSSA. I beseech your Majesty therefore, and all the worthy Persons here present, that my Goods may be try'd, and if you find me a Liar, I am content they shou'd be burnt.

APOLLO

APOLLO was pleas'd at the Bluntness of this bold Fellow, and ask'd him, what use he made of his Dog? He answer'd, that the Cur, who cou'd shew abundance of Tricks, serv'd him instead of a Jack-pudding, to draw a Croud about him. Say'st thou so Friend, reply'd APOLLO, then thy Trade seems to me much like that of a Bird-catcher; for thou prates as the Fowler whistles; thy Balls are the Birdlime, thy Dog the Decoy, and those that are drawn in by thee are the silly Birds, who, leaving behind 'em the Feathers of their Pence, make you good sport. But since to thy great misfortune thou hast pitch'd upon a place where men of thy Trade find but little Credit, and thy Commodity is not like to have vent among my Virtuosi, who have no Spots to be taken out, let us at least have the Diversion of seeing your Dog shew his Tricks.

THE Quack obey'd, and made his Dog, who was perfectly well taught, shew a thousand Tricks; all which he perform'd with such ready understanding, and observance to his Master, that he seem'd indu'd with human Sense. The gravest of the Senate wonder'd to see APOLLO wast the time in such Trifles, which was appointed for Affairs of the greatest moment, and the more, because his Majesty seem'd particularly delighted with the Pastime, which lasted a great while. But their wonder ceas'd, when APOLLO, whose peculiar method is, to draw excellent Morals from the meanest things, cry'd out, O the Glory of Knowledg! O the great Felicity of the most serene Virtues! the only rich Patrimony of Mankind: Rejoice with me my dear Virtuosi at this instructive sight! which shews the Excellence of Learning: Since you see there that a little Knowledg which a Man has been able to beat into a Dog, is sufficient not only plentifully to maintain his Master, but to furnish the noblest Enjoyment which a great Soul is capable of, by inabling him to travel thro all Nations, and see the Wonders of the Universe.

THE Mountebank by APOLLO's order being liberally rewarded, and dismiss'd, there appear'd next in his Majesty's Presence a Virtuoso, who was quickly known to be BALDO CATANEO, who for his pleasant Wit upon facetious Subjects, and his solid sense upon grave, as well in Prose as in Verse, was so much admir'd in the Roman Gourt, that he deservedly obtain'd the Patronage of the generous ALEXANDER PERETTI, Cardinal MONT' ALTO, who munificently heap'd upon him both Riches and Honor. This noble Poet presented APOLLO with the first Canto's of his Argonautica, compos'd in Stanza's of eight Lines; and with a plenteous shower of Tears bewailing his cruel Destiny, in being snatch'd out of the World in the flower of his Age, said, that Death was unwelcome to him for no other reason, but only as it forc'd him to lay at his Majesty's feet a worthless Present of unripe Fruit, which, if Fate had allow'd him longer Life, he hop'd might have been brought to such Maturity, as wou'd have recommended it to the Palates of the Learned. Therefore in a sense of his little Merit, and the Misfortune of his Poem, he was oblig'd to beg that Immortality which he once hop'd he might in time have claim'd as his due.

APOLLO, with gestures and words expressing the greatest Humanity, answer'd him, That both himself and all his Literatiti shar'd in the misfortune of his immature Death, but bid him take comfort in the indulgent Laws of Parnassus, since for the encouragement of the ingenious in the glorious toil of handling their Pens, he dispens'd to Poems that were but begun, and not discontinu'd thro sloth, but interrupted by surprizing Death, the same Rewards as if they had been brought to perfection. For this important Respect immortal Glory was graciously decreed to the Name and-

Writings

Writings of BALDO CATANEO, who, being conducted with great Solemnity by the Master of the Ceremonys, took his Seat among those Demi-Gods, who enjoy the signal Prerogative of Immortality of Name.

THE next who appear'd in the Royal Audience was a Virtuoso, who by his Gown, which was after the fashion of Greece, and by the manifest token of his Beard, was known by the greatest part of the College to be the famous Grecian TIMOTHEUS, who upon a foolish Dispute about a Syllable with FRANCIS FILELFO an illustrious Poet of Ancona, wager'd his Beard, and was presently shav'd by the unrelenting Victor. The whole Assembly smil'd to see that a Virtuoso, who was never of the wisest, shou'd appear there, and pretend to ask for a Residence at Parnassus, which is granted only to such as are in the highest Esteem. However TIMOTHEUS boldly address'd himself to APOLLO in these words.

SIR, I must confess, that I have been rather a lover of Learning than a compleat Virtuoso: and tho I appear before your Majesty empty-handed, and, without any Composition of my own to offer, have the Presumption to beg a Place in Parnassus; I hope nevertheless that I shall not leave your Royal Presence, till I have obtain'd that favor with which you so generously reward even the earnest desire that a man has of Knowledg.

TIMOTHEUS, according to the Custom, was upon his Knees while he made this Request; but APOLLO made signs to him to rise, and bid him put on his Hat, a Favor never shewn before to any Person, tho of the greatest Eminence: Then his Majesty commanded the Senate to give their Suffrages. The Virtuosi, who had no good opinion of him, and had been disgusted to see him appear in Court, believ'd that his Majesty only intended by this to try their Temper, and whether they wou'd suffer themselves to be sway'd by his unusual Demonstrations of Respect to any Man; therefore they unanimously voted against him, and many of 'em, shewing more Zeal than there was need of, freely said, that the Affront FILELFO had put on TIMOTHEUS, not only plainly prov'd him to be ignorant, but a talkative Fellow; an Imperfection abhor'd by his Majesty and the whole Senate.

APOLLO told 'em they were much mistaken in their Judgments of this Virtuoso; and I wou'd have none of you offended, says he, if I declare, my Eyes have never beheld a more glorious Person, or that has better deserv'd the Grant of immortal Fame, even with the amplest Privileges: For so great is the Honor, dear TIMOTHEUS, thou hast acquir'd by the loss of thy Wager with FILELFO, that it ought to be rewarded by me, and celebrated by my Virtuosi, above all that was ever yet perform'd! Since by the most strict observance of thy Word thou hast set an Example both to Princes and private Men, who are sway'd so intirely by Interest, that no form of an Oath can be found so obliging, or Promise so sacred, which they do not daily evade, and ev'n openly break with most detestable Impiety. Thine therefore, deares TIMOTHEUS, after my self and these my serene Goddesses, be the first Place in this honorable Senate: And from the Glory I now judg thee worthy of, let all Men learn, that to keep their words with the strictest Religion in things prejudicial to their Interest, gains 'em a Reputation, which abundantly compensates the loss of earthly things.

WITH this happy success concluded the Affair of the fortunate TIMOTHEUS, when with wonderful Gravity, attended by a Train of many noble Barons, appear'd in Court the Catholick King FERDINAND of Arragon; he complain'd grievously to his Majesty, that for a hundred years

he had been continually ſoliciting in vain to be admitted into Parnaſſus, and that 'twas the opinion of all who knew him, that he was manifeſtly wrong'd in being deny'd that Abode, which was ſo eaſily granted to others, inferior to him in Merit and extent of Dominions.

APOLLO told him, That 'twas always the Cuſtom of Parnaſſus, that the Princes who deſir'd admittance, ſhou'd have their Cauſe determin'd by the Virtuoſi of their own Nation, who were beſt able to judg of their Merits; and he wou'd not on any account break thoſe Orders which had been approv'd by ſo long Experience. Then his Majeſty commanded the Virtuoſi of Arragon to put it once more to the Vote, and reminded 'em of the ſtrict Obligation they lay under to weigh their King's Deſerts impartially. When the Suffrages were examin'd, they were all found to be Negative, at which repeated Refuſal FERDINAND was prodigiouſly enrag'd; What, ſays he, muſt a King be thus baſely treated by his own ungrateful People, and will not your Majeſty redreſs this vile Injuſtice? What Kingdom was ever under greater Obligations to its Sovereign than Arragon has been to me, who from its former Obſcurity rais'd it to be the firſt Nation in the Univerſe, and render'd it infinitely famous thro its glorious Union with the potent Kingdom of Caſtile, by my Marriage with Queen ISABEL? While his Catholick Majeſty in great fury was thundering out this Exclamation, 'twas obſerv'd, that ſome of the chief Arragonian Senators ſhook their heads; at which, taking it for a token of yet greater Contempt, he flew into ſuch a Rage, that APOLLO, to prevent any ill Conſequences, admoniſh'd him of his Error, telling him, that a Prince makes his Nation great, when he unites it to an inferior one, as the Kings of France have done by the Conqueſt of Brittany, not when he joins it to a more numerous and powerful People: for in the firſt caſe, his own Nation becomes the Miſtreſs; in the ſecond, a Slave.

WHILE King FERDINAND, not in the leaſt appeas'd by this wiſe Anſwer, was departing the Audience, it happen'd that a Sparrowhawk flew into the Court, and, perching on the Roſtrum, occaſion'd a thouſand Fears and fanciful Conjectures in all that were preſent, who look'd on it as ſome very important Omen. The Guard ran immediately to drive her out of the Tent, but his Majeſty commanded 'em not to diſturb her. Upon which the Roman Augurs riſing up, deſir'd APOLLO's leave to interpret this Myſtery. But his Majeſty in contempt of the Coxcombs, told 'em, Heav'n had ſo carefully conceal'd Futuritys from the knowledg of Mankind, that he was a fool who pretended to foretel 'em from the flight of Birds, or any ſuch trivial Accident. And if they thought to practiſe that Art for the uſual purpoſe of carrying on their own Intereſts, and increaſing their Authority over the ignorant Vulgar, they ſhou'd find that they had choſen a wrong place, for Parnaſſus was not the Habitation of Weathercocks and Windmills that cou'd be whirl'd about by deſigning Knaves with the Wind of their Holy pretences.

WHEN APOLLO had thus deliver'd himſelf, a deep ſilence enſu'd, till the Sparrowhawk ſurpriz'd the Company with the following Oration: Tho Knowledg is thought peculiar to Man, yet that it is not only poſſeſs'd, but paſſionately belov'd by other Animals too, we have a plain Evidence in the aptneſs obſerv'd in Birds towards learning the various Notes they hear, in their attaining even human Speech, in the agility and ſurprizing motions of fourfooted Animals, and their eaſy acquiring and ready performing other things that are taught 'em. This, moſt glorious Prince of the Planets, may ſuffice to remove from the Minds of this honorable Audience their Amaze-



ment,

ment, to see that I, a savage Bird of Prey, born and brought up to live by Rapine, shou'd nevertheless be endu'd with so much Knowledg as to desire the fortunate Abode of Parnassus. To adorn the Mind with Virtue, to thirst after Knowledg, and to tast the Pleasures of an ingenious Conversation, are natural Instincts infus'd into other Creatures as well as into Man, whom the Creator has bless'd with a most comprehensive Soul. And as I am sensible that they only gain Admission here, who by their Words or Actions have been usefully instructive to others; so I may without vanity pretend highly to have deserv'd that Honor.

ALL these glorious Literati I know will allow me, that the Welfare of Men, the beginning and progress of a virtuous Life depends intirely on the good Education which Parents bestow on their Children. Now this necessary Science, which is but little known and less practis'd by Mankind, being implanted by Nature in us brute Animals; I am come, with your Majesty's permission, to teach it in Parnassus. Hear therefore, Gentlemen, and wonder: Among us Birds, there is no Affection so tender as that of Parents to their Offspring; but I perceive human Ignorance to be so gross, that among Men, the greatest Enemys Children have are their Parents: for by their excessive Fondness, they do 'em more mischief than the most implacable Enemys. Paternal Affection has its due limits, which whoever passes ruins his own Blood. We love our Young with such tenderness, that in their urgent necessity we feed 'em with Flesh torn from our own Breasts; yet we do not, like Men, continue this fond Care of 'em always, but only so long as they stand in need of our support: for when we see their Talons grown sharp, and their Wings strong, those fit to seize their Prey, and these sufficient for flight, then we exercise towards 'em the last and most perfect Charity in withdrawing our Love; not that the warmth of that Affection, which in Fathers even survives the Death of their Children, is extinguish'd in us, but because a prudent regard to the advantage of our Offspring requires it shou'd be so. Thus the Love of Parents to their Children is necessary so long as they are incapable of procuring their own Food; but 'tis pernicious to assist 'em when they are able to provide for themselves. Certainly the Offspring of Man wou'd be as industrious as ours, if the Parents follow'd my Example, who, when I saw my Young able to use their Wings, shew'd 'em Hedges full of Sparrows, where they might subsist in Plenty. And Men shou'd in like manner shew their Children, when they are grown up, the Courts of Princes, great Citys, and Places of business, that they might not remain bury'd in Sloth and Ignorance, but acquire an honorable Livelihood by their virtuous Industry.

APOLLO having heard and highly extoll'd this admirable Lesson of Instruction, was pleas'd to assign the Hawk an honorable Place in Parnassus; and said, You see, my belov'd Virtuosi, that the Almighty having infus'd ev'n into brute Animals a perfect Wisdom in things relating to Propagation, and the preserving of their Species, the true Philosophy to which Men ought to apply themselves by constant Study and Speculation, is, to observe the Dictates of Nature, and diligently to conform their Actions to 'em: for thus, and not by following the capricious whims of several disagreeing Sects, they wou'd lead happy Lives. And as 'twou'd be a mighty disorder, if Birds and other brute Animals shou'd feed their Offspring till they grow old in their Nests and Dens; so we must likewise own, that those Parents are to blame, who taking more care to heap up Wealth for their Children, than to give 'em the permanent Patrimony of a learned Education, which no Fire can consume, no Inundations destroy, nor Tyrants take away, instead of

making 'em useful to their Country, breed 'em up to be idle Rakes; such Wretches not knowing how to spend their time, but affecting to appear what the World calls fine Gentlemen, when they put on a Sword give certain Omens of their approaching Ruin: For 'tis evident, that those great Patrimonys, which are often accumulated by Learning, are squander'd away and destroy'd by the Profession of Arms.

AFTER this, the next who presented himself to his Majesty, was the illustrious PHILIP COMMINES, Lord of Argenton, who laid before APOLLO and the venerable Senate his famous Memoirs, and beg'd, that together with the Author's Name they might be consecrated to Immortality. His Majesty commanded TITUS LIVIUS to give his opinion of 'em, who said, that he cou'd see no reason why that French Lord shou'd pretend to a place among the learned Historians in the Delphick Library, since there was neither Majesty of Stile, Force of Eloquence, judicious Connexion of Times, fine Sentences, Orations, or indeed any other Ornament belonging to an Historian in his Writings. But his Memoirs being compos'd after the fantastical method of the Spanish Romances, and divided into Chapters, in which he handles the great Actions of two mighty Princes, LEWIS the Eleventh of France, and CHARLES Duke of Burgundy, the first renown'd for his Prudence, the last for Bravery; he seem'd in his Judgment to deserve a Place rather among the Romance-Writers than the Historians.

APOLLO was so little satisfy'd with LIVY's Opinion, that not without some shew of Anger he said, History is a Food not dress'd only to gratify the Palate of Curiosity, but substantially to nourish the Mind; in this case therefore Profit is more to be regarded than Pleasure. You are much mistaken if you believe, that Men apply themselves to this Study to learn well-turn'd Phrases and round Periods; No—'tis to acquire that Prudence which is imbib'd by the frequent reading of past Transactions. And tho I must highly commend your pompous Phrase, and the polite Diction of CÆSAR, yet I wou'd have you know, that those which you take to be the first, are the last Praises of a perfect Historian. The Soul of History, which animates it to last for Ages, and to make the whole World in love with it, is Truth; The discovery of the deepest Councils, the most hidden Thoughts of Princes, and of all their Artifices of Government both in Peace and War, tho written in the barbarous Latin of BARTOLUS, will make the Author immortal. And in this I think the most judicious COMMINES so far to have excell'd, that I not only judg him worthy of an Habitation in Parnassus, but 'tis my Will that the first Place among the French Historians shall be assign'd him.

BY this time 'twas grown very late, and APOLLO seem'd extremely fatigu'd with hearing so many Causes; when BERNI and several other merry Poets, to divert his Majesty, caus'd a poor Brother of the Quill to be brought into Court in a most wretched tatter'd Habit, and stinking of Tobacco and Ale worse than a Chimny-sweeper. All the Company were ready to burst with laughing to see this Fellow come up to his Majesty in a very aukward manner, and present him a Poem as greasy as a Cook's Receipt Book. APOLLO ask'd him who he was? Don't you know me? says he: I'm the famous Author of the Bull of Antona. I think, reply'd APOLLO, I have heard your Name: You are the ARIOSTO of the Pastry-Cooks. Then his Majesty read a whole Canto of his Poem with such Attention, that all were surpriz'd to see him so deeply taken up with such insipid Stuff. APOLLO perceiv'd their wonder, and told 'em, tho they laugh'd at that Writer, he very much admir'd him, for having the Courage to write so much, tho he knew

knew so little; a thing at which many of 'em had reason to blush, who, on the contrary, had written so little, and yet knew so much. He added, that 'twas a pitiful excuse for a Virtuoso to say there was no need of writing more Verse after the immortal Productions of VIRGIL, of handling Physick after HIPPOCRATES and GALEN, or Mathematicks after EUCLID. For there was scarce any Book but had something good in it; and in many Latin Poets, Writers of Physick, and of Mathematicks, some Thoughts and Instructions were to be found, not only equal to those of VIRGIL, HIPPOCRATES, or EUCLID, but sometimes ev'n exceeding 'em. In short, he utterly detested those Wits, who having had most excellent Talents to eternize their Fame in several Sciences, cover'd their slothful aversion to the toil of writing with the specious Cloke of Modesty.

BUT the moment that APOLLO was giving Orders to PLATINA the Cook, to take this greasy Poet for his Scullion, every one was frighted to hear all the Bells of Parnassus ringing backwards, as if the whole City had been in a flame; and immediately MUTIUS JUSTINOPOLITANUS came running into Court, out of breath, and brought the dreadful News that all the Monarchies and Commonwealths of the Universe were just falling together by the Ears, and unless some speedy course were taken, this Quarrel wou'd have a most bloody Issue. Now tho his Majesty's great Wisdom was alone sufficient to have resolv'd upon the best Measures, yet in an Affair of such danger he wou'd hear the Advice of his Privy-Council, tho in a great hurry: The Majority was for detaching the two Legions of Satyrick Poets, and the Lyrick Pretorian Bands, to quench the first Sparks of this dangerous Fire; and affirm'd that his Majesty's Royal Person ought not to be expos'd till all other hopes fail'd, and things were come to the extremity: Yet APOLLO inclin'd to the single Opinion of TACITUS, who resolutely advis'd, * *Ire ipsum, & opponere Majestatem Imperatoriam debuisse, cessuris ubi Principem longa experientia, eundemque severitatis & munificentiæ summum vidissent.*

IN great hast therefore his Majesty went towards Parnassus, whither the Guards of Archers, compos'd of the Poets of Provence, and the Company of Cuirasiers of Italian Virtuosi, were with all diligence sent before; he found not only the principal Streets chain'd up, and the great Forum secur'd by a good body of Men, but all the Palaces of the Monarchys and Republicks fortify'd, and guarded by Soldiers: The Monarchys, as well as the Consuls, Dukes, Burgomasters, and other Heads of the Republicks, stood with their Arms presented, ready to fall on, and begin the Battel; but upon the first notice of his Majesty's approach, so great was their Reverence for his Royal Person, that they threw down their Arms, and ran to hide themselves. An Instance which shews what mighty efficacy there is in the Presence of a Prince who is belov'd and fear'd by his Subjects, in the like and other cases of imminent danger.

THE Tumults being thus appeas'd, and his Majesty arriv'd at his Palace, he sent for all the Monarchys and Republicks, and commanded the Consul MARCUS MARCELLUS to tell him the true reason of the Tumult. The Consul answer'd, that several Monarchs, Roman Consuls, Dukes of Venice, Standard-Bearers of Florence, and Burgomasters of Germany, happening into company together, fell upon a Dispute which was the best Government, a Monarchy or a Commonwealth; and that PHILIP

* Tac. lib. 2. Ann.

VISCONTI,

VISCONTI, Duke of Milan, had the boldneſs to ſay, that all Republicks, eſpecially Ariſtocracys, were the inſupportable Government of many Tyrants: upon which the Dukes of Venice, who enjoy the moſt perfect Ariſtocracy that ever was, having given him the Lie, all the Monarchys and Republicks, who made this a common Quarrel, were falling together by the Ears, as his Majeſty had been inform'd.

APOLLO was the more diſpleas'd at this, becauſe by an Edict publiſh'd long before, he had commanded under ſevere Penaltys, that this old Controverſy, which had been ſo often canvaſs'd by his Virtuoſi, ſhou'd never be meddl'd with any more; but that all ſhou'd reſt content with their own Form of Government. Then turning to Duke PHILIP, the ſole occaſion of this Diſturbance, he told him, he had been very raſh in his Cenſure of Ariſtocracys; for he ought to know, that well-govern'd States were diſtinguiſh'd from ſuch as were Tyrannical, by their peaceable and long Duration: That Tyrannys being always full of Conſpiracys of the Nobility, and Rebellions of the common People, never laſted to length of Time; but the long Duration of the flouriſhing Venetian Republick, and the conſtant Peace ſhe's bleſt with at home, are evident Marks of the great Satisfaction of her Subjects. He added, that to illuſtrate this Truth to him and all the other Monarchys preſent, he wou'd put 'em in mind of an Accident which happen'd lately in Venice, by which it plainly appear'd how great the modeſt Liberty is, which all Men enjoy in that well-conſtituted Republick.

VETTORI CALERGI, a Noble Venetian, left behind him at his Death one only Daughter worth half a Million of Crowns: ſeveral of the Nobles ſoon made their Addreſs to this young Lady, but with ſuch Civility and Modeſty, that her Mother was at liberty to diſpoſe of her to whom ſhe thought fit; which ſhe did, and prudently marry'd her to VINCENZO GRIMANI, a Noble Venetian, and Couſin German to her Daughter. Now tell me PHILIP ingenuouſly, ſays APOLLO, what wou'd have become of this young Lady, if ſhe had happen'd to have liv'd in the Dominions of one of you Monarchs?

I SHALL anſwer your Majeſty with that Candor and Freedom of Speech that becomes me, ſaid the Duke; if this had happen'd in the State of any Prince, ſome ſpecious pretence wou'd have been made uſe of to impriſon the Mother, and ſhut the Daughter up in a Monaſtery, or ſome other place; while her vaſt Portion wou'd have been given to enrich ſome beggarly Favorite. Several Examples of this kind have happen'd in my days, and formerly in Italy and elſewhere; and 'tis pity they are not written and added as an Appendix to PHALARIS's Epiſtles.

## ADVICE XV.

*Force having at a publick meeting offer'd to take place of Reputation, this beautiful Lady by an admirable Reſolution ſecures her endanger'd Honor.*

'TIS well known in Parnaſſus, that Reputation has in all Aſſemblys, publick and private, taken place of Force. But it happen'd t'other morning, that while APOLLO was making his publick entrance into the Sign Leo, Force, prompted by that Inſolence which is natural to her, offer'd to

to take place of Reputation; who, if she had not upon this occasion shew'd her self Mistress of a most admirable Conduct, must certainly have receiv'd some notorious disgrace.

HOWEVER she was much disgusted at the rudeness of the Affront; and the Virtuosi, who are intirely devoted to this Illustrious Princess, advis'd her by no means to put it up. They bid her call to mind, that she was the Right-hand of Princes, and the only Instrument by which they govern'd the World; therefore she shou'd take courage, and resolve to try her Strength with that arrogant Lady, whom, with the Majesty of her Person only, she wou'd be able at the first encounter so to confound and beat down, that she might trample her under her feet, as she had done a thousand times before.

REPUTATION answer'd her Friends with great Meekness; That she was highly oblig'd to 'em for their good-will, but she cou'd neither commend nor follow their Counsel: She desir'd 'em to consider, that the whole Fabrick of her Power, Authority and Greatness being founded not on the Strength of arm'd Battalions, or impregnable Fortresses, but on the Opinion of Men, which is so precarious and changeable, 'twas requisite in this her Adversity, that she shou'd proceed with the greatest Circumspection and Address: That there was a vast disparity between Her and Force, who, if she were defeated, might easily rally again, and renew the Combat, and that the Violence of Anger and Shame for her first Defeat wou'd give her double Strength; but for her self, if with the Majesty of her Aspect, she did not at the first encounter strike her Enemy to the ground, then, like Elephants, once fallen she cou'd rise no more. All which Considerations were the more necessary, because she had often experienc'd, that nothing was more dangerous for her than to pretend by Violence to maintain that Authority and Honor which she saw was grounded only on the Opinions of Men. However, she wou'd provide for her Security by her usual methods, and by engaging her Enemy with her accustom'd Arms, she shou'd not fail of the Victory. And indeed, said she, I'm sensible my Adversary is become so unreasonably abusive, not thro increase of her Power, but because she has discover'd some private Disorders in me, and sees me fallen from that antient Grace and Majesty, to which Men formerly paid so great a Veneration.

HAVING said this, she retir'd to her own dwelling, where for several Months she liv'd like a Recluse, and was never seen to stir abroad: but all the while with great diligence study'd to amend her self, banishing from her Breast all private Interest; for she was convinc'd, that by yielding her self up a Prey to that Disease, she had lost much of her Credit. Then with the strict Broom of Reformation she swept all sordid Baseness, Avarice, Ambition, and every other scandalous Passion out of her Abode.

HAVING thus corrected her Disorders, one morning when she was to appear in publick, she dress'd her self with purity of Soul, sincerity of Heart, Liberality, and all her other choicest Virtues; and throwing over her Shoulders the Robe of generous Affection to Merit, and of publick Charity, she appear'd with such Majesty at the place where the other illustrious Virtues expected her, and awaken'd in all so profound a Veneration for her, that Force her self trembl'd at the sight of this illustrious Princess, and not only with due Reverence gave her the Precedence, but humbly crav'd as a singular favor, the Privilege of holding up her Train in that Solemnity.

## ADVICE XVI.

GIOVANNI FRANCISCO PICO, *Count of Mirandola, that he might more quietly attend his Studys, intreats that the Reformers by reason of the great noise they make, might be remov'd out of his Neighborhood; but his Requeſt is not granted.*

THE Contentions between the two chief Lights of Philoſophy, PLATO and ARISTOTLE, being now hotter than ever, have produc'd in Parnaſſus the mighty Sects of Platonick and Peripatetick Philoſophers, who fill the whole College of the Literati with ſuch vexatious and dangerous Diſputes, that APOLLO, who delights in nothing ſo much as in the Peace and Quiet of his Virtuoſi, appointed many months ago the illuſtrious GIOVANNI FRANCISCO PICO, Count of Mirandola and Lord of Concordia, to reconcile their Differences; 'tis ſaid he has taken ſuch pains in it, that the buſineſs is already in a fair way of Agreement. But this being a work which requires much quiet, the Reformers, whoſe Houſe joins to his, by the perpetual Noiſe they make of pounding Water in Mortars, extremely diſturb the Labors of that noble Virtuoſo: inſomuch that PICO went yeſterday morning to the Reverend DINO of Mugello, Auditor of the Chamber in Parnaſſus, and deſir'd that he might be allow'd the Privilege of Scholars, who drive all noiſy Trades from their Neighborhood.

THE Reformers alledg'd in anſwer to DINO, that there was no compariſon between the Importance of their Buſineſs in reforming the Ignorant who are ſunk in the filth of all Corruptions, and his accommodating the frivolous Controverſys of Philoſophers, and therefore they ought not to be in the leaſt moleſted. Beſides, all Men knew that Princes, by keeping only the Houſe of Reformation open, wrought mighty Effects in their States. To this PICO reply'd; That he wonder'd, and was extremely ſcandaliz'd at the vain Opinion the Reformers had of themſelves; the Impertinence of whoſe Imployment appear'd in this, that their long Labors have produc'd nothing but an eternal Noiſe to no purpoſe.

DINO blam'd PICO for this Reflection, and freely told him, there was nothing more neceſſary, or of greater conſequence in any State, than that the Houſe of Reformation ſhou'd be kept perpetually open, and make a Noiſe; ſince great Advantages ſprung from thence, tho all Men had not the ſenſe to diſcern 'em: For wiſe Princes appointed not Reformers in their States to introduce Goodneſs and Virtue, but for a Rampart againſt all Abuſes, leſt they ſhou'd get ſo great a head, as in a few years to overrun the Univerſe. Beſides, they kept up the Prince's Reputation with his Subjects, by ſhewing 'em his Care and Vigilance for the publick Good; it being uſual for a People to be as well ſatisfy'd with the good Intention they diſcover in their Prince, as with the good Effects of it. And the greateſt Error which Rulers can commit is, by letting looſe the Reins to all Corruptions and Abuſes, to convince the world, that they care not which way it goes.

## ADVICE XVII.

*The famous Republicks of Europe having forbid* TACITUS *their Houses, he complains of it to* APOLLO, *and is again receiv'd and caress'd by 'em with the highest Honor.*

THO CORNELIUS TACITUS is reputed in this Court the very Oracle of Politicks, and therefore highly esteem'd by the greatest Monarchs of Europe, yet Envy being always the mortal Enemy of Virtue, some malicious Spirits by their repeated ill Offices have render'd that wonderful Man so odious in the Eyes of all the chast Republicks who reside in Parnassus, that some days ago they unanimously forbid him their Houses. And the most serene Venetian Liberty her self, who professes a stricter Chastity than any of 'em, and takes the greatest care to avoid all suspicion, two mornings ago bolted her doors against him: for they thought it cou'd by no means consist with their Honor to converse with a Man, who in the general opinion is esteem'd the sole Teacher and Architect of Tyranny.

TACITUS soon express'd his Resentment of this Affront, both by word of mouth and in writing; and with great Commotion of Soul complain'd grievously to APOLLO, that his old Enemys had basely assassinated him; and that in truth, neither the antient nor modern Commonwealths were more oblig'd to PLATO, ARISTOTLE, LYCURGUS, or any other Legislator or Founder of Free Governments, than to him, as wou'd appear, if his Annals and Historys were examin'd by learned and impartial Men.

THESE Complaints made a deep impression in the minds of those famous Libertys, who not to disgust an Author of such Merit beyond all reason, and to be sure not to prejudice their own Affairs, resolv'd to assemble in the Temple of Concord, to determine, whether they might with safety to their Reputations converse with TACITUS in their own Houses.

AFTER a long debate, they all agreed, that even an intimate familiarity with so politick and wise a Writer wou'd be of greater advantage to Commonwealths than to Monarchys: for they plainly saw that TACITUS's design in writing the Life of TIBERIUS, was not, as many who are strangers to Politicks have affirm'd, to form the Image of a perfect Tyrant, but that by his particular Relation of the enormous Crueltys, which not only TIBERIUS, but CALIGULA, CLAUDIUS, NERO, and the other inhuman BUSIRIS's that reign'd after 'em, practis'd against the Roman Nobility, he had no other intention than to teach the Senators of Republicks what deplorable Calamitys they fall into, when preferring their private Passions and Interest to the publick Good, they foolishly suffer themselves to be robb'd of the Jewel of their Country's Liberty, which they ought to preserve and guard as their Lives. For it being a Maxim among Tyrants, That to reign securely they must cut off all the Nobility that were in the Government before 'em; the Barbaritys of TIBERIUS, and the other cruel Executioners that succeeded him in the Roman Empire, were not practis'd out of a Thirst of human Blood, but out of a Political Necessity and Tyrannical Prudence.

## ADVICE XVIII.

*APOLLO having to the wonder of all the Virtuosi admitted the blind Mountebank of Forli into Parnassus, imploys him in an important Office.*

CHRISTOPHER SORDI, call'd the blind Man of Forli, that famous Italian Mountebank, to whom, as the Story goes, EUTERPE in requital for a Receipt he taught her to beautify her Hair, bequeath'd the fluent Vein of singing millions of Verses extempore, has been these many years standing at the Gates of Parnassus, and with Prayers, Intreatys and Complaints has made a perpetual noise in the Ears of APOLLO: last week, to the laughter of all the Literati, he had the impudence to cause Papers of Defiance to be posted up in all the chief places of Parnassus, challenging any sprightly Wit whatsoever, who durst contend with him in singing extempore Verses to the Harp, to meet him in the open Field of EUTERPE, where he offer'd to prove, that there was not a Poet in Parnassus worthy to carry his Harp after him.

APOLLO, who till then had slighted the vain Pretences of this worthless Wretch, was pleas'd in publick Senate, of his own accord, to decree Immortality to his Name; and commanded, that with the usual Pomp he shou'd be admitted into Parnassus, and conducted to his Presence.

ACCORDINGLY next morning the Triumphal Gate was open'd for his Entrance. But this caus'd such murmuring among the learned Barons, the dignify'd Poets, and all the Potentates of this Court, that the moment he advanc'd to the Gate, a great Monarch was heard to say, Parnassus was become a Receptacle for inconsiderable Scoundrels, since Quacks and Mountebanks were admitted among the Virtuosi.

THESE words, pronounc'd with a Voice somewhat angry, the blind Man heard, and presently ask'd his Guide, what Fellow 'twas that had spoken so ill of him? Hold your tongue, answer'd the Guide, pull off your Hat, and as it becomes you make a profound Reverence: for 'tis no less than the most Potent King of England, HENRY the Eighth. The blind Man was not at all daunted at this, but boldly said, Prithee, Friend HARRY, if thou must needs be playing ORLANDO, and frighting People with blustring words, get thee back into England, for in Parnassus we are all equal: and if Mountebanks are unworthy to live here, I cannot tell how you got in; for you know very well what tricks you put upon the English Nation. At this the King, who is naturally extremely cholerick, fell into a Passion, and was just going to take the blind Harper by the Beard, which hung down to his Waste, and to tug off a good handful of it: but upon second thoughts he bridl'd his Anger, considering that 'tis the highest Imprudence in men of Honor to contend with those who have no Honor to lose.

NOW as soon as the blind Man came before APOLLO, he made his Guide give him his Harp, and desir'd his Majesty to name him a Subject, upon which, to the teeth of those costive Poets who are a whole year in squeezing out a wretched Sonnet, he offer'd to sing a hundred Octaves extempore. APOLLO laugh'd to think that with his insipid extempore Verses he pretended to give any satisfaction in that place, which the best

Poets cou'd ſcarce do with their elaborate and poliſh'd Compoſitions. You're miſtaken, Friend, ſays he, I have not admitted you into Parnaſſus on account of any Pleaſure I propos'd in hearing you ſing, but only that in a publick School, which ſhall be aſſign'd you, you might teach my Virtuoſi to walk ſafely.

AT this GIROLAMO MORONE, Secretary to Duke SFORZA of Milan, hearing that a blind Man was to teach People who had Eyes how to walk, burſt out into laughter; but APOLLO, not in the leaſt angry, ſaid, I pity thee MORONE, and the reſt of my belov'd Virtuoſi, in whoſe Faces I read Aſtoniſhment at this: But know that the ways of this preſent Age being ſtony, and full of holes, as every one finds by ſad Experience; the blind who walk leiſurely, ſupported by a Guide and a Staff, who lift their Feet high and feel out their way, are excellent Maſters to teach thoſe inconſiderate and violent Spirits, who abhor nothing ſo much as Circumſpection and judicious Slowneſs, to take ſure ſteps: and of this truth you ſhall be a convincing Evidence both to your ſelf and others.

THEN turning to the blind Man, he commanded him to take MORONE by the hand, and walk two hundred paces with him. Now it happen'd that as they were marching along very gravely together, the blind Fellow who felt out his way before him with his Staff, perceiv'd they were come to a dangerous Paſſage, and holding back MORONE, who was heedleſly going over it, Stay, Friend, ſays he, lift up your Feet and take care not to ſtumble; feel with your Staff to find firm ground; meaſure the length, breadth and depth of this dangerous Hole, unleſs you have a mind to be bury'd in't; and open the Eyes of your Judgment, which is a wiſe Man's Direction in the darkeſt Times, and in the moſt dangerous Roads. MORONE exactly follow'd this Advice, and at laſt, tho with much trouble and length of time, got ſafe over.

AFTER this, APOLLO bid MORONE look behind him, and conſider well the Gulf which he had eſcap'd; which when he had done, full of Confuſion and Shame, he ran and threw himſelf on his Knees at his Majeſty's Feet, humbly beg'd pardon for having laugh'd, and confeſs'd that the blind Man's Conduct had ſerv'd to convey him ſafely over that dangerous place, where the deceitful Marquiſs of Peſcara, who was himſelf thought to be the beſt Guide of the greateſt Princes of Italy, ſtumbl'd, and miſerably broke his Neck.

## ADVICE XIX.

***LEWIS ALEMANNI** having prais'd the French in an eloquent Oration, and repenting afterwards of it, deſires leave of APOLLO to make his Recantation, but his Majeſty will not permit him.*

LEWIS ALEMANNI, that great Poet of Florence, having ſeen his Country ſubdu'd by the victorious Arms of the Emperor CHARLES the Fifth, conceiv'd an implacable Averſion to the Spaniards. Now this had been ſufficient to have gain'd him the univerſal Love of his own Nation, if he had not fallen into a fault ſo common to the modern Italians, who know not how to hate the Spaniards, without being partial to the French, of whom ALEMANNI grew ſo fond, that, to his Majeſty's great ſurpriſe, he deſir'd

leave to recite a publick Oration in their Praise: A Resolution which reflected infinite Dishonor not only on himself in particular, but on all his Countrymen, every one being scandaliz'd, that so renown'd an Italian Poet shou'd celebrate the Praises of that People, to whose Ambition Italy ascrib'd her present Slavery.

ALEMANNI however pronounc'd his Oration, and with extravagant Encomiums celebrated the French, whom he stil'd the Overthrow of the famous Commonwealth of Rome, only because they furnish'd to CÆSAR those Arms of Tyranny, with which that ambitious Man afterwards slew the Liberty of his Country. He said, they had wag'd War in Asia, Africa and Europe with perpetual Victory, and reign'd with infinite Glory: He call'd the French Monarchy the Triumphant Queen of the Universe, the Scourge of her Enemys, and the sole Instrument of those Remains of Liberty that are yet alive in Italy: He asserted for a truth, that the French Nation was the most numerous that the Sun beheld, that it was rich, fruitful, well-arm'd, united in it self, valiant, populous, and devoted to its Prince; all which Qualitys, said he, are needful to a Kingdom that wou'd become formidable and eternal.

THIS Oration gain'd him the Hearts and Souls of the French, insomuch that seeing himself wonderfully caress'd by the Nobility of that Kingdom, he was easily prevail'd on to go into France, where was verify'd what his best Friends had foretold him; that if he design'd to continue long in the Affections of the French Nation, he shou'd by all means avoid going thither: and indeed he had scarce been twenty days at Court, when the ill usage he receiv'd from that People, and the Affronts they put on him, oblig'd him to fly away as full of Hatred against 'em as he came with extravagant Affection to 'em. Insomuch that fir'd with Rage at the Injurys they had done him, he went two days ago to APOLLO, and said, that since in his unhappy Oration he had falsly magnify'd the French, he desir'd Truth might take place, and leave be granted him to make a publick Recantation: for by woful experience he had found they were indiscreet, passionate, fickle, capricious, impertinent and ungrateful above all human Creatures; and no less mortal Enemys to the Italians, tho they knew 'em to be their Friends, than to the English, Spaniards, the Germans, Flemings, and all other Foreign Nations.

APOLLO smil'd, and not only refus'd him the liberty he desir'd, but strictly commanded him to pronounce the same Oration once more, and among the other singular Virtues of that Warlike Nation, to mention the Glory it was to the French, to shew themselves deadly Foes to all Foreign People whatsoever: of which great Virtue, he said, the Italians were so destitute, that in speaking, dressing, eating, and every thing else, they blush'd not to appear ridiculous Apes of all the most barbarous People of the Universe. So that if the Jews shou'd rule in any part of the World, there was reason to believe, that to curry favor with that rascally scum of Mankind, many Italians wou'd think it no dishonor to wear yellow Hats, and seek by that scandalous Adulation the mouldy bread and stinking scraps of a beggerly Maintenance.

## ADVICE XX.

*CORBULO having govern'd Pindus in great Reputation, and the Time of his Government being expir'd, APOLLO sends him a new Commission for a year longer, which he refuses.*

DOMITIUS CORBULO having happily fulfill'd the first year of his Government of Pindus, APOLLO, much satisfy'd with his Administration, sent him a Patent to continue there a year longer. But CORBULO, tho he knew that all his People were extremely desirous to have him remain among 'em, earnestly press'd APOLLO to discharge him by sending him a Successor: and tho he was likewise convinc'd that his Majesty wou'd put an ill Construction upon this refusal to serve him any longer in that Imployment, yet he repeated his Importunity till his Request was granted.

WHEN he return'd to Parnassus, some Virtuosi, his Friends, ask'd him, Why he had refus'd to continue in that Office, which many other great Men were so ambitious of? CORBULO answer'd 'em, That as he who wou'd keep his Health, must rise from Table with an Appetite, so he who wou'd preserve his Reputation, must leave his Government when the People are best satisfy'd with him: For the most unqualify'd Governors are ador'd by the People for the first half year, and lov'd the second; but after that the good began to be hated, and at two years end even the best were disslik'd, thro the inconstancy of the People, who have the same Propensity to nauseate the good as the bad: that Minister therefore was to be commended for his Prudence, who, having done his Master some eminent Service, cou'd resolve to leave the Court, and part from his Prince even in the height of his Favors, without waiting for that unhappy day, which in all Courts never fails to arrive one time or other, when he shall be ignominiously turn'd out of doors, if not for some trifling fault, which is enough to cancel all his past Services, yet ev'n out of that satiety, which is so natural to Princes as well as the common People, who are fond of new things, tho they are worse than the old.

## ADVICE XXI.

*SEBASTIAN VENIERI, Doge of Venice, having made his Entrance into Parnassus, desires APOLLO to grant him the Precedence of all hereditary Monarchs, and obtains from his Majesty a favorable Decree.*

THO APOLLO, as a mark of peculiar Favor, allotted to the most serene Prince SEBASTIAN VENIERI, Doge of Venice, a Station in Parnassus, worthy his Virtue and Magnanimity; yet he wou'd never appear in publick till after the decision of the Controversy, lately depending before his Majesty, to which of the three Collegues was due the Honor of the Naval Victory he had obtain'd off the Iland Curzolari. Now this having

having been lately determin'd, as ſhall be related in due time, laſt Wedneſday between the hours of eleven and twelve VENIERI made his ſolemn Entry on Horſeback. The Show was very magnificent, and remarkable for this, that none were permitted the honor of ſerving in his Train except Freemen, who are mightily reſpected in Parnaſſus, and honor'd with the moſt illuſtrious Titles. The whole College of Virtuoſi took vaſt delight to conſider, in the Perſon of VENIERI, to what a ſublime Degree Virtue had rais'd a private Man; and it brought an infinite Reputation to the Republick of Venice, that by having ſo largely rewarded one of her deſerving Senators, ſhe had open'd to her Nobility that Gate which many Monarchs either keep cloſe ſhut, or capriciouſly ſet open rather to Baſeneſs than to true Deſert. 'Twas obſerv'd, that the Greeks, who ſince the fall of their Empire have liv'd in perpetual Melancholy, upon this occaſion expreſs'd the moſt extravagant Joy, and were ſeen to triumph, as if VENIERI had been one of their own Nation, and they the ſole Perſons concern'd in the Solemnity. Some ſaid the reaſon was, becauſe the Greeks, who are now reduc'd to a wretched ſlaviſh condition, place their only hopes of Deliverance in the moſt potent Republick of Venice, and therefore rejoic'd for the Victory obtain'd by this Prince againſt the Tyrannical Ottoman Empire, no leſs than if it had been their own: Beſides, they took great delight to ſee the Duke of Venice wear the antient ſtately Greek Habit, as a happy Preſage, that the Glory of the old Grecian Empire wou'd be renew'd in the immortal Republick of Venice.

SOME days after this, it happen'd that all the Princes, together with the whole College of Poets, went in Proceſſion to the chief Temple, to beſeech the Divine Majeſty to excite, in the Hearts of all Sovereigns, Liberality towards the Virtuoſi. Now VENIERI, who, according to the antient cuſtom, was plac'd by the Maſter of the Ceremonys among the other Dukes of Venice, was not ſatisfy'd with his Rank, but boldly ſaid, that he ought to precede all the Hereditary Monarchs of the Univerſe. And tho he was earneſtly intreated to reſt ſatisfy'd, and not by this hateful Novelty incur the danger of breeding ill Blood in Parnaſſus, he appear'd ſtill more reſolute: The Vulgar, he ſaid, were govern'd by Cuſtom, but Men like him, by Juſtice only; who knowing very well what was their due, inſtead of tamely ſubmitting to antient Errors, corrected 'em. Some great Princes openly laugh'd at this Innovation; but thoſe of the deepeſt Judgment turn'd pale, and were heard freely to ſay, that 'twas the part of Fools to laugh at the Pretenſions of great Men, who knew what they had in purſuit; and ſuch as VENIERI eſpecially, being able to accompliſh whatever they took in hand, never venture all their Reputation on a Game where they are not pretty ſure to win.

WHEN the Maſters of the Ceremonys ſaw VENIERI wou'd not recede from his Demand, to prevent any ſcandal, they ran in all haſt to APOLLO, and told him what had happen'd. His Majeſty was ſo far from ſhewing Diſſatisfaction at VENIERI's Pretenſion, that contrary to the general expectation he much admir'd it, wondring that this great Man ſhou'd firſt diſcover an Abuſe, which all the elective Princes, who are numberleſs in Parnaſſus, had never thought on. And becauſe there wou'd have been manifeſt danger in delaying his Reſolution, he thought fit to uſe his abſolute Authority, and without citing the Party to appear, decreed, that to VENIERI ſhou'd be yeilded the Precedence of all Hereditary Monarchs; for *[illegible] & naſci a Principibus fortibus, nec ultima æſtimatur: To deſcend

* Tacit. lib. 1. Hiſt.

from

from the Loins of Princes is a matter of mere chance, and to be eſteem'd no other. Therefore, he ſaid, 'twas not only the higheſt Injuſtice, but moſt barbarous Ignorance, that Hereditary Monarchys how great ſoever, which are given to Princes by blind Fortune only, and Succeſſion of Blood, ſhou'd in his State, where Virtue alone is reſpected, take place of thoſe who by their ſignal Merits had been able to acquire a Principality in a free and honorable Election.

## ADVICE XXII.

*APOLLO mov'd with Compaſſion to ſee a miſerable Soldier, who had loſt both his Hands in a Battel, go a begging, ſeverely reprehends Princes for their Ingratitude to Military Men.*

THIS morning as APOLLO was going out of his Palace, a Soldier, who had loſt both his Hands, came to him and beg'd an Alms: His Majeſty ask'd him, how he came by that Misfortune? The poor fellow anſwer'd, that he had carry'd a Pike in the Service of a great Prince, and being in an Engagement, a Cannon Ball had taken away both his Hands. APOLLO immediately order'd him a liberal Alms, and told ſome Princes about him, that they ought in prudence to conceal from the Eyes of the World that mournful Example of their Ingratitude, and of the wretched Condition of Soldiers; for it was a moſt afflicting Spectacle to ſee a Soldier miſerably begging his Bread, who deſérv'd from his Prince a rich Patrimony, that he might give thoſe Alms to others, which he was forc'd to ask for himſelf.

## ADVICE XXIII.

*APOLLO, compaſſionating the mournful Shipwrecks which his Virtuoſi ſuffer in the Courts of great Princes, for their ſecurity commands ſome of the moſt eminent Literati to make a Chart, by which men might ſafely ſail by Land.*

THE lamentable and frequent Shipwrecks of the Literati in the Courts of great Princes have affected APOLLO with a deep Concern; and every day has increas'd his Affliction, to ſee that after having fraught their Minds with the moſt valuable Sciences, to merit Favour and Preferment, they ſhou'd prove ſo unfortunate as to ſtrike on the Sands of Diſappointment, and often to bulge on the hard Rock of Beggary and Deſpair, from whence all their Merits and Virtues are not able to deliver 'em. Wherefore his Majeſty was extremely deſirous to apply a Remedy to theſe great Miſchiefs, and provide all poſſible Security for the Navigation of his belov'd Virtuoſi in Princes Courts, eſpecially in that of Rome, which lies in ſo tempeſtuous a Climate: and all for the benefit of the Sciences, which loſe much of their Reputation, when Men ſee what poor Return they bring to thoſe who ſpend their whole days in learning 'em.

HE

HE conſider'd that the Pilots of Portugal, Spain, England and Holland, had been able, only by a little obſervation of the Stars, with a ſmall Compaſs in their hands, to govern the dreadful Ocean; which they boldly plough'd in all ſeaſons with ſo much eaſe, that they had in effect made Highways over it to lead 'em whitherſoever they pleas'd: Why then, thought he, ſhou'd not my Virtuoſi, by the powerful aſſiſtance of Aſtronomy, Coſmography, the Mathematicks, Meteorology, and above all by their penetrating Wit, improv'd by perpetual reading, be able to invent as ſafe a Navigation by Land, as others have found out by Sea?

TO this end a few months ago his Majeſty was pleas'd to inſtitute a Committee of Virtuoſi, choſen from all the Sciences neceſſary to promote an Affair of this nature: he made PTOLOMY, the Prince of Coſmographers, their Preſident; joining in Commiſſion with him the great ARISTOTLE for the Meteors, EUCLID for the Mathematicks, GUIDO BONATTI for Aſtronomy, to whom he added Count BALTHAZAR of Caſtiglione, a Man of wonderful Experience in the profound Oceans of Courts: and that nothing might be wanting, he gave orders that HANNO the Carthaginian, PALINURUS, COLUMBUS, CORTEZ, MAGAGLIANES, AMERICO VESPUCI, and VASCO DI GAMA, the chief Pilots that ever ſail'd on the Sea, ſhou'd aſſiſt at their Conſultations.

IN the firſt place, PTOLOMY made an excellent Chart for Land-Navigation, drawn all over with Lines, expreſſing the greateſt Maſtery of Art: and to come to a full knowledg of the true Elevation of Courtiers Merits, and of the Latitude and Longitude of Rewards with which their Services ought to be requited, beſides ſeveral curious Aſtrolabes, they invented a new and artificial Quadrant. GUIDO BONATTI indeed with all his profound Skill in Aſtronomy, took much pains to find out the true Altitude of the Pole of the Court of Rome: but neither he, nor any other of the Committee cou'd adjuſt the Courſe of a Prince's capricious Humor. Now the Genius of the Prince being the North-Star, which Court-Mariners ought to obſerve, the able Sailors were all amaz'd, that a Star ſo certain in the Navigation of the Sea, ſhou'd not only be unfixt and wandring in that of the Land, but continually whirl'd about by the two contrary Motions of Intereſt and Paſſion, from whence there aroſe in Courts ſuch Tempeſts, as often occaſion'd the moſt dreadful Shipwrecks imaginable.

BUT greater Difficultys ſtill occur'd in the uncertain Motions of thoſe wandring Stars, the Princes Miniſters: For theſe were ſo far from being govern'd in their Courſe as they ought, by the Primum Mobile of their Princes Service, that they very often mov'd directly againſt it. But the Committee was moſt aſtoniſh'd, when by their Obſervations they found, that the inferior Heavens the Miniſters, often whirl'd about the Primum Mobile it ſelf by the Courſe of their private Paſſions and Intereſts. So that in ſhort the Affair prov'd ſo confus'd, that 'twas not poſſible for our Virtuoſi to diſcover the true Motion of ſo many Spheres, much leſs to publiſh any exact Calculation of 'em.

THE Obſtacles yet further increas'd when they came to mark the Winds in the Compaſs; they found the number of 'em was not certain and limited, as in the Navigation of the Sea, but that they were almoſt Infinite: for beſides the four Cardinal Winds, the Will of the Prince, the Deſires of his Children, the Authority of his Brothers and other Princes of the Blood, and the Opinions of his Privy-Council, they diſcover'd a vaſt number of quarter and ſide Winds, the Miniſters of State, the Princes Favorites, Buffoons, Flatterers, and even Panders, all of 'em ſo incon-

inconstant, and sometimes so boisterous, that they created inextricable Difficultys in forming the Compass. So that these Pilots very heartily pity'd the Condition of Court-Mariners, who were forc'd to adapt the Sails of their Wit to such a multitude of Winds: yet they resolv'd not to be discourag'd, but the more Quick-sands, Shelves, Rocks, and Whirlpools of envious Rivals, Malecontents, Persecutors, and perverse Spirits they discover'd in the mighty Ocean of the Court, the more Courage they took to proceed in this difficult Affair.

WHEN the Astrolabes and Quadrants were made, and the Compass brought to the greatest Perfection possible, the Committee determin'd to make trial of 'em. To this end, they rigg'd out eight spruce Courtiers, all well stor'd with Patience, a most necessary Provision in such Voyages; and a favorable North-wind arising, they all immediately hoisted Sail, at what time there happen'd a thing wholly incredible, for only one mov'd and made a happy Voyage, while the rest stir'd not out of the place.

THE Gentlemen of the Committee were extremely surpriz'd, when they saw that the prosperous Wind of the Prince's Favor suffic'd not alike all the Sails of Courtiers equal in Merit. But their wonder was much greater, when the same favorable Wind returning, and some Courtiers, who were ready to set sails displaying their Canvas before it, one of 'em, tho destitute of the Mast and Sails of any Desert, and tho he stood idle in the Haven to learn the Practice of the Court before he expos'd himself in so hazardous a Voyage, was carry'd out on a sudden into the main Ocean of Business much above his Capacity, and yet made a happy Voyage, acquiring great Riches and Honors: this seem'd so unaccountable, that MAGAGLIANES said, I cou'd never have believ'd, Gentlemen, there was so vast a difference between the Sea and Land-Navigation; and in truth these extravagant Novelty's make me much doubt of the Success of our Undertaking. But since Patience overcomes the greatest Difficultys, let us not lose Courage, but proceed.

THEN a Courtier, who was a great Virtuoso, spread the Sails of his faithful Service to the propitious Wind of his Prince's Favor; and his Canvas bellying out with the grateful Demonstrations of fair words from his Master, he thought he was just at the end of his Voyage, but upon computation found himself in the same place where he was at first: the Wretch having been all the while deluded with vain hopes and shadows, without any substantial Good.

BUT there appear'd a greater Miracle than all this; for a violent North and tempestuous South Wind were seen to blow from the capricious Brain of a whimsical Prince at the same time: so that many unfortunate Courtiers, expos'd at once to the Mercy of two such contrary Winds, and not knowing by which to sail, were miserably swallow'd up in the Waves. At which COLUMBUS cry'd out: Now, Gentlemen, I'm convinc'd that the Navigation of the Sea, where these unaccountable Accidents never happen, in comparison of this, is as safe as travelling by Land in a Horse-litter.

NO sooner had COLUMBUS said this, but the Committee perceiv'd that some Courtiers who were in Port ran great danger of being lost: the Sea swelling higher than usual, rais'd so great a Tempest, that the biggest Cables of the most exquisite Court-Patience, tho prodigiously strong, broke short, and all things threaten'd instant Ruin: and yet the Air of the Prince's Countenance was calm, and breath'd only the gentle West-wind of Content: but the danger was visible, tho the Prince's Anger was not seen, and the miserable Court-Mariners were shipwreck'd in the very Haven.

Yet there was one daring Courtier that ventur'd out to Sea, and not only escap'd drowning, contrary to every one's expectation, but in spite of the Storm, which would have overset any other Vessel, in a little time got safe into the Harbour of great Dignitys. The Gentlemen of the Committee were astonish'd, that in Land-Navigations, those Tempests which shipwreck'd many in the safest Harbours, shou'd serve some few for favorable Gales.

BUT they were more astonish'd, when in an unclouded Sky some Bolts were seen to fall which burnt two unfortunate Courtiers: they thought it very strange, that the Bolts which are thrown by an angry Prince, were not attended with that Thunder and Lightning which might admonish Courtiers to avoid 'em; as those are which are darted from the Arm of the Almighty, when he is incens'd against Mankind.

SOON after this a Courtier was observ'd to be surpriz'd by a terrible Tempest of Persecutions; and after he had long resisted the mountainous Waves of his Prince's Anger, and the roaring Wind of cruel Calumnys, that he might not be swallow'd up, he was forc'd to throw overboard all his Merchandize: already had the Wretch lost the Main-Mast of his Hopes, his Merits had sprung a Leak that let in floods of Despair, and he bulg'd against the Rock of his Master's Ingratitude, when a miraculous thing happen'd: For his Vessel being split and sunk to the bottom, the Storm ceas'd, the Sea of the Prince's Anger grew calm, the Rock which had split him chang'd into a safe Haven, the Courtiers sunk Vessel rose up from the Waves more trim and gay, stronger and better fitted out than before; and the Merchandize of his Merits, by a sort of Magick, return'd on board, and coming afterwards to a good Market, purchas'd him great Honors and large Revenues. The Pilots and all the Assembly thought this Accident very remarkable, and cou'd not comprehend how 'twas possible, that in Navigations at Land, Wrecks shou'd prove the chief Happiness of Sailors.

BUT the Committee continuing to make new Experiments, commanded a very wary Courtier to spread the Sails of his Talent to a Wind that blew from the South: And after many days, the Court-Pilot, to see in what Latitude he was, took with his Astrolabe the Altitude of the Pole of his Merit, and to his great astonishment perceiv'd that he had sail'd Southward. At first he accus'd himself of this Disorder, in not having kept the Rudder of his Mind faithful and steddy towards the North of his Master's Service; but being certain by the Chart and Compass which he held in his hand, that he had always steer'd according to Art, he was convinc'd that the occasion of his Error was this, That the North-Star of his Prince's mind had chang'd its place, and was turn'd towards the South by malignant Men who were always about him.

IMMEDIATELY upon this VESPUCCI, GAMA and the other Pilots intreated the Committee to give over the Business as wholly desperate, for nothing they said render'd the Navigation of the Ocean more secure than the Immutability of the North-Star; and since the last unfortunate Experiment was a convincing Proof, that the Minds of Princes, the North-Star of Land-Navigation, were liable to be whirl'd about by malicious Courtiers, whoever ventur'd to sail the tempestuous Ocean of Courts, must be either a Fool or a Madman.

AT the same instant the Committee saw a compleat Courtier, who for more than sixty years had sail'd in several Courts so prosperously, that he had not only weather'd out the raging Storms of Persecution, but had even dash'd to pieces the Rocks on which he had struck. But afterwards, as in the height of all his Happiness he was pursuing his Voyage with a gentle and favorable

Gale,

Gale, he ſunk to the bottom of the Deep, only by having unluckily fall'n among the Sedges of a raſcally Catchpole. An Accident at which the Committee was ſo aſtoniſh'd, that they reſolv'd to make only one Courtier more, who was ready to ſail, try his Fortune, and then give over. They commanded him therefore to put to Sea: and it happen'd that as his Veſſel was ſailing in a place where none of the Crew thought there was any danger, ſhe bulg'd againſt a Rock, and was daſh'd to pieces. The Committee much blam'd the Courtier's Ignorance, in not having been able to avoid it; but he plainly ſhew'd 'em, that the Rock was not mark'd in the Chart. Upon which all the Pilots turn'd their Eyes towards the great PTOLOMY, as tacitly accuſing him of an Omiſſion which had caus'd ſo great a Diſaſter: but PTOLOMY, having firſt conſiderately view'd the Place and the Coaſt about it, clearly prov'd to the Committee, that no Man living had ever ſeen any Rock there before, and therefore 'twas impoſſible for him to have mark'd it in the Chart, for it ſprung up the very moment the unfortunate Courtier ſtruck againſt it.

THE Committee perceiving, that Rocks grew up each moment in places where 'twas believ'd Men might ſail with the greateſt ſafety even in the darkeſt Night, broke up, believing that they had undertaken an impoſſible Cure; and commanded, that in this dangerous Land-Navigation none ſhou'd dare to ſail but in broad day-light, or carrying the Lanthorn of his Prudence lighted; and morning and evening on his Knees, beſeeching Heaven to ſend him a good Voyage: For in a Court, to bring the Ship of ones hopes into a ſafe Harbor, is a Happineſs which depends more on Divine Aſſiſtance, than on any human Prudence.

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## ADVICE XXIV.

ARIADENO BARBAROSSA, *being driven by a ſudden Storm on the Rocks of Curzolari, ſuffers Shipwreck: and* MATURINO RAMAGASSO, *Captain of the Guard of the Gulph of Lepanto, when he might have taken him Priſoner, furthers his Eſcape.*

ARIADENO BARBAROSSA, that notorious Pirate, being ſurpriz'd in a great Tempeſt, ſome days ago was driven on the Rocks of Curzolari, where he loſt ſeveral Ships, and a great number of Men: however, with thoſe who eſcap'd this mighty Ruin, he ſet to work to refit with all expedition. When this News was brought to APOLLO, he ſent immediate Orders to MATURINO RAMAGASSO, who commanded the Guard of the Gulf of Lepanto, to go and ſeize that publick Robber. But the prudent RAMAGASSO inſtantly diſpatch'd one of his Crew, in whom he cou'd confide, with Directions to go to that Iſland with all poſſible diligence and ſecrecy, and give notice to ARIADENO to be gone, and make the beſt of his way.

THE Fellow was much ſurpriz'd at RAMAGASSO's Reſolution, and ask'd him before he went, why he wou'd ſave the Life of his mortal Enemy, whom he might ſo eaſily deſtroy? If you, ſays he, only for keeping the Gulf of Lepanto from being infeſted by that pernicious Pirate, are eſteem'd APOLLO's right Eye, what other Perſon, how great or belov'd

ſoever, will be comparable to you in Parnaſſus, when you have once totally defeated him?

'TIS ſaid, that RAMAGASSO return'd this Anſwer: Friend, the Greatneſs in which thou now ſeeſt me, is ſo annex'd to the Power of BARBAROSSA, that I cannot deſtroy him without ruining my ſelf. And know, that the firſt day I ſhou'd commit that groſs Error, thou wou'dſt ſee me the moſt abject and deſpis'd Perſon in this Court. For the Fidelity of Miniſters is now as it were baniſh'd from the world, rather thro the Ingratitude of thoſe that govern, than Perfidiouſneſs in thoſe that obey: and that Officer, who makes it not his chief Study to keep his Maſter in need of him, is more honeſt than wiſe. Hence we Captains have chang'd the Art of War into a mere Traffick; and the Blame is not ſo much to be laid upon us, as upon the inveterate Humor of ſome Princes, who deſpiſe Clokes except when it rains.

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## ADVICE XXV.

*EPICTETUS obſerving the many Corruptions of his Sect, deſires leave of APOLLO to found a new Sect of Reform'd Stoicks, for which he is rather blam'd than commended by his Majeſty.*

EPICTETUS, the famous Stoick, had this morning a long Audience of APOLLO, to whom with great ſubmiſſion he was heard to ſay, that the exemplary Life, the Certainty of Doctrine, the holy Cuſtoms, the virtuous Quiet, and fruitful Leiſure which he formerly obſerv'd in the famous Sect of the Stoicks, had prevail'd with him to imbrace it; and he had liv'd in it for the ſpace of five and twenty years to his great ſatisfaction: But it was now ſo much degenerated, that it retain'd nothing good beſides the glorious Name. Now being extremely afflicted and ſcandaliz'd at this, to preſerve his antient Purity of Manners, Poverty of Life, Humility and quiet of Mind, he was forc'd to abandon it: and with his Majeſty's leave 'twas his deſign, he ſaid, to retire with ſome other Philoſophers of his Opinion, and found a new Sect of Reform'd Stoicks.

APOLLO, not without ſome evident tokens of Diſpleaſure, anſwer'd him; that he was ſo averſe to increaſe the Sects of Philoſophers, that for the benefit of Learning, for the unity of Opinions, and other weighty Conſiderations, he was reſolv'd to reduce their Number: That if the Stoicks were fall'n from their good Diſcipline, EPICTETUS ought rather to conceal their Defects, than expoſe 'em to the world; it being impoſſible to reform a Sect, without laying open the Abuſes in it: and a Philoſopher ſo renown'd for Prudence and Goodneſs as he, ought not to ſeek Reputation by the Diſhonor of others. But when he ſaw 'em neglect the Rules of their Order, he ſhou'd endeavour to reclaim 'em by the good Example of his own Life; it being both ungrateful and impious, to abandon his Sect in its moſt urgent Occaſions, and when it ſtood in greateſt need of him: for what cou'd equal the baſeneſs of that Pilot, who in a dreadful Storm ſeeing his Ship about to periſh, ſhou'd leave his Companions, and ſhifting for himſelf in the Boat, laugh at their Diſtreſs?

APOLLO told him further, that if he ſhou'd once open a Door in Parnaſſus to the Reforming of Sects, there wou'd be no end of Addreſſes on that account;

account; and instead of Reformation, he shou'd bring that Confusion into his State, which all good Princes ought to abhor. For since all things must of necessity corrupt as they increase in Age, the reform'd Stoicks themselves deviating from their own Rules, wou'd in time be divided into other Sects reform'd from them: That there was a great Affinity between planting of Vineyards, and instituting Sects of Philosophers; and he ought to consider, that a wise Husbandman, when he sees his Vineyard gone to decay thro his neglect in dressing it, first imploys all his diligence to recover it, and never resolves on planting a new one, till he's convinc'd that all his care and pains are in vain to restore the old one to its former fertility. Now in this case, at the same time that he plants a new one, he grubs up the Roots of the old, and turns the Soil into arable Land, otherwise he'd foolishly incumber all his Ground with wild Grapes. His Majesty added, that he ought seriously to reflect on the unhappy Condition of modern Times; when all the World seeing it self infected with the pernicious Disease of Politicians, whose Profession is, to give no faith to Actions that have an affected shew of extraordinary Goodness, 'twas much to be fear'd they wou'd interpret his good Intention to be downright Hypocrisy: blazing it abroad, according to their Custom, that EPICTETUS, that Philosopher of so compos'd a Soul, wou'd abandon the old Stoick Sect, of which he was but the Tail, out of Ambition to make himself the Head of a new one.

## ADVICE XXVI.

*The Nobility of the Commonwealth of the Achaians, not being able to suffer the Insolence of the Commonalty, send Ambassadors to obtain from* APOLLO *a Prince to reign over 'em, and their Request is granted.*

THE modern Commonwealth of the Achaians (which, as every one knows, is a pure Democracy) thro the Sedition of the People, is so full of Tumults, Murders, Rapes, and all manner of the most impious Confusion, that the oppress'd Nobility long'd to free their Country from so barbarous a Tyranny, and thought it more tolerable to be subject to the most avaritious and cruel Monarch, than to indure the Insolence of a domineering Populace; so that for the publick Good, 'twas necessary to call in a Foreign Prince, to check the vile Rabble, and rule the afflicted State.

TO this purpose having summon'd the People to treat with 'em, they first deplor'd the publick Miserys, and said that the only Remedy was to submit their Country, which was unhappy in its Freedom, to the sole Command of a Prince. The ignorant Multitude, who in weighty Resolves know not what they grant or deny, readily gave consent that a Prince shou'd be sent for to settle the State, and govern their Country which was incapable of living free. Accordingly two Ambassadors were deputed, to obtain from APOLLO such a Sovereign as their distracted Condition requir'd. They arriv'd at this Court three days ago, and having in a publick Audience made their Request, answer was return'd 'em in his Majesty's Name, that they shou'd soon be dispatch'd with satisfaction.

AMONG many eminent Persons of this State who made great Interest for the Government of so noble a Principality, there were two principal

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Candidates: one was ANNAS of Momoranci, an illustrious French Baron, much recommended by FRANCIS the First, King of France; and the other, DON ERNANDO of Toledo Duke of Alva, whose Intereſt was extremely ſollicited by PHILIP the ſecond of Spain, not ſo much out of Affection to him, as to rid himſelf of a Man who being impatient of any Equal, much leſs of a Superior, was troubleſom to him and his whole Court.

OF theſe two great Competitors APOLLO prefer'd the Duke of Alva: King FRANCIS was much diſpleas'd, and complain'd that a Perſon ſo ſevere and inexorable as the Duke of Alva had ſhewn himſelf in the Government of Flanders, ſhou'd be prefer'd before a Man of the moſt exquiſite Goodneſs and Skill in Government, for ſuch was MOMORANCI known to be. APOLLO anſwer'd the King, that the Duke's Severity was the very reaſon why he had prefer'd him before MOMORANCI, for, in the preſent Circumſtances of the Achaians, Severity was a moſt neceſſary Virtue in a Governor: whereas the mild Temper of the other render'd him unfit for the difficult Task of teaching an unbroken Colt, that was born free, to ſubmit to the heavy Packſaddle of Slavery. This wou'd not ſatisfy King FRANCIS, who, not without Paſſion, ſaid, that the French too, when occaſion requir'd, knew not only how to be ſevere, but cruel. Upon which APOLLO, with great Indignation and Contempt, bid him hold his Peace ——and told him, he much wonder'd, that Sheep and Lambs ſhou'd pretend to know the buſineſs of Wolves: as if the World had ne'er ſeen any of the COLIGNI's, the NOUE's, and other importunate Flies both great and ſmall, which his Generation for forty years together cou'd never keep from their Noſes.

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## ADVICE XXVII.

*APOLLO having turn'd out* BUDÆUS *from the Office of Lord-Treaſurer, beſtows it upon* DIEGO COVARRUVIAS, *a noble Spaniſh Virtuoſo, and Dean of the College of Grand Sages of this Court: which the French Monarchy in vain oppoſes.*

GULIELMUS BUDÆUS of Paris, for his great Skill in the knowledg of Coins, has for many years paſt, with infinite Reputation, exercis'd the noble Office of Lord High-Treaſurer to his Majeſty; but laſt Monday on a ſudden he was ſhamefully turn'd out of his Imployment, and by APOLLO's expreſs Command baniſh'd for ever from Parnaſſus: 'tis ſaid the reaſon of this Diſgrace was, becauſe he is infected with thoſe modern Hereſys, which ambitious Men have invented only to make Subjects rebel againſt their Sovereigns, and which are therefore unworthy to be embrac'd by the Profeſſors of Learning, who ought to let the world ſee that they deteſt the Errors of the ignorant Populace, who are apt to be whirl'd about at any rate by the moſt vile Impoſtures.

AS ſoon as BUDÆUS was expell'd, 'twas rumor'd that his Majeſty deſign'd his Place for DIEGO COVARRUVIAS, a great Spaniſh Lawyer, no leſs admir'd for his Learning than for his Honeſty and irreprehenſible Life. As ſoon as this Reſolution was ſpread abroad in Parnaſſus, it created a mighty Jealouſy in the French Monarchy, who thought it by no means conſiſtent with

with her Intereſt, that a Spaniard ſhou'd be prefer'd to ſo great an Office, and in which ſhe was ſo much concern'd: Her Jealouſy was increas'd when ſhe conſider'd the ſevere Temper of COVARRUVIAS, a Man of the moſt ſteddy Juſtice, inflexible, and who conſtantly preferring his own Reputation, and the good Service of his Prince before all other Conſiderations, had, in the Office of Dean of the College of grand Sages, ſhewn himſelf to have no regard either to the Favor or Hatred of any the moſt potent Prince of this Court.

THIS powerful Monarchy therefore, to hinder COVARRUVIAS from this Dignity, according to the Cuſtom of great Courts, ſent ſeveral of her Friends to APOLLO under colour of other buſineſs, who pretending to wiſh well to COVARRUVIAS, and to be zealous for the publick Good, cunningly blam'd him even in their Encomiums, and perſecuted him under the diſguiſe of feign'd Affection. But his Majeſty being too well acquainted with this fallacious Method, eaſily rejected thoſe Hypocrites. Inſomuch that the French Monarchy, throwing off her Mask, in an extraordinary Audience ſhe had of APOLLO, ſhew'd her ſelf ſo implacable an Enemy to COVARRUVIAS, that ſhe not only ripp'd up all the great Faults he had committed from his Birth to his old Age, but related even his moſt trifling Imperfections; ſo diligent are Princes in obſerving the Lives and Manners of thoſe, who in great Courts are likely to be advanc'd to the ſupreme Dignitys.

APOLLO, who was aſtoniſh'd to hear the French Monarchy make ſo narrow a ſcrutiny, and ſo ſtrictly implead the Life and Converſation of COVARRUVIAS, reply'd: That he was ſo far from utterly deteſting all human Imperfections in his Virtuoſi, that if one of 'em with a hundred Defects was found to have but two Perfections, or one rare Virtue, he thought he had got an excellent Miniſter; it being his Cuſtom to weigh the Virtues of Men againſt their Vices: and COVARRUVIAS, whatever otherwiſe he might have been, had diſcharg'd the Office of Dean of the grand Sages for many years with great Prudence, Honor and Sincerity, and not only ſhewn himſelf worthy of the Dignity he intended him, but of any other more noble Imployment in Parnaſſus: For which reaſon his Majeſty was reſolv'd to honor the Place of Treaſurer, by ſupplying the preſent Vacancy, with a Perſon taken from the ſublime Senate of Sages.

TO this the French Monarchy anſwer'd, That the Senate of Grand Sages was compos'd of twelve Perſons; ſo that his Majeſty might eaſily give her the Satisfaction ſhe deſir'd, by chuſing another of 'em inſtead of COVARRUVIAS, eſpecially ſince they were all Perſons of great Learning and Merit. All the Standers-by perceiv'd, that APOLLO was much diſpleas'd at this Importunity, inſomuch that in a Paſſion he told the French Monarchy, 'twou'd be the baſeſt Injuſtice to diſguſt thoſe Miniſters, and leſſen their Reputation, who by their faithful Service had deſerv'd the higheſt Imployments; that when any Prince choſe a Subject out of a Senate or College to advance him to a higher Poſt, 'twas dangerous to pretend to ſingle out the moſt deſerving: for that wou'd be interpreted Partiality, and COVARRUVIAS being Dean of the College, one of his Inferiors cou'd not without manifeſt injury be advanc'd before him. That upon ſuch occaſions Seniority was the true Teſt of Merit, and that Senator deſerv'd to be firſt prefer'd, who had labor'd longeſt in the Dutys of his Place. A moſt excellent Maxim, which inviolably obſerv'd, makes every Senator indefatigably zealous in the good Service of his Prince; but if neglected, even his grand Sages, who are

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the main Support of his Government, and all the inferior Magistrates wou'd, to the ruin of Justice and utter confusion of all business, leave the honorable Path of Merit and virtuous Diligence for the impious adoring of some Favorite, by whose Interest they might hope for Preferment.

NOW for all these weighty reasons, and not out of partiality to the Person of COVARRUVIAS, APOLLO declar'd he wou'd reward the Labors of that Virtuoso with the Dignity of High Treasurer; by which he shou'd likewise incourage the other Grand Sages chearfully to undergo the Fatigue of their several Imployments, since they saw their Recompence not only certain, but, which was of greater importance, that it lay only in their Master's Breast.

THE French Monarchy reply'd: That his Majesty being sole Master and Dispoſer of all Rewards and Punishments in Parnassus, might without any prejudice to his Honor grant her Request. But APOLLO, in a greater Passion than before, return'd her this Answer: Neither I, nor any one is Master of that Reward, which good Princes propose to their faithful Ministers; for the highest Honors are conser'd by just Princes out of Duty and Obligation, tho modest Servants acknowledg 'em as Favors. And let me tell you, the Prince who rewards not a meritorious Servant, is guilty of greater Tyranny than he who sheds the innocent Blood of his Subjects, or plunders 'em of their Estates.

TO this resolute Answer, the Monarchy of France freely return'd; That COVARRUVIAS being born a Spaniard, his Fidelity was not to be depended on. At these words APOLLO was so extremely incens'd, that in the greatest Fury imaginable he said; Away!— you who wou'd be playing the Sovereign in the States of others, be gone, I say, and seek Fidelity at home: For my part, I glory in being a Slave to Merit; and know, that when a Prince seeks That only in his Minister, who perhaps may be naturally ungrateful, yet the great God, who always desires that he who do's well shou'd have the Recompence of his good Actions, never fails to infuse Gratitude into such an Officer: whereas on the contrary, when Princes, in promoting a Subject to any of the supreme Dignitys, have regard only to the Affection which the Persons they advance bear to 'em, and to the Confidence they can repose in 'em, the Divine Majesty, who is the Author of the most wonderful Metamorphoses, to confound the deprav'd Judgments of Men, makes such Ministers prove perfidious, and so barbarously ungrateful, as to revenge Favors receiv'd as if they were Injurys. A Truth of which all Men may be fully convinc'd, by the many unfortunate Examples which have happen'd in Courts; and from whence all you Princes ought to learn, that in advancing Ministers you ought to have more regard to Virtue and Merit, than any human Interest. For when a Prince promotes a Person who proves ungrateful, tho otherwise of known Desert, all the Ignominy lies at his door who receiv'd the Benefit: whereas if he advances a Person of no Merit, only because he can confide in him, all the shame and loss redounds to the Prince, who foolishly believ'd that by offending God he cou'd receive advantage from Men.

## ADVICE XXVIII.

*Monsignor* GIOVANNI DELLA CASA *presents* APOLLO *with his useful Treatise call'd,* GALATEO *of Manners, but meets with great Difficultys in engaging many Nations to the observance of it.*

THE Reverend GIOVANNI DELLA CASA, who, as we certify'd before, was admitted into Parnassus with extraordinary Splendor, having visited the most illustrious Poets, and paid his Compliment to all the Learned Princes of this Court, presented APOLLO with his ingenious and useful *Galateo*. His Majesty was so well pleas'd with it, that he strictly commanded it shou'd be inviolably observ'd by all Nations: and at the same time gave orders to CASA, to compose without delay a *Galatea* likewise; since the Manners of the Ladys of this Age need Correction as well as those of the Men.

THIS Edict gave much disturbance among some of his Majesty's Subjects; for neither Threats nor Intreatys cou'd prevail with the Inhabitants of the Marches of Ancona to receive it: they swore they wou'd abandon their Country and their Children, before they'd leave their old honest Custom of honoring their Superiors with sincerity of Heart, and loving their Friends with candor of Soul, and rather than flatter both with exterior Ceremonys, and Court-Compliments got without book, like the Speeches of a Player.

BUT it met with greater Difficultys among the Princes: for the French Monarchy wou'd not submit to the observance of GALATEO's Rules, any further than they are consistent with her own Pleasures; which, she freely said, she wou'd always regard more than Civility or good Manners, of which she thought it sufficient to make an outward shew.

THE Monarchy of Spain solemnly promis'd to submit to GALATEO's Rules, provided CASA wou'd only strike out one Chapter: For she wou'd not have it thought a piece of ill breeding, if being at Table with other Princes, she snatch'd now and then a good Bit from another body's Plate; nor wou'd she be reputed a Glutton, if she chanc'd to eat up all her Neighbour's Mess.

THE Venetians said, they wou'd readily have receiv'd GALATEO, provided CASA had declar'd, that to pry very curiously into the Affairs of others, was not ill breeding, but a necessary piece of Policy.

ALL the Princes of Italy imbrac'd GALATEO with great readiness; only they said, they wou'd not be reputed Clowns, if they eat on both sides of their Mouths.

BUT the Germans storm'd like mad men, and not only refus'd to be stinted in their Cups, according to the Rules of Italian Sobriety, but obstinately insisted to have it declar'd in GALATEO, that their everlasting Drunkenness was a principal Virtue, and one of the most requisite Qualifications that the German Princes and Republicks cou'd desire in their People, for the security of the Government. But this Request was rejected by all the Literati as impertinent, and directly tending to incourage Debauchery: and as to the particular of Sobriety and Moderation in drinking, the Germans were earnestly exhorted to submit to GALATEO's Precepts, since they were pointed at for Sots by all the Nations of Europe.

THE Germans resolutely reply'd, that those sober Nations ought to be call'd Sots, who living under Arbitrary Powers suffer'd themselves to be oppress'd by the extravagant Humors and brutal Cruelty of one Man; but the drunken Germans ought to be esteem'd very sober, who having had Wit enough to procure their Liberty, wanted not their Senses to preserve it. That every Man who is not a Blockhead must believe, that the Drunkenness of the Germans had been the Foundation of the many famous Republicks among 'em. For the safety of a State, and the universal Peace depending only on the fidelity of the Ministers of Princes and Republicks, and on the Candor and Sincerity of every Man's Soul, what more desirable, than to see the Germans by their excessive drinking continually vomit up their closest Secrets, and most hidden Thoughts? They added, that by long Experience they had found, those were the best Counsellors of their Country, who having drown'd all their private Interests in the Juice of the Grape, and wash'd off that base Varnish of Dissimulation, which is the Offspring of Sobriety, spoke from their Hearts like Germans; not from the Mouth only, like the Italians and other sober Nations. And further; the Germans are known to value themselves upon the glorious Name of a Martial People, therefore they cou'd not with patience hearken to the dull phlegmatick Debates of sober Men, which for the most part are full of Cowardice and Circumspection even to a fault, tho they cover it with the Cloke of Prudence. But because they delight in bold and generous Resolutions, they never allow any Man to give State-Advice fasting; but let him first take a hearty Dose of Wine to fire him with Generosity, and then he may be heard: it being the peculiar Virtue of that wondrous Liquor rather to drive away Fear from the Heart, than Judgment from the Head. The Germans therefore with great reason, as * TACITUS says, *De reconciliandis invicem inimicis, & jungendis Affinitatibus, & adsciscendis Principibus, de pace denique ac bello, plerumque in convivüis consultant; tanquam nullo magis tempore ad simplices cogitationes pateat animus, aut ad magnas intalescat:* They debate of the reconciling Enemys, the making Alliances and Leagues, and in short all the business of Peace and War, generally over their Cups; the Mind being at no other time more dispos'd to free and disinterested Thoughts, nor more inflam'd to great Resolutions. Lastly, they said, if the foolish Italian Sobriety shou'd ever come into fashion among the Germans, 'twou'd introduce among that faithful and sincere People, those false Hearts and double Minds, those deep Thoughts and base Turn-coats, full of Treachery and Conspiracys, secret Hatred and dissembled Love, with which the Nations that glory in Sobriety are so plentifully stor'd. This is so great a Truth, that tho the French were once glorious for their antient Sincerity and steddy Loyalty to their Kings, yet since many of 'em have departed from the good old Custom of merrily taking their Glass after the German fashion, they have suffer'd themselves to be drawn into those treacherous Practices, which are notorious to all the World. And if for the general Advantage it had sometimes been thought a necessary Expedient to have a little Window made in the Breasts of Men in order to discover the Hearts of some villanous Wretches, who being all Devil within, make it their study to appear all Saint without; then what reasonable ground can there be to blame Drunkenness, since plenty of Wine do's the business at once, and has the virtue of making Mens Bodies transparent?

FOR all these reasons, which were highly approv'd and prais'd by the Assembly, it was resolv'd, that as to the particular of Sobriety in drinking,

* Tacit. de Mor. Germ.

the brave German Nation shou'd not be subject to the Precepts of GALATEO, the practice of Drunkenness being rather with them a publick Artifice than a private Vice: for 'tis evident that in times of Peace and War those People are well advis'd, who, like the Germans, * *deliberant, dum fingere nesciunt; constituunt, dum errare non possunt:* Deliberate whilst they know not how to counterfeit; and ordain, when they cannot err.

## ADVICE XXIX.

*APOLLO having discover'd that ill Men had brought a Scandal on his Courts of Justice, and render'd 'em odious to the People by making use of 'em to oppress the Good, appoints a Committee to redress the Grievance, but with very indifferent success.*

TO that monstrous pitch of Wickedness is the Treachery of ill Men arriv'd, that the sacred Tribunals, erected for the Safety of the virtuous and the Terror of the bad, are now made use of as a means to persecute and oppress honest Men. An Abuse which sensibly afflicted his Majesty, who cou'd not endure, that thro the Malice of the wicked his Courts of Justice shou'd become odious to the good: therefore, to try whether the Wit of Man cou'd discover the true Antidote to this Poison, he appointed some months ago a select number of the deepest Politicians, and wisest Philosophers in Parnassus, whom he caus'd to be shut up in an Apartment adjoining to the Delphick Library, with a strict charge not to stir from thence, till they had heal'd this rankl'd Wound.

THE Virtuosi of Parnassus were of opinion, that the business wou'd have been over in a few hours; but eight Months were expir'd before those Gentlemen open'd their Doors; and then desiring Audience of APOLLO, they told him, that after their long Confinement in that place, where they had diligently examin'd a thousand Opinions, and debated concerning a thousand Remedys, they had not been able to discover any effectual Expedient to punish false Accusations with Severity, without discouraging such as are true.

## ADVICE XXX.

*MARCUS BRUTUS intreats LUCIUS BRUTUS to shew him in what consisted the Perfection of the Conspiracy which he happily executed on the* TARQUINS, *and the Imperfection of his own which he attempted on* CÆSAR *with such ill success, and receives a satisfactory Answer.*

MARCUS BRUTUS, who leads a very melancholy Life in Parnassus, since he fail'd in redeeming the Roman Liberty by CÆSAR's Death, made it his business t'other day to find out LUCIUS BRUTUS, and in-

* Tac. de Mor. Germ.

treated him with great Importunity to let him into the Reason why, since they were both prompted by the same generous Desire of restoring their Country's Freedom, they had met with such different Success; adding withal, that it wou'd be a mighty satisfaction to him, if he'd please to inform him wherein lay the excellent Management of his Conspiracy, and in what he was overseen in his own against CÆSAR. 'Twas my good fortune to be by when the Question was put, and I can assure the Reader, that the old Roman answer'd his Cousin in this manner.

TO purchase Renown by great Actions, 'tis not sufficient, MARCUS, to have a good Intention, but it must be join'd with Judgment and Discretion. Accordingly I observ'd the same method in purging the Empire of the ill Humors of Tyranny with which I saw it so unhappily overrun, that skilful Physicians practise in expelling a malignant Fever. Which if you had in the least regarded, you'd not only have avoided that fatal Error that involv'd you and your whole Country in such a train of mighty Evils, but wou'd easily have obtain'd that Glory which render'd my Name immortal.

YOU must know then that when I resolv'd to re-establish my Country's Liberty, I first set my self to consider the infirm Constitution of the Roman State, the Quantity and Quality of the crude and peccant Humors that oppress'd the Patient in her Disease of Slavery; then like a wise Physician I prepar'd and digested 'em with the Syrups of Dissatisfaction and Discontent, which I daily sow'd up and down in the People against the TARQUINS. The insolent Rape committed on the Person of LUCRETIA falling out at that time, did me a wonderful piece of Service: for the Tyrant's unbridl'd Lust brought the Romans to that degree of Hatred and Despair, which I had been all along endeavoring to effect. And now I perceiv'd by the Peoples continual Complaint, there was nothing wanting to prepare perfectly the Materials of Discontent, but my Resolution of shewing my self (with permission of the sick Republick's Forces) Head of the incens'd Commons; and this laxative Syrup work'd so happily, that the ill Humors of Tyranny evacuated of themselves without any Bloodshed or Tumult, and our Country obtain'd the peaceful Health of Freedom.

BUT here, MARCUS, it was that you fail'd, in not duly reflecting on those important Points: You were wholly devour'd with an inconsiderate Zeal to Liberty, which quite blinded your Understanding, and in the end increas'd your Slavery. This happen'd when you put your rash Conspiracy in Action against CÆSAR in the Capitol: That gave the diseas'd Liberty of Rome such a strong Purge of Colloquintida, Antimony, and other violent Ingredients, that instead of throwing off the crude Humors, it made the Malady ten thousand times fiercer than before; and was your own and your Accomplices Ruin in the first place, and at last occasion'd the famous Infirmity of the mournful Proscription, which slew the excellent Roman Liberty outright.

'TIS a Proverb no less true than common; That Conspiracys are not fram'd out of Curiosity to change the Prince's Face, but for the important Interest of changing Tyranny into Freedom. For this reason, 'tis absolutely necessary that a Man shou'd restrain private Passions, and let the Love of Liberty, and not Hatred to the Tyrant's Person, be the Rule by which he acts. And in a matter of such vast concern, the principal Consideration among many others, is diligently to examine into the means by which the Tyrant has made himself Master of the Liberty of the State: for if they are still in force, that Citizen do's his Country the greatest Disservice that can be, who goes to conspire against the Usurper's Life; for he do's

do's but increase the Slavery, and give occasion for heavier Oppression.

THE TARQUINS, I observ'd, maintain'd themselves in their unjust Sway by the Love of the Roman People, which they had gain'd by many Artifices: But when by their Cruelty's, Lust and Avarice they had lost it, the Foundation of their Grandure was totally remov'd, and 'twas no longer difficult for me to restore the antient Liberty of my Country. Yet I did not expel 'em by my Conspiracy, but when the publick Hate had driven 'em to the brink of the Precipice, I gave 'em the last push, which turn'd 'em off. But you pursu'd a quite different method: CÆSAR, as 'twas evident, had made himself Master of the publick Liberty by the good opinion his Army had of him, which he fortunately headed for so many years, and by the extreme Love of the Roman People, which he acquir'd by his vast Liberality. Now your killing him while these Means were in full power, did but change CÆSAR, who by his Clemency and universal Obligements study'd to secure himself in the Empire, into AUGUSTUS, who observing how fatal Indulgence and Pardon are to Tyrants, thought it a safer way of establishing himself in the Sovereignty by that bloody Proscription, by which alone he was able, after a long and prosperous Reign, to transmit the Roman Empire to TIBERIUS, as if it had been hereditary.

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## ADVICE XXXI.

MARCUS CATO *having infinitely disgusted the Princes, by adding the word* Liberâ *to the Motto* Pugna pro Patriâ *over his House,* APOLLO *orders him to remove it.*

THE first day that MARCUS CATO, one of the Grand Sages of this Court, finish'd his House in Parnassus, he caus'd to be written in Letters of Gold over the Door that fam'd Motto, *Pugna pro Patriâ*; to which some days since he added *Liberâ*.

AT this the Princes complain'd furiously to APOLLO, protesting, that if that seditious Word, enough to set the World in a flame, were not raz'd out, it wou'd certainly be the original of very great Mischiefs in Parnassus. And they press'd very hard also, that CATO, the Founder of that impious Race of Men, who impose themselves upon the thoughtless Multitude for Lovers of Truth, under an impertinent pretence of Liberty and Zeal for Religion, might be punish'd, and made a publick Example.

APOLLO to satisfy 'em immediately summon'd CATO to appear, and severely reprimanded him, for having given just occasion of Complaint to Princes by the addition of that Word. CATO intrepidly answer'd: That Men of Honor ought not to be deter'd by Princes Threats, from saying and doing any thing that became 'em, and which their Consciences told 'em was their Duty. That 'twas base and barbarous, and what none but the ignorant and malicious wou'd be guilty of, to deceive with Sentences specious only in words. And that truly he thought it the greatest Impiety to make the common People believe by these words *Pugna pro Patriâ*, they were oblig'd with Life and Fortune to fight out a Quarrel as their own, in which they had not the least Interest; the word *Liberâ* was therefore absolutely necessary to explain the full meaning of the Sentence. For as 'twou'd be very ridiculous

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to ſtand ſuit only for a hir'd Houſe, ſo no Man was bound to defend a Country to the laſt drop of his Blood, but where he commanded as Maſter, and not obey'd like a Slave.

HIS Majeſty told CATO by way of Reply, That he was under a very great miſtake; for 'twas groſs Ignorance, and highly incentive to Sedition, to aſſert, that Princes had not Power to oblige their Subjects to take up Arms in defence of their common Country againſt a foreign Invaſion. CATO anſwer'd; That he did not deny Princes had ſuch a Power, but 'twas impoſſible by all their Authority to make a Man, they had forc'd to Arms againſt his will, ſhoot right forward, or prevent his taking his firſt aim rather at his Friends than his Foes. To this APOLLO rejoin'd: That Princes had the Authority ev'n to force Men to ſhoot right forward, and behave themſelves with Reſolution and Courage; but then it muſt be underſtood only of good Princes, who by their Bounty and Love to their People, expreſs'd in their mild and virtuous Government, have compel'd their Subjects to defend their State with the ſame ardor and bravery of Mind, as they wou'd their private Patrimony: But that avaricious and blood-thirſty Princes are ſo far indeed from reaping any advantage from the Troops they have forcibly rais'd, that they always find 'em their worſt Enemys. And therefore he'd have him immediately remove that additional word from the Sentence, not only becauſe 'twas ſuperfluous for the Reaſons alledg'd, but becauſe Men of Honor wou'd underſtand it, tho it were not written: Nor was it at all convenient that the Populace ſhou'd be let into that important Secret, That the Freeman's Country is only where he is born, but the Slave's where he can enjoy the greateſt Liberty.

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## ADVICE XXXII.

*SOCRATES being found dead in his Bed, APOLLO diligently inquires into the true Cauſe of it.*

THE great SOCRATES, who went well to bed laſt night, was found dead in the morning, with his Body extremely ſwell'd, which made moſt people believe he was poiſon'd. Every one violently ſuſpected the Peripateticks, who are implacable Enemys to the Socratick Sect; and the rather becauſe ARISTOTLE their Prince is known to have a very nice hand that way.

SOCRATES's Family was immediately impriſon'd, but all that cou'd be got out of 'em was, that ſome days before, the Philoſopher was obſerv'd to be mightily troubl'd, and in the anguiſh of his Grief often heard to cry out, O corrupt World! O deprav'd Age! O moſt unfortunate Mankind!

APOLLO was extremely concern'd for the loſs of ſo famous a Man, and commanded that his Body ſhou'd be carefully open'd, to ſee if his Bowels afforded any ſymptoms of Poiſon. This was inſtantly perform'd, but they found his Entrails were all burſt: Which plainly ſhew'd, that SOCRATES had taken in ſo much Wind of Scandal at the many irregular and vicious Actions he was forc'd to ſee in this degenerate Age, as quite broke his noble Heart.

HIS Obſequys were celebrated with wonderful Solemnity, and MARCUS TULLIUS CICERO, a great Favorer of the Socratick Sect, in a moſt

most elaborate Oration infinitely extol'd the Truth of this great Philosopher's Doctrine, and his exemplary Life; and then with floods of Tears bewail'd the heavy Calamity of the present Times, when Satyr being forbidden under severe penaltys, brave Men, who hourly see things that deserve the sharpest lashing, are yet forc'd to be silent, and burst for Rage.

## ADVICE XXXIII.

*The Hereditary Princes in Parnassus are extreme urgent with* APOLLO, *to have the Emperor* TIBERIUS *remov'd from their Class into that of Tyrants: but he defends himself before his Majesty, and gets the better of his Adversarys.*

'TIS above fifteen hundred years since the Emperor TIBERIUS, AUGUSTUS's Successor, was first admitted into Parnassus, where he has held a very honorable Place amongst the lawful and hereditary Princes. He has always liv'd in such Magnificence and Splendor, that the greatest Potentates have esteem'd him a Miracle of Prudence and Vigilance, and not the Counsellor, but the very Oracle of all such Princes, who design to establish by violent means an absolute Sovereignty over a new conquer'd State.

FOR tho it must be allow'd, that CÆSAR the Dictator was the Man who laid the first Foundation of the vast Edifice of the Roman Empire, and that AUGUSTUS after him rais'd the Walls to the highest Cornice, yet it can't be deny'd but that TIBERIUS by happily transmitting it down to his Nephew's Son CALIGULA, made it hereditary in the Line of the JULII and CLAUDII, and brought it to a full Settlement and Perfection. A prodigious Action! and worthy only of that Prince, who by an absolute Mastery over his private Passions, has been fam'd for the deepest Cunning in discovering the most secret Thoughts of others; by which Artifices he may be said to have cover'd the Roof of that noble Structure.

SOME days ago a Conspiracy happen'd to break out, which the chief Princes of this Court for a long time had been hatching against him. They accus'd him to his Majesty for a Tyrant, in possessing himself of the Empire by indirect means, to the prejudice of AUGUSTUS's Heirs: That his Government for two and twenty years was extravagantly barbarous, and full of unexampl'd Cruelty; that he had always shewn himself an implacable Enemy to the Nobility, insatiate of Riches, bloody to Men of Merit, and ungrateful to his most faithful Servants. This terrible Accusation was aggravated by the important Testimony of CORNELIUS TACITUS, who, tho he has acted all along with the greatest Prudence and Caution, yet suffer'd himself to be so overborn with violent Hatred to TIBERIUS, that he affirm'd to APOLLO for a positive Truth, that under the horrid Reign of that Monster, * *Nobilitas, Opes, omissi gestique honores pro Crimine, & ob virtutes certissimum exitium*: Nobility, Riches and Honors, either declin'd or accepted, were criminal, and Virtue was certainly fatal.

THIS influenc'd his Majesty so far, that he freely acknowledg'd it was a very great Error to place such a cruel Tyrant in the honorable Class of lawful Princes; and to rectify it, he gave immediate Orders to summon him

* Tacit. lib. 1. Hist.

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next morning into Court, to give in his Answer to the Charge. When he was seen coming out of his Palace all alone, like a miserable Creature abandon'd of his Friends, and going to surrender himself to his Judges, every ones Mind was fill'd with Reflections upon the unhappy Condition of Princes. But tho he took this Desertion as an Omen of his Condemnation, he enter'd the Court with an undaunted Soul; and tho APOLLO and the whole Senate of Virtuosi receiv'd him with angry Looks, and menacing Gestures, he appear'd intrepid, and his Courage seem'd to rise as his Dangers increas'd.

SILENCE being commanded, the Attorny General EGIDIUS BOSSIUS read the Indictment to TIBERIUS, who was requir'd to tell the Court what he had to alledg in his Defence. Upon which he thus began.

THE Crimes, great Monarch of the Literati, which my Enemys accuse me of are two: First, That I obtain'd the Roman Empire by wicked Arts: And secondly, That I govern'd it with extreme Cruelty to the Nobility, and other Persons of extraordinary Worth. The first of these Articles is notoriously false: For how can they charge me with fraudulently getting the Empire, when I was left Heir by AUGUSTUS's Will? AGRIPPA POSTHUMUS, 'tis true, was AUGUSTUS's Nephew, and GERMANICUS his near Relation; but they shou'd consider that AUGUSTUS was not so weak as to be trick'd by the craftiest Wit in an Affair of such Importance, as the Succession to that vast Empire. It must certainly then be some weighty Reason that induc'd him to set aside his own Nephew, and adopt me, a perfect Stranger to his Blood. And here I might, to my Praise, relate the honorable Methods I pursu'd in gaining the Heart of that Monarch, but I shall content my self with only putting you in mind, that if AUGUSTUS had found those Qualitys in his own Relations which he knew were absolutely necessary in a Successor, and of which I us'd all the diligence I cou'd to let him see I was possess'd, neither the Love TACITUS says he bore to my Mother, nor all her Charms, nor my Cunning cou'd ever have tempted that wise Prince to such an inhuman Act as the disinheriting his Nephews, and making a Stranger his Heir. But here I shall take this occasion to lay open that Action of mine, to which I have always acknowledg'd I ow'd the Empire; an Action which ev'n ravish'd from AUGUSTUS that vast Affection he bore me.

YOU know, that after MARCUS AGRIPPA's Death, the Emperor marry'd me to his Daughter JULIA; and 'tis notorious what a loose Lady she prov'd. So that being despis'd by her unbounded Pride and Lasciviousness, I found my Honor wounded in the tender'st part; yet I improv'd this as the means of my farther Advancement, which every one thought wou'd utterly ruin the hopes of my good Fortune, in which I had already made so happy a Progress. For I consider'd, that if, to vindicate my Honor, I reveng'd the Injury my Wife had done me by her Death, the little Respect it wou'd have shown to AUGUSTUS's Blood, must certainly have alienated his Affection, and put an end to his Thoughts of advancing me. I reflected likewise on the difference betwixt the Injury a Husband receives from a Wife much his Superior, and that which he sustains from one who is his Equal; which made me at last resolve to prefer the Glory of winning the Roman Empire, to the Scandal of JULIA's publick Violation of my Bed.

TIBERIUS was got thus far in his Defence, when he was interrupted by a loud Voice, which cry'd out three times, Ah Traitor! and taking the Reflection to be meant upon him, he told his Majesty, that the Affront was

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more to the Court, than himself. APOLLO, inrag'd at the Contempt put upon him, commanded that the Person shou'd be search'd for, and taken into Custody, which was immediately done. And who shou'd it happen to be but JAMES Count of Marcia, an illustrious Prince, and of the Blood Royal of France. But his Majesty regarding the Affront more than his Descent, commanded him away to Prison. At this the Court publickly protested, that he did not speak those words with design to affront either his Majesty, or TIBERIUS; but that to discharge something that lay heavy upon his Mind, he call'd himself Traitor, and not the Emperor, or any body else. For having marry'd the unchaste JOAN Queen of Naples, and, like a Fool as he was, going to proceed against her, who brought him a Kingdom in Dowry, as if she had been a private Gentlewoman, his Severity lost him, to his eternal Dishonor, both Wife and Kingdom, and consequently his Reputation at a blow. This forc'd him, full of Confusion, to fly from Naples, and hide himself in a Monastery in France, where he dy'd soon after for mere Spite and Rage. Now the great Prudence which TIBERIUS, he said, had observ'd in the like case, convinc'd him, that it wou'd have been more to his Honor to have liv'd in Naples with the Character of a Cuckold King, than with that of a private Person of Honor in France. Upon this APOLLO pardon'd the noble Frenchman the Disturbance he occasion'd, and order'd TIBERIUS to proceed, who thus continu'd.

AND because my too great Connivance at my Wife's infamous course of Life wou'd infallibly have render'd me the publick Ridicule of the Senate and People of Rome, which to a Person in my Circumstances, who liv'd in hope of the Grandure I afterwards acquir'd, wou'd have prov'd as prejudicial as the other Extreme of revenging the Disgrace, I pitch'd on the Medium betwixt both, which in dubious Resolutions is always the safest. That I might no longer be an Eye-witness of that Dishonor I cou'd neither suffer nor revenge, I retir'd from Rome under color of leading a private Life, and hid my self in Rhodes. This Modesty, and vast Respect which I express'd to AUGUSTUS's Blood, was not only the real and chief cause of his Love to me, but even forc'd him to give those immortal Proofs of extraordinary Affection that appear'd after his Death.

FOR that Monarch, no less wise than glorious, compassionating my wretched and mean Condition, and infinitely loathing his Daughter's scandalous Life, treated her with such Severity as may serve for a Precedent to all prudent Princes in the like case. In a word, whether such Patience, such Respect, Veneration, inviolate Obedience, and the other virtuous Artifices which I practis'd to win the intire Affection of AUGUSTUS, be criminal Methods of proceeding, and villanous Tricks, as my Enemys have represented, I leave to the Judges of my Reputation to determine.

I PASS now to the second Article of my Charge: And here I acknowledg the Cruelty I'm accus'd of towards the Roman Nobility, and all that TACITUS has urg'd against me, to be true. I shall only desire a just Distinction may be made betwixt the Barbaritys of a new Prince, and of an antient and hereditary Monarch. For if I have put any Man to death thro innate Cruelty, or to satisfy an eager Thirst of Blood, I submit my self this moment to the Rigor of the Cornelian Law, equally with the meanest Plebeian. But if thro mere necessity of State I was compel'd to put on Cruelty towards AUGUSTUS's Family, the chief Senators, my noblest Generals, and even Virtue it self; I beseech every one to consider the unhappy Necessity new Princes lie under to inhuman Actions, tho ever so contrary to their Inclination.

AND here I will justify my self ev'n by the Authority of my implacable Accuser TACITUS: He positively says, that the horrid Proscription of AUGUSTUS, which I must confess can't be parallel'd, was not made out of a cruel Disposition, but purely out of Reason of State, for the Proscribers themselves condemn'd it. * *Sane Proscriptionem Civium*, these are his own words, *Divisiones Agrorum, neq; ipsis quidem qui fecêre laudatas.* Certainly the proscribing the Citizens, and dividing their Lands, were Actions never applauded even by the Authors of 'em.

IF this be true, can it be just that I shou'd suffer for having the Prudence to know how to establish my self in a new Principality? or for being so wise as to put in practice those Precepts, which not only every other Politick Writer, but ev'n TACITUS himself has publish'd to all the World? If Mildness and Clemency are Faults when misapply'd in behalf of a Man, who after his Pardon is maliciously studious of Revenge, can any of you believe, that in case I had spar'd AGRIPPA POSTHUMUS, GERMANICUS, and the rest of AUGUSTUS's Blood, they wou'd have been Friends to my Greatness? Further, if it be an establish'd Maxim in Politicks, that a Prince shou'd above all things endeavour to reign without Jealousy; and if he can never be secure in his Throne, while those whom he has driv'n from it, or who pretend a better Claim, are living; will not every one, tho e'er so little skill'd in the Affairs of the World, confess with me, that my Cruelty was not from a Savageness of Temper, but merely Reason of State? For a Prince is oblig'd in Prudence to be cruel, when he's indanger'd by his Mercy; as † TACITUS himself has said.

MOREOVER, the frequent Murders that I and my Successors committed on the Roman Senators, shou'd not be imputed, as my Persecutors falsly pretend, to our Barbarity, but to the imprudent Pride of those Senators themselves. For tho they saw their Country's Liberty lost without Ressource, yet they haughtily refus'd to clothe themselves in the Robes of Humility, but obstinately persisting in freedom of Speech and exercise of Power even in their Slavery, incens'd their Prince to use all sorts of Inhumanity against 'em. And for this reason, neither TACITUS, DIONYSIUS, SUETONIUS, nor any other of my Historians, cou'd ever charge me with Cruelty to a Citizen, or Plebeian either of the City or Provinces, because they never gave me a just occasion of Jealousy. 'Tis true, they have said, and I readily grant it, that I was a mortal Enemy to the chief of the Senate; but 'twas only to bring 'em down, to terrify 'em, to make 'em distrustful of one another, to disunite 'em, and so the better dispose 'em to receive that Bondage which I found they utterly abhor'd. And I defy any Politician now to prescribe more prudent Methods of treating the Nobility of a State, who have newly lost their Liberty, who not only stubbornly resist the Yoke, but have the folly to pretend to fix the Limits of their Prince's Command, who retain their former Pride, and with an exasperated Mind are greedy of any occasion to be reveng'd. In such a State therefore Informers and Executioners are the best Instruments to establish Sovereignty, since every Action of Cruelty is applauded as a prudent Resolution, when it secures the Prince's Reputation and Power, who has the sense to put it in practice.

FARTHER, I desire you wou'd all please to consider, that they who made the most ostentatious Appearance in the Senate for Merit and extraordinary Virtue, and upon that account affected to be thought better than the rest, were not acted out of real Love to Virtue, or that Nobleness of Mind

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* Tacit. lib. 1. Ann. † Lib. 3. Hist.

which ought to be in every Man who can be content to die a private Person; but only to gain a Faction among the Nobility, to catch the Breath of Popular Applause, and steal the Love of the Army.

THIS is a great Truth, TACITUS, and my Fellow Princes may learn it from no Writer so well as from your self: You frankly tell us, that new Princes can't meet with a worse Subject than a shining Senator, who makes his Virtue an Instrument to his Ambition of Rule. For after you have describ'd in your Annals the Manners of the Traitor SEJANUS, you add the following words, which are a plain Proof of my Assertion: * *Palùm compositus Pudor, intus summa adipiscendi libido, ejusq; causa modo Largitio & Luxus, sæpius Industria & Vigilantia, haud minus noxiæ, quoties parando Regno fingunter:* Outwardly he wore a Mask of Modesty, but within was all on fire with a furious Ambition to reign, and to that end he abounded sometimes in Largesses and luxurious Treats, but oftner in Vigilance and Industry, which are no less noxious when assum'd for the obtaining of Dominion. And 'tis certainly so; for in a new State, where Succession of Blood is not settl'd, and the tumultuous Election of a Prince is of such extent as to leave room to the Murderer of the former Liberty to aspire to the Empire, those great Subjects, and virtuous and deserving Ministers whom private Men so much admire, and think worthy of the Prince's intire Affection, of the highest Honors, and of the most profitable Places, are discover'd by the wise Discernment of the Sovereign to be very pernicious Persons, and the most proper to be destroy'd. So that upon the whole, the Condition of the Roman Empire, which was no less confus'd in its Succession than tumultuous in its Election, absolutely requir'd that harsh method of Government, which I practis'd, as the only means to secure my Crown and Life. Nor can I see how that can be judg'd a criminal Severity which I exercis'd towards the Nobility, and the most eminent of the Romans, if it won'd have been thought a notorious defect, and unworthy a Prince of my cunning, to have treated 'em with the same Clemency, Mildness and Affability, which CÆSAR practis'd to his ruin; whose unfortunate End is a plain Lesson to all Princes, that Crowns obtain'd by Fraud are establish'd by Blood: For the Nobility of an enslav'd Republick improve the Clemency of a new Prince as a happy occasion to turn him out of the Throne. Nor will it in the least avail him, as one wou'd be apt to think it shou'd, towards stifling their boiling Hatred, and incessant desire to revenge their lost Liberty, tho it cost 'em ever so dear.

THE Judges were mightily pleas'd with this Defence, and not only believ'd the Testament of AUGUSTUS authentick, but consider'd also, that since TIBERIUS was a new Prince, and no ways ally'd to AUGUSTUS by Blood, when many Senators at the same time were of far nobler Descent, he was oblig'd, according to the true Maxims of Politick Tyranny, to supply the want of that Veneration and Majesty which follows Blood Royal, with Cruelty, to maintain his Empire by Daggers and Poison, and to strike Terror into those who presum'd to put their private Nobility in Balance with the immense Fortune of the Sovereign; and lastly, that where Clemency was dangerous to a new Prince, the Practice even of extraordinary Severity must be allow'd.

* Lib. 4. Ann.

## ADVICE XXXIV.

HIPPOCRATES *not ſucceeding in a certain Project, is in danger of being ſeverely puniſh'd by his Majeſty.*

SOME time ſince the fam'd HIPPOCRATES remonſtrated to APOLLO, that the World was ſo plagu'd with Quacks, that if ſome ſpeedy courſe were not taken, Mankind was in manifeſt danger of being utterly deſtroy'd: For thoſe ignorant Raſcals were always trying new Experiments, giving improper Potions, and tranſgreſſing all the Rules of Art; by which means abundance of ſick were diſpatch'd into their Graves, who might eaſily have recover'd if they had met with able Advice.

THIS Information coming from ſuch an eminent Man, made his Majeſty firmly reſolve to put a ſtop to ſo notorious an Abuſe. Accordingly he inſtituted ſix months ago a College of the moſt famous Phyſicians that the Faculty ever produc'd: The chief of 'em were CORNELIUS CELSUS, GALEN, AVICENNA, FRACASTORIUS, FALLOPIUS, ALTOMARE, and GIROLAMO MERCURIALI a Modern. The great HIPPOCRATES, the Prince of Phyſick, was appointed their Head, with full and ample Power to ſupply Mankind with Phyſicians of known Experience and Worth. The Members of the College firſt furniſh'd the Perſons they deſign'd to imploy with Mony to defray their Charges on the Road, and then diſpatch'd 'em to all parts of the World, ſtrictly enjoining 'em, for the greater ſecurity of Mankind, to preſcribe nothing in leſs dangerous Diſtempers but common Clyſters, Unguents, ordinary Purges, Crabs Eyes, and Pearl Cordials. But when in malignant Fevers, double Tertians, and other violent Diſtempers they ſaw Bleeding neceſſary, they ſhou'd immediately give the College an exact account of the Patient's Symptoms, and of the Acceſſes and Qualitys of the Diſeaſe, and carefully ſend Morning and Evening the Urine of the Sick, that the Society might be able to preſcribe Medicines neceſſary in ſuch a caſe.

THE Phyſicians were very punctual to their Orders; but in a ſhort time the World was convinc'd, that this Method, which was reſolv'd on with ſuch Zeal for the publick Good, miſs'd of the happy effect his Majeſty expected: For the Phyſicians who waited on the Sick were ſo ty'd up in giving an account of all the Changes and Accidents of the Diſtemper, in which too they were very often doubtful, that even in the greateſt Extremitys they durſt not adminiſter ſpeedy and neceſſary Remedys; but ſhewing more Obedience to the College than Charity to their Patients, they refus'd to meddle without expreſs orders from their Superiors, when the Caſe wou'd admit of no delay. 'Twas indeed a miſerable thing to ſee the Time which ſhou'd have been imploy'd in the cure of the Sick, thrown away to no purpoſe in writing elegant and learned Relations to the honorable Members of the College, to whom they diligently ſent the Urine, and ſo forth; which corrupting by the way, no true Judgment cou'd be form'd of the Diſtemper, whence Preſcriptions were often unhappily ſent quite contrary to the Diſeaſe, which alſo frequently chang'd its Nature before any Anſwer cou'd be return'd. This occaſion'd a new delay in ſending freſh

Advices,

Advices, to the loss of the Patient's Life; for while they were expecting the Medicines from far, the sick Man dy'd.

THESE Inconveniences were the cause of a great many more Deaths than before; and the Complaints soon reaching APOLLO's Ears, he stood amaz'd, that so charitable a Project shou'd meet with such mournful Success: but sifting narrowly into the matter, he began to suspect he had been impos'd on by HIPPOCRATES, who under a pretence of publick Good had indulg'd his own Ambition by that pernicious method of Practice. His Majesty therefore publickly declar'd, he perceiv'd ignorant Physicians at hand were better than the most learned a great way off; and then in a great fury dissolv'd the College, with full Resolution that HIPPOCRATES shou'd feel the severe effects of his Revenge: But he was appeas'd with much Intreaty by ESCULAPIUS, who confess'd HIPPOCRATES's Ambition, but alledg'd in his excuse, that the desire of Superiority was natural to Men of Honor, who are asham'd to appear in any mean Office, but are ever covetous of holding the foremost Rank in the World.

## ADVICE XXXV.

*FRANCISCO MAURO, a noble Italian Poet, marrys the virtuous* LAURA TERRACINA, *but soon grows jealous and kills her.*

THE first moment that the beautiful LAURA TERRACINA was admitted into Parnassus in quality of waiting Woman to the most serene EUTERPE, abundance of amorous Poets began to make their Court to her: But the most assiduous in their Addresses, and perhaps the best in favor were, FRANCISCO MARIA MOLZA, and FRANCISCO MAURO, both of 'em Men of extraordinary Fame.

THE illustrious Muse considering LAURA's Youth, and exquisite Beauty, and how many Virtuosi were her Lovers, resolv'd to marry her out of hand, and acquainting her with this Resolution found her very ready to comply: She had the liberty to chuse which of the two she pleas'd, MAURO or MOLZA. Yet resolving not to be guided by her Eyes, as silly Women generally are, but prudently to consult her Judgment, she desir'd from both of 'em a Specimen of their Poetry: She carefully compar'd 'em several times, and at last prefer'd MAURO's Piece, as more strong and manly, to MOLZA's, which she thought flat and insipid. The Match in short was agreed on, and the Wedding soon after celebrated. Poor MAURO, who had nothing to depend on but his Poem, receiv'd for his Mistress's Portion fifteen hundred Octaves, besides the Reversion of an infinite number of Songs, Madrigals, and Sonnets of his Lady's own writing.

SOMEWHAT above a year after they were marry'd, MAURO spy'd a rich Garter on his Wife's right Leg all wrought with Gold, and pouder'd o'er with Jewels: He was not only startl'd at it, but mightily scandaliz'd, because on her other Leg she had got nothing but an ordinary piece of List. He frequently observ'd too, that whenever she met any eminent Virtuosi, she always held her Coats up higher than strict Modesty wou'd allow. At last he ask'd her what was the meaning of the Garter, and whether there was any Mystery in it? She answer'd, That EDWARD the Third

of

of England, in return of her Affection to him, had presented her with it, and she wore it as a Badg of Honor on Holidays and other Solemnitys; and that to shew her grateful Sense of his Majesty's Favor, she had sworn to be his humble Servant for ever.

THIS threw her Husband into a prodigious Fury; he seiz'd her, and in a violent Passion, —Why, you infamous Quean, said he, have you dar'd, being the Wife of a Poet of my Reputation, under pretence of Honor to cast this Scandal on me, by intriguing with other Men, and receiving Presents from any but your Husband? And shall not I who am thus wounded in my Reputation resent the Affront? The poor Lady in great consternation beg'd his pardon, renounc'd what she had said, and told him 'twas all a Fiction, and that she had religiously maintain'd the Chastity of his Bed; but this wou'd not save her, for the Husband horn-mad, snatching out a prohibited Verse of six Syllables, which he wore by his side, stab'd her with it several times thro the Throat, and kill'd her.

THIS was universally censur'd as a brutal Act of Revenge, and not only the Poetesses, but all the learned Princes were extremely concern'd at it: insomuch that a Body of 'em went to APOLLO and accus'd MAURO, who was then present, of having without just occasion trampl'd on the honorable Order of Knighthood of one of the greatest Kings in Europe, in villanously murdering the most virtuous Lady of Parnassus. MAURO boldly answer'd 'em, That he deserv'd indeed to be severely punish'd by his Majesty, not for his Revenge on his disloyal Wife, but for deferring it so long, and not taking it the first moment that he discover'd the scandalous Mystery of the Garter.

THESE words so inflam'd the Princes, who cou'd not bear that the Marks of Honor which they confer'd on noble Foreigners for their good Services shou'd be counted ignominious, that they grew very loud upon't, and made a great Disturbance in the Presence, when APOLLO, to stifle the Flame that was kindling, bespoke 'em in this manner. Let TERRACINA's unfortunate End, Princes, be eternally remember'd by you, and written with indelible Characters in your Hearts. I must tell you, MAURO deserves to be prais'd and rewarded for it, rather than blam'd or punish'd. And take this for an establish'd Truth, that those Honors and Favors which Princes bestow on Foreigners, are but open Preludes to their committing a Rape on the States of others, which they are continually meditating. The Minds of Subjects are contracted to their Sovereigns in strict Bands of chast and holy Wedlock; and therefore, like loyal Wives, they shou'd not so much as cast desiring Eyes upon any Prince, but him whom the Laws of God and Man have giv'n 'em; much less shou'd they place their intire Affection on any other, or swear Allegiance to him. But 'twou'd be very imprudent to forbear your Revenge till you caught 'em in the very Act. Wise Fencers by parrying prevent dishonorable Wounds, but Fools go to cure 'em after they are receiv'd. The very moment then that you catch 'em looking on a Foreign Prince, imploy Halters and Gibbets; and upon any great occasion, especially when you wou'd appear before Princes your Enemys, like Men of Honor with your Subjects Arms in Hand, be not seen to wear an odious pair of Horns on your Head.

## ADVICE XXXVI.

THAIS, *that famous Courtezan of the Comick Poets, after a long Debate, is admitted into Parnassus, and shews his Majesty to his great satisfaction, of what advantage she hopes to be to his Court.*

YESTERDAY a great Council was held of all the Virtuosi of Parnassus, in which several Persons well read in the liberal Arts, and newly arriv'd, were propos'd as deserving honorable Stations in this Court. Among the rest of the Candidats appear'd THAIS the common Courtezan of the Comick Poets, and was admitted *Nemine contradicente*; for TERENCE her particular Friend stickl'd for her might and main, and practis'd secretly with all the Poets in her behalf.

NOW it happen'd that when the Triumphal Gate of Parnassus was open'd for her to pass and give her humble Thanks to APOLLO, and to the honorable Senate, the illustrious Cardinal ALEXANDER FARNESE, with a large Retinue of Prelates his Friends, oppos'd her Entrance, protesting aloud, That if such an infamous Person were admitted, he wou'd immediately quit the place: For he was resolv'd not to stay and be Spectator of such vile Pollution of the virtuous Seats of Parnassus, which were Abodes only for those Literati, who by their Words, and Writings, and the pious Conduct of their Lives, had given instructive Lessons to others; and he was sure that a great many Virtuosi wou'd follow his Example. While the Cardinal was running on thus, and endeavoring by main force to keep THAIS out of the Gate, a Squadron of Poets, with TERENCE at their Head, came briskly up to her assistance. A sharp Encounter was like to have ensu'd, but the sly Gipsy, who knew that in any Quarrels on her account she still came by the worst, told 'em, with a wonderful Grace, that she wou'd by no means enter Parnassus by force, but by the consent of all, and particularly of those illustrious Prelates: That if they admitted those who improv'd others by their excellent Precepts, they had no reason to refuse her an Abode in that honorable Place, which she knew she deserv'd; however she wou'd not demand it, as she might in strict Justice, but she'd take her Admission as a particular Act of Grace, and especially from her hotteſt Oppoſers: That their ill Opinion of her was falsly grounded, for there was not one in all Parnassus, to whom she cou'd not give as necessary and prudent Monitions, as the wisest moral Philosopher: That she desir'd a Habitation among the Virtuosi, not so much to eternize her Fame, as to be serviceable by continually traversing the Streets, and warning every one she met to live modestly, and above all things avoid crying Whore at their Companion, if they knew themselves dipt. For thro the neglect of this Advice railing Courtiers have often started those Quarrels with their jealous Rivals, which have ruin'd their own Reputation for ever.

MOREOVER, she was the best qualify'd, she said, to instruct Governors of Provinces in that important and difficult Philosophy of getting Mony and Credit at once; for 'twas her peculiar Art to plume the Swan so nicely as rather to make her sing, than cry out: Of which she wou'd affirm her self so perfect a Mistress, that she had a thousand times seen her Lovers most passionately fond of her, when she flea'd 'em to the Bone, and sent 'em

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bare and beggarly to the Hospital; from whence they'd still be plying her with their Billets-doux. Insatiate Misers too, who spend their Lives in heaping up Gold, might learn from her unfortunate Example alone, That ill-gotten Treasures, by the just Indignation of Heaven, vanish into Smoke: For of all the Mony she had squeez'd out of her Cullys, and drain'd from numerous Familys, she had nothing left but those Rags they saw on her Back; whereas if she had been under the Blessing of the Almighty, she might have vy'd for Riches with the wealthiest Princess in Parnassus. That from her Looks, so inchanting to her Lovers; from her dissembl'd Fondness and deceitful Flatterys, which drew in the unwary Youths to their ruin; from the Smiles that perpetually hung on her Face, covering her insatiate Avarice, and concealing that deadly Razor, with which she shav'd or rather flea'd 'em without mercy, every one might learn never to trust fair Appearances, kind Receptions, promising Words, and courteous Offers; nor ever to give up themselves to any whom they had not first anatomiz'd, and examin'd to the very Soul: for many of her Profession have beautiful Faces, charming Looks, and a sweet Breath, who when their Disguises are thrown off, and their Inside expos'd to view, prove to be mere Carrion, ulcerated, and full of rankl'd Sores; false at Heart, and of mercenary Souls.

THEN turning to FARNESE; And when I shall have open'd House in Parnassus, said she, your Excellence will have particular occasion to frequent my School: There you will learn the important Virtue of Neutrality, of which you Nephews of Popes stand so much in need. This Science I am so perfectly skill'd in, that I am capable to read publick Lectures of it. For having during my Life-time a world of Admirers, who all hated one another mortally, as young Rivals generally do, in my Behaviour to 'em I display'd such Cunning, that I rather disarm'd 'em than furnish'd 'em with Weapons: by which Artifice I made my Advantage of all, without ever losing one of 'em. And this I will be bold to say is a piece of Craft no less rare than difficult; and so much the more necessary for such Persons as your Excellence; because, whereas I hold my Lovers in the strong Chains of Lust, you only bind those you oblige with the weak Thread of Gratitude, which the slightest Distast can snap asunder.

I HAVE known many such as your Excellence, who by imprudently doating on a particular Person, have not only ruin'd their own Interest, but the Fortune of that very Friend they were studying to advance; and creating Jealousys by these means in the rest of their Followers, have arm'd 'em against themselves, and forc'd 'em, who otherwise wou'd have been grateful, to punish their Benefactor's Partiality with their own Ingratitude. All these Admonitions are so very true and necessary, that if they were observ'd as they ought by Persons of your Excellence's Condition, you wou'd not upon any Disgust have more reason to complain of your Friends Infidelity, than of the Hatred of those you have neglected to oblige: For 'tis an old Rule with us poor Strolers, That she who wou'd have a Train of Admirers, must never be besotted to one Favorite.

ADVICE

## ADVICE XXXVII.

*The Embassador from the Marches of Ancona, in a publick Audience, complains to* APOLLO *of an unfortunate Accident that befel his Countrymen; and his Majesty, with singular Demonstration of Affection, provides a sufficient Remedy.*

THE Embassador from Ancona, who arriv'd last week at this Court, made his publick Entry yesterday, with a great Train of noble Virtuosi to attend him: He had a mourning Cloke on, and was introduc'd into the venerable College of the Literati, where, after a profound Reverence made to APOLLO, he spoke as follows.

SUPREME Monarch and Father of Science, and you the other Princes of Learning! vouchsafe me the favor of a free Audience. While Learning flourish'd in the World, Ancona was fam'd for it, and had the Honor to produce Poets, Philosophers, Orators, and other great Men, nothing inferior to those of Mantua, Athens, or Rome: insomuch that some Wits have justly parallel'd her to Greece it self, that fruitful Mother of Letters. But after the Barbarians had cut the Literati in pieces, or starv'd 'em to death, they trampl'd upon Learning, and burnt the noblest Librarys, in whose Flames the Labors of the most illustrious Writers perish'd; by which means the Latin Tongue became so corrupted, that the Race of Dipthongs was utterly lost. This occasion'd the mournful Misfortune of the noble Province of Ancona; for whereas the Inhabitants were before call'd *Piceni Æsini*, from the famous River *Æsis*, they have ever since been stil'd *Piceni Asini*. And seriously I don't know any Calamity of another Nation that can be compar'd to our Country's, which by the loss of but one Dipthong is so strip'd of her antient Reputation, that the wretched Anconians can never appear in company of Learned Men, but they have the Name *Asini* presently thrown in their Faces.

HERE with abundance of Tears the Embassador ended his Harangue. The Virtuosi, as many as were present, were sensibly afflicted at this Misfortune of the Anconians; and APOLLO himself heartily pitying the Disgrace of so noble a Province, call'd for a Pen and Ink, and with his own hand struck out the *A*, and put an *Æ* in its stead, making it *Æsini*, as it was before. Then he order'd VIRGIL, Regent of Prosodia, to see that the first Syllable of *Æsini* be always us'd long, and that no Man for the future, under very severe Penaltys, shou'd dare to call the Anconians Asses, since Nature had sow'd the ridiculous Qualitys which that Word denotes with so equal a Hand thro all Nations of the Universe, that none cou'd boast of having a less share of it than their Neighbours.

## ADVICE XXXVIII.

GONSALVO FERRANTE *of Cordova desires* APOLLO *that the Title of Great may be confirm'd to him, but receives a very dissatisfactory Answer.*

SOME days ago GONSALVO FERRANTE of Cordova, by the Spaniards call'd the Great, appear'd in Parnassus with a large Retinue of Castilian Nobles; and in a lofty Oration recounting to his Majesty his signal Actions in War, desir'd a Confirmation of the Title of Great, which all Martial Men and the Historians of Europe had unanimously giv'n him.

APOLLO receiv'd him very handsomly, and order'd him to deliver in an Account of all his Military Atchievements in writing; and then appointed JOANNES PONTANUS, FRANCIS GUICCIARDIN, and the reverend PAULUS JOVIUS to take 'em into strict examination, and make Report thereof to the honorable Senate of Historians, to the end that if they were found justly deserving of that magnificent Title, it might be authentically confirm'd to him by his Majesty's Letters Patent. GONSALVO accordingly gave in a compleat Commentary of all his Expeditions, which were diligently examin'd and weigh'd by the learned Committee, who soon made Report thereof in a full House, where they resolv'd on the Answer to be given to GONSALVO, and then summon'd him into Court; when TITUS LIVY, Prince of the Senate, in the Name of the whole College, told him, that upon due examination of all his Exploits, those Gentlemen were come to this final Resolution, That after the Custom of the Court of Parnassus, they cou'd have no regard to his Atchievements in Granada, because he acted there under the Authority of another General, and the Honor still belongs to him who commands in Chief. Nay supposing he had headed that Expedition, they cou'd not have allow'd it sufficient to justify his Claim to the noble Title of Great, since 'twas an Action of no extraordinary Fame, nor a difficult matter for all Spain combin'd together to expel a few Moors from Granada, when they were divided among themselves. LIVY added likewise, That his taking some small Places in Africk did not deserve to come into consideration; for a Person who pretends to that Honor, must make it appear to the World, that he has accomplish'd Actions that are truly great. Now 'twas evident from his own Writings, that all his Reputation in Military Affairs was got in the Neapolitan War; in which he perform'd nothing considerable, besides the two Field Battels he fought, one at Seminara, the other at Garigliano: But if they cou'd merit that glorious Name, there were so many BELISARIUS's, NARSES's, CAROLI MARTELLI, SCANDERBEG's, and other famous Captains in Parnassus, who had perform'd much more memorable Actions, that the Family of the Great wou'd soon become more numerous than that of the Little.

GONSALVO answer'd: That in his Opinion they shou'd have consider'd that noble Enterprize in the Gross, and not go to examine it by Particulars: That he had finish'd it with wonderful Renown, and won his Sovereign by it a flourishing and potent Kingdom. To this LIVY reply'd: That they had taken into consideration his making a compleat Conquest of Naples; but they thought he had much lessen'd his Reputation, by using Fraud

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in it rather than true Military Virtue: For which reason the Resolution of the Senate was, That the Epithet of Honorable very ill agreed with that Expedition. And they desir'd he wou'd observe, That the glorious Title of Great by a particular Prerogative was only granted to those who accomplish'd an honorable Action merely by Military Conduct and Valor. But the College cou'd not perceive that GONSALVO had the least ground to pretend he had subdu'd that Kingdom by the Valor of his Arms. For the Neapolitan Kings had but just before imprudently call'd him in to their Protection, and in their greatest Necessitys; and when the whole Kingdom was put into his hands, he ungenerously turn'd against 'em, and declar'd himself their Enemy. Now whether this Action cou'd merit for its Author the glorious Stile of Great, they left GONSALVO himself to judg.

LIVY told him further: That to all this he might add his obscure Death, altogether unworthy a Man, who by aspiring to that noble Title desir'd to be fam'd for one of the chief Commanders of the World. For after his Conquest he did not know how to secure his Reputation, but weakly suffer'd himself to be disarm'd, and tamely driven from the Government of Naples into Banishment in Spain, there to end his days out of mere Rage and Grief. At this GONSALVO exclaim'd aloud, That POMPEY had made a much more unfortunate End, yet he obtain'd the Sirname of Great. LIVY answer'd him; That according to the Constitution of Parnassus, all who lost their Lives in pursuit of an Empire, or came to any disastrous End, lost not their Reputation by it, as POMPEY, for instance, suffer'd no loss of his: for he had always the same generous Design (tho he kept it more conceal'd) that CÆSAR had the happiness to accomplish. Lastly, the main Obstacles to his Request were the two Oversights he committed in the Enterprize of Naples, for he surpass'd the Bounds of the Liberality and Authority of a General, in having, by his excessive Rewards to such a multitude of Noblemen, Captains, and other illustrious Persons, gain'd a powerful Faction among 'em, without leaving his Sovereign an opportunity of expressing his Gratitude to those who had serv'd him. This Affability of his, so different from the austere Severity of a Spaniard, show'd that he affected that factious Love of the Nobles, which he shou'd have studiously avoided, since he was Minister to a Monarch naturally inclin'd to Jealousy: which being once awaken'd in him by his foolish Conduct, found no means to appease it self, but at the expence of GONSALVO's Reputation. Whereas wise Men never give ground to suspect their Ambition of another's Sovereignty, till at least they find themselves able to accomplish it; for to be lukewarm in such cases is always fatal.

THESE words of LIVY put GONSALVO into a Flame, and he cou'd not forbear saying, That he had serv'd his King with all the Fidelity that became a Baron of Castile: and that to betray their Prince was a Baseness unknown in Spain; for they esteem'd it more honorable to receive Injurys from their Sovereigns, than to prove treacherous to 'em. LIVY reply'd: That if he were indeed of such a Temper he'd do well to ask the Title of Honest, which wou'd be readily granted him, and not of Great, which he wou'd have deserv'd, if he had thought it more glorious to die King of Naples, than Prisoner in a Castle of Spain, only for meriting such a Reward as cou'd not be paid him but by the Ingratitude which was us'd towards him.

AT this GONSALVO, forgetting all manner of Respect to that August Assembly, which was compos'd of such eminent Persons, cry'd out, That they did him a manifest Injustice; for by condemning his virtuous

Loyalty, they plainly gave him to see, that he shou'd have found more Favor in Parnassus, if he had come thither guilty of the blackest Treasons: That King FERDINAND's Ingratitude was so far from having obscur'd his Reputation, that it infinitely increas'd his Glory. And that the State Maxim which teaches Men to measure their Actions by the Rule of Interest, and not of Reputation, was a Doctrine fitter for Kings and great Princes than Generals like himself, in whom Perjurys, Treasons and Treacherys were Infamys; whereas tho supreme Potentates possess'd themselves of Kingdoms by base Methods, they are call'd glorious Acquisitions. To this LIVY sharply reply'd; That the Italians were not so ignorant, as not to know that the Title he bore in the Enterprize of Naples was *Capitan Major*, which signifys General, and not Great; and that he had too good an Opinion of himself, and valu'd his Services too high: besides, the venerable College of Historians had rather take from Fools the Title of Lordship, than fling away after it the inestimable Stile of Great.

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## ADVICE XXXIX.

*Many French Noblemen petition their Monarchy for Licence to merchandize like the Nobility of Republicks; but she drives 'em from her Presence with great Indignation.*

SOME days ago a Body of French Noblemen made a Visit to the most serene Liberty of Venice; and tho they extremely admir'd her excellent Laws and Constitutions, by which she maintain'd her self in that uncorrupted Freedom, so rarely seen in the World, yet they particularly prais'd and envy'd the Greatness of her Nobility, and above all stood amaz'd to see, that her chief Senators freely follow'd Merchandize, which the Kings of France had declar'd to be mechanick and base: they wonder'd also that the French Nobility were made to believe, that the Trade of Arms, which generally ruins their Estates, is more reputable than Merchandizing, which fills their Coffers with Gold.

THIS mov'd a Party of the chief of 'em some days ago to wait on their Monarchy, and humbly request, that she wou'd be pleas'd to declare by a publick Edict, that 'twas as honorable for the French Nobility to follow Merchandize and Traffick, as for those of the famous Commonwealths of Venice, Genoua, Ragusa and Lucca, where 'twas in great esteem. The French Lady was mightily incens'd at this unexpected Petition, and, as if some unworthy thing had been ask'd, drove 'em out of her Presence with a great many Reproaches, and menacing Looks. They took this rough denial of so reasonable a Request as a manifest Injury, and immediately apply'd themselves to APOLLO, giving him a particular account of the matter, and urging the same Petition to him. His Majesty, who thought they had desir'd nothing but what was very just, sent to acquaint the French Monarchy, that if she wou'd not satisfy her Nobility in permitting 'em to follow Merchandize without prejudice to their Honor, he must be oblig'd to give 'em a Licence himself. The French Monarchy hearing this, to prevent the mighty Ruin that threaten'd her, went instantly to APOLLO, and told him, That his Majesty well knew that the Foundation of her Greatness, and chief Support of her Power was the invincible Sword of her Nobles, who imbib'd

imbib'd from their Infancy this Opinion, That Merchandizing was only fit for Mechanicks, but altogether unbecoming Persons of their Figure; that the Myſtery of War was the true and proper Traffick of Quality; and that to ruin this ſolid Baſis, wou'd be in effect to deſtroy not only the vaſt Machine of the Gallick Kingdom, but alſo the potent Monarchys of Spain, England, Poland and others, who are ſenſible how neceſſary 'tis for great Princes to keep their Nobility perpetually in Arms, and for that reaſon always amuſe 'em with ſome Artifice or other to prevent their falling into the Thoughts of Merchandize. 'Tis certain, ſays ſhe, that as ſoon as my Nobles ſhou'd begin to taſte the Sweets of Gain, they'd preſently quit their Arms, which now they make their Glory, and idly ruſt at home, preferring the conſtant Profits of Trade to the perpetual Expences of War. And what Effect Merchandizing produces in Senators, is plainly to be ſeen in all Republicks, where out of greedineſs to preſerve their Commerce, they are too much inclin'd to Peace. She farther repreſented to his Majeſty the neceſſity ſhe was under of keeping her Nobility in Arms, having found by Experience, that in all the chief Actions in her Wars, a few handfuls of 'em had defeated whole Armys of Plebeians; for there was no compariſon between their Valor, who fought for their Prince's Favor and in chaſe of Honor, and thoſe Wretches that are pick'd up in Streets, and bear Arms only for the miſerable Hire of Sixpence a day.

THESE Reaſons which the French Monarchy alledg'd, ſeem'd ſo ſubſtantial to his Majeſty, that when the Noblemen came for their Anſwer, he told 'em, That upon mature conſideration he did not think it convenient that the French Nobles, who are fam'd all over the Univerſe for their Valor, and making the Exerciſe of Arms their very Element, ſhou'd be ſuffer'd to obſcure their Glory by the ſordid Gains of Merchandize. That the Ends of Republicks were quite different from thoſe of Monarchys: For Trade and Commerce debaſing Mens Minds by the daily Profit they bring, and rendring 'em mortally averſe to the Charges of War, and Fatigue of Arms, were of infinite advantage in Commonwealths; where People living in perpetual Jealouſy of their Liberty, ſtrongly ſuſpect thoſe Senators who appear of a Martial Diſpoſition; for free Countrys had rather have their Senators wiſe and prudent, and of a peaceful Temper, than too much addicted to the Field.

WITH this Anſwer were the French Nobles diſmiſs'd, and 'tis publickly reported they were ſo inrag'd at the Repulſe, that one of 'em was heard to cry out in open Court, Good Heavens! What Tricks and Frauds are theſe with which the Nobility of Monarchys are bubbl'd? For who can imagine, that any Law of Man, or natural Juſtice ordains, that to gain for a Man's ſelf by Merchandize ſhou'd be reputed ſcandalous and baſe, but to rob by force of Arms for others an honorable Employ?

ADVICE

## ADVICE XL.

*The honorable Title of* * MESSERE, *being reduc'd to a wretched Condition, is expel'd the Kingdom of Naples; and not being receiv'd at Rome according to his hopes, for his last Refuge has recourse to* APOLLO, *who assigns him an Abode to his heart's content.*

IN the Assembly of the States of Naples held two months ago, 'twas resolv'd, that the Title of MESSERE shou'd be expel'd that Kingdom on pain of severe Penaltys, if his Worship were found after three days.

THIS famous Title, presuming upon his antient Honor, thought he had not deserv'd such a publick Affront; and therefore to appease the Princes and Gentlemen who were incens'd against him, he produc'd the authentick Testimonys of SCOPA, MANCINELLI, and other excellent Grammarians, to prove, that the Barbarians, when from the North they overran Italy like a Deluge, by their Ignorance in the Latin had first corrupted the supreme Title of *Here* into *Sir*; and the Nations that came after 'em chang'd that into *Messere*, which is as much as to say *mi Here*, or my Master: From which he argu'd, that a Title with which the glorious Kings of France had honor'd their sacred Persons, deserv'd not to be thus vilify'd and ill-treated by the Italians. But it being reply'd to this, That in the business of Titles, no regard was had to their intrinsick Value, but to the Market-price, poor MESSERE was forc'd to sneak away and hide himself in the Houses of some worshipful old Men, who thought it very hard, that every pitiful Mechanick shou'd be permitted to use so scurvily that very MESSERE, with which they remember'd the former Kings of Naples made their own Stile more venerable and glorious.

BUT finding at last there was no help for his desperate Condition, unfortunate MESSERE pack'd away for Rome by the Carrier; and at the same time the honorable Titles Magnificent, Worthy, Valiant and Generous, fearing the like Affront, fled out of the Kingdom. At Rome he found but a cold Reception from those proud Courtiers, who thought any Title under most Illustrious a degrading of their Quality. Upon which MESSERE being again put to his shifts, set out for Parnassus, where he arriv'd a few days ago; and presenting himself to APOLLO, first related to him all his Wrongs, how he had been driven from Post to Pillar, and then humbly petition'd to be allow'd some place of Abode, till the curst Disease of Ambition, which had infected even the Good, had withdrawn its malignant Influence from the World.

APOLLO extremely compassionated the Persecutions of this Honorable Title; and having first communicated the matter to the Censors, resolv'd to recommend him to the care of the Ambassador of Ancona, who was upon his return to the Marches, and by whom he was receiv'd with great Love and Kindness, and carry'd to his Country: and by the last Post we had Letters from Macerata of the twelfth instant, which advise, that the loving and kind Inhabitants of the Marches, not only joyfully receiv'd MESSERE, but admitted him into their Country in great Pomp and Ceremony, carrying

* A Title like our Worship.

a Velvet imbroider'd Canopy over his Head; and that in return of their Kindneſs, he had taught 'em the firſt day after his arrival, the beſt way to roaſt a Sirloin of Beef, and to make Sops in the Dripping-pan, letting that Steam go up the Chimney, which is the chief Food of the Neapolitans, and other Nations, who are more fond of vain Appearance than of ſubſtantial Reality.

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## ADVICE XLI.

*The Cenſors of Parnaſſus having by* Apollo's *order publiſh'd a ſevere Edict againſt Hypocrites,* Plato *ſhews 'em one particular that was very hard, upon which they moderate it.*

THE publick Cenſors of this State having found that a certain Goodneſs, which has of late appear'd in ſome of the Literati, is indeed no more than an artificial Appearance, and that the Devil of Hypocriſy enlarges his Dominion in human Minds every day; to ſtop the Infection in Parnaſſus, by his Majeſty's expreſs order, publiſh'd ſix days ago a ſevere Edict againſt Hypocrites.

NOW 'twas a matter worthy of infinite Aſtoniſhment, to ſee that the great Plato, whom all the Virtuoſi reverence as the very Idea of Sincerity, and the perfect Pattern of an honeſt Man, ſhou'd preſent himſelf immediately before the Tribunal of the Cenſors, and openly oppoſe ſo good an Edict: He ſaid, with his accuſtom'd freedom, that conſidering the extreme difficulty now adays in forming a true Judgment on the manners of others, 'twou'd be of pernicious conſequence to root out from Parnaſſus all that Hypocriſy, wherewith in theſe unhappy times even the good are forc'd to ſupport their Reputation; for the open-hearted and honeſt, who hate all double-dealing and falſhood, and who in times paſt were univerſally admir'd, and worſhip'd as Demi-Gods, are ſo far from being eſteem'd in this Age, that the rare Endowments of ſpeaking Truth and acting ſincerely, are not look'd upon as holy things, or deſirable Virtues, but rather paſs for Scurrility, a looſe Life, and deprav'd Manners. And thus it comes to paſs that the moſt perfect Men, and ſuch as formerly follow'd that approv'd Rule of *bene vivere & lætari*, and ſhew'd themſelves mortal Enemys to Hypocriſy, having loſt their Reputation by living virtuouſly, are forc'd to recover and maintain it by Diſſimulation.

THE Cenſors thought Plato's Remonſtrance ſo reaſonable, that they preſently took his Advice, and publiſh'd a new Edict; wherein complaining very much that in this deprav'd Age, to the great calamity of the Good, and advantage of the Wicked, Words freely ſpoken in mirth, being more cenſur'd than the worſt Villany which the modern Hypocrites act in private, Apollo, tho with much regret, granted Liberty to all honeſt Perſons of either Sex, to uſe without incurring any Puniſhment the eightieth part of one Grain of fine Hypocriſy.

## ADVICE XLII.

*The immense Bulk of the Ottoman Empire, which the wisest Politicians thought eternal, threatens immediate Ruin.*

THE mighty Fabrick of the Ottoman Empire (as all who frequent Parnassus know) is of so large a Circuit, that it seems a vast City; the Walls, tho rais'd by Princes barbarous and illiterate, display the utmost Perfection of Politick Architecture, and are so strongly defended by Royal Bulwarks, Platforms, Ditches, Ravelins and Counterscarps, that every one who consider'd it a little while ago, not only thought it wou'd last to the end of the World, but said besides, that the Additions which its Emperors were continually making to it thro their Ambition of new Conquests, wou'd swell it at length to such an extravagant Degree, that like NERO's Golden House, 'twou'd take up all Parnassus.

NOTWITHSTANDING these prophetick Conjectures, within these few years, not only the strong Ramparts of Tartary, Persia, Georgia, and almost all Armenia are quite fallen to the ground, but those of the Lesser Asia too have disclos'd so wide a Gap, that it has all the marks of speedy Ruin; and those Walls which were formerly thought eternal, now moulder away of themselves like dust. All the Beholders stand amaz'd and confounded at this rare Example of the Instability of human Greatness: for to mortal Eyes nothing appears more durable than great Empires, and yet in a little time we see 'em easily overthrown. He who wou'd demolish a strong Tower, must batter it with Cannon, and undermine its Foundation, a work of many days: Nor can an aged Oak be fell'd without long laboring about its Roots with Axes. But to destroy the most potent Empire in the World, there needs no more than the weak Blast of a Prince's Folly, or the Ambition of some private Subject, who has Interest, Mony and Wit; and either of these can bring it to the ground, even before it threatens a Fall.

## ADVICE XLIII.

*The Prince of Helicon by an Embassador desires* APOLLO *to grant him the Privilege of instituting the Custom of Birthright among the Nobility of his State; which his Majesty refuses.*

THE Embassador from the Prince of Helicon, who arriv'd here three days ago, was introduc'd yesterday to his Audience, and told APOLLO, that the Prince his Master had taken much pains to imbellish his flourishing State with all those glorious Ornaments which render great Kingdoms respected; and nothing was wanting to the perfecting his good Design, but some Expedient, by which the numerous Nobility he had created might for ever keep up their Grandure. Now becaus Riches alone preserve Illustrious Familys in continual Splendor, he foresaw that his Nobles thro the usual fruitfulness of the People, must of necessity in a little time return

to

to their first meanness, when the Father's Inheritance shou'd be divided among many Brothers; whereas the Nobility of France, Spain, Germany, Poland, and other Kingdoms, had for many hundred years maintain'd their Greatness by the sole advantage of Birthright: for which reasons his Prince humbly besought his Majesty to grant him full Power to institute this Privilege among the Nobility of his State.

APOLLO answer'd the Embassador: That he found his Master did not consider what he ask'd, nor foresee the Consequence of giving Bulls Horns and Wolves Teeth to Sheep, who while unarm'd submit to be shorn to the very Skin; and so do Subjects as long as they are without Pretensions to that Nobility, which teaches Men the Lord-like Art of commanding, and makes 'em sensible of the servile baseness of Obedience. That those Potentates, who by the Institution of Birthright had endeavour'd to found and support the greatness of an illustrious Nobility, were at last aware that they had foolishly given Heads to Partys, who when they had Men of Estates and Birth to countenance and lead 'em on, were dreadful to all Princes: and that great Familys serve only for Lanthorns and Light-houses to the Commonalty, who walk in the dark, to make 'em see clear in the obscurest times of Revolutions: whence it happens, that where the Nobility is numerous, Princes are forc'd to observe all the Punctilio's of Respect; an insupportable Torment! But Kingdoms that are free from such Impediments, may with reason call those who are in possession of the Sovereignty, Masters of the State: That not only in France and Flanders, but in other Kingdoms too, there were frequent Examples of Noblemen, who in Insurrections of their own raising, had the Presumption to stile themselves Fathers of their Country, and Protectors of the People; and, that they might not only tyrannize over the People, but even give Laws to their natural Prince, gilded over their seditious Arms with the specious pretence of publick Good.

TO this the Embassador answer'd: That the sole Example of the Nobility of France induc'd his Prince so earnestly to make this request; for he had observ'd that they alone had quell'd the Rebellion of those who had impiously revolted from their Sovereign; and that noble Kingdom, protected by a numerous as well as warlike Nobility, had let the World know of how great advantage 'tis to create many Noblemen.

APOLLO reply'd: That all he had said wou'd be true, if the Rebellions in France, from which he argu'd, had been stir'd up only by the Commons, and not manifestly fomented by a great number of the Nobles. But that Physician wou'd appear very ridiculous, who shou'd boast of having cur'd a Disease which his own Ignorance had caus'd. Every wise Prince ought carefully to avoid exalting any of his Subjects to a degree that makes 'em as it were his Equals and Brothers; for those Monarchs reign most securely who make the greatest Disproportion between their Subjects and themselves. His Majesty continu'd, that Ignorance it self was not more nauseous to him, than it was to have discover'd that in one of the chief Kingdoms of Europe there were Subjects so vain-glorious and arrogant, as to say, they were descended of as noble Blood as their King himself: as if there cou'd be any comparison between commanding and obeying. He added too, that by reason of this monstrous Insolence, the Ottoman Emperors thought it the chief Instrument of their Security and Greatness, not to allow in their States the least pretence to Nobility: and that they who thorowly penetrate the Events occasion'd in a Kingdom by the Nobility, blame not the Resolution of those Emperors, as some little Pretenders to Politicks do. Great Princes hate the Ostentation of Appearance where there's no Reality, and cannot endure that a

Nobleman, tho without any Experience in War, without any Courage or Prudence, ſhou'd on the ſole pretence of his Honor claim thoſe Imployments in the Army, which ought to be beſtow'd only on Captains, whoſe Hairs are grown hoary under the Helmet: and what moſt of all renders ſuch Perſons odious is, to ſee 'em in their Youth obſtinately refuſe to obey antient Generals, only becauſe of meaner Extraction than themſelves. Laſtly, APOLLO ſaid, he thought it the higheſt Injuſtice and Cruelty, that Eſtates ſhou'd not be equally divided among thoſe who had the ſame Parents: he allow'd indeed that ſome Prerogative was due to the eldeſt, but it ought to be ſuch as ſhou'd diſtinguiſh him for the Head of his Family, not the Maſter of his Brothers: And that inſtead of an unjuſt Birthright, Fathers ought to leave in their Familys Charity, Love and Concord between all their Children. But 'twas barbarous to introduce among private Perſons that Right of Elderſhip, which, as Hiſtory abundantly teſtifys, has occaſion'd great Miſchiefs among Blood Royal, and which is tolerated only for the ſake of publick Peace, and to prevent the Confuſion that wou'd follow if Kingdoms were divided. Beſides, Princes alone reap advantage from their Subjects Birthright; for younger Brothers are forc'd to ſupport themſelves by entring into the publick Service, and following the Trade of War: But how ſhou'd Sovereigns be furniſh'd with thoſe numerous Forces, which to the great prejudice and diſſatisfaction of the People make up their Standing Armys, if all the Brothers were admitted to a ſhare in the Paternal Inheritance? The only laudable Birthright then is that, which neither Princes nor Fathers, but Brothers unanimouſly eſtabliſh among themſelves, when one of 'em undertakes the Propagation of their Family, and the reſt labor to increaſe the common Patrimony.

HIS Majeſty concluded his Anſwer, with telling the Embaſſador, that he poſitively refus'd to grant the Prince of Helicon's Requeſt; for he cou'd no longer behold the tragical Machinations which Brothers contrive againſt each other in thoſe States, where the Cuſtom of Birthright is obſerv'd: for they who are excluded from the Paternal Inheritance, leave no ſort of Perfidiouſneſs or Cruelty untry'd, to redreſs the Injuſtice done 'em. And he doubted that he ſhou'd never be able to invent any form of Privilege, with Clauſes and Conditions ſo ſtrong and valid, as to hinder ſuch as were excluded the Inheritance, from aſſerting their Right with a Dagger in their hand.

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## ADVICE XLIV.

*The Duke D'Alva is accus'd to* APOLLO *for murdering two principal Subjects in his new State of the Achaians, and privately burying 'em in Priſon; but he makes a vigorous Defence.*

SOON after the Duke D'Alva had taken poſſeſſion of his Principality of Achaia, as we inform'd you at large in one of our former, that ſevere Spirit, who is all Vigilance and Caution, behav'd himſelf in ſuch a manner, that he ſeem'd form'd by Nature with all requiſite Qualifications to govern a new State in ſafety. He made an exact Obſervation of the Humors and ſecret Practices of ſome of his principal Subjects, and then ſet himſelf to diſcover the Incendiarys of thoſe popular Inſurrections which had ruin'd the Achaians Liberty. He found at laſt, that all the paſt Miſchiefs took riſe from

from the Ambition of two Men very eminent for their Riches, Liberality and affable Behavior, but extravagantly greedy of Rule; which Qualitys in a corrupt Republick, or new founded Principality, render their Owner infinitely belov'd by the People, and therefore formidable. Now D'ALVA thought it abſolutely neceſſary, for the ſecurity of his State, to remove thoſe dangerous Perſons out of the World. Accordingly with wonderful cunning and ſecrecy he got 'em both into his Power, and had 'em privately murder'd and bury'd that moment they were put in Priſon.

THIS bloody Action, ſo reſolutely perform'd, and almoſt unexampl'd in a State which was a perfect ſtranger to Slavery, and had never been us'd to the ſevere Reſentments of a jealous Prince, pleas'd the Nobility; for they uſually take a Satisfaction in the Cruelty of a new Lord, when exercis'd on thoſe popular Chiefs, who abuſing their Liberty by Seditions have precipitated it into Tyranny: On the contrary it ſtruck a mighty Terror into the Commons, who, tho they were terribly inrag'd againſt the Duke, had no heart to move when they ſaw their Leaders loſt, but chang'd their Inſolence into Aſtoniſhment, their Daring into Dread, and their Revenge into empty Menaces and Complaints. Their Fury went no farther therefore than making grievous Remonſtrances to APOLLO, who commanded their Prince to appear forthwith in Parnaſſus, and clear himſelf, if he cou'd, from that Imputation. He preſently obey'd, and having repreſented to his Majeſty the turbulent and ſeditious Tempers of thoſe Men, he plainly ſhew'd him, that to ſecure himſelf in his new Sovereignty, he was forc'd to make uſe of the common Remedy, and cut off the Ringleaders of Rebellion.

APOLLO ſeem'd but little ſatisfy'd with this Excuſe, and told him, That tho the taking off thoſe two ſeditious Perſons was neceſſary, yet he cou'd not approve of his Method in doing it. For Princes greatly injure their Reputation and Intereſt, who obſerve not regular Juſtice in putting any of their Subjects to death, ſince they are ſtrictly oblig'd to make known to every one the true Cauſe of their Severity to their Vaſſals: Beſides, not only for their own Juſtification, but for a Terror to others, the Puniſhment of the Delinquent ought to be publick.

THESE reſolute words of APOLLO ſtruck D'ALVA to the heart, who reply'd, That thoſe Perſons were ſo intirely the People's Minions, that if they had been proceeded againſt in the ordinary courſe of Juſtice, and puniſh'd in publick, there wou'd have been evident danger of a Reſcue. And tho he might have prevented it by his Guards, yet 'twas certain that the open Execution of Subjects of their Quality, ſo belov'd by the People, wou'd have kindl'd Pity and Rage at once in their Minds, and made 'em eager for Revenge. All which reſpects oblig'd him to avoid the uſual Remedy of purging the malignant Humors of his State by regular Medicines, which wou'd have awaken'd a multitude of peccant Qualitys, and conſiderably inflam'd the Diſeaſe. That 'twas a trivial Precept in Politicks, to deter the Populace from Villanys, by expoſing the Execution of mean Offenders publickly to their view. But that Perſons of great Quality, and the People's Darlings, whoſe Lives Princes ſacrifice merely for the ſafety of their State, ſhou'd be diſpatch'd and bury'd in the moſt private places, immediately after their Impriſonment: for to erect Scaffolds, and make a publick Spectacle of 'em, fills the Beholders not with Terror, but with Fury and a Paſſion for Revenge.

APOLLO ask'd him then, how long he had been acquainted with the Precept he mention'd. He anſwer'd, that he had learn'd it in his Youth from a Florentine, his Maſter in Politicks. His Majeſty ask'd him farther, Why

he practis'd the contrary in that memorable and fatal Resolution he took in the Case of Prince EGMONT and Count HORN. To which the Duke boldly return'd, That a Man who governs a Province as another's Minister has different Interests from him who is absolute Lord of it: that Nature has giv'n Men more Prudence to manage their own Affairs than those of a Master; and that many who seem blind in ruling the States of others, have more Eyes than ARGUS in the Conduct of their own.

## ADVICE XLV.

*The Prince of Epirus ingages in his Service, by the Promise of a large Salary, one of the chief Subjects of Macedonia; who coming to know why the Pension was giv'n him, generously refuses it.*

THE Prince of Epirus, who gives large Salarys to some of the principal Subjects of his neighboring Potentates whom he distrusts, has for a long time paid a vast Sum yearly to one of the chief Barons of Macedonia, a Man mightily belov'd and of very great Interest in his Country. This Nobleman believing the Prince's Liberality proceeded from the sincere Affection he bore him, that he might be intirely at his Service, sold his Barony in Macedonia, and with the Mony purchas'd a fine Lordship in Epirus, and there fix'd his Abode, intending for the future to make that his Country.

HE closely apply'd himself to promote his new Master's Interest, and expres's'd such care and diligence in the most important Affairs committed to his Trust, that he surpas's'd all the other Servants of the Court. But going to receive his half year's Salary, as he us'd to do, he was amaz'd to find it stop'd by the Treasurer's order. He soon acquainted the Prince with it, complaining mightily, that while the Merit of his Service increas'd, the Reward was lessen'd. The Prince answer'd him; That having chang'd his Country, and of a Friend become a Subject, the case was quite alter'd; that without being told he might easily gues's what 'twas he purchas'd of such as himself, and that he cou'd have Fidelity and Diligence enough for all occasions of his own Subjects at a much cheaper rate. The Baron now understood the Prince's design in allowing him that Pension; he blush'd for Disdain, and generously reply'd: The Reputation I bear, Great Sir, in my own Country has been dearly purchas'd with my Blood, and I wou'd not have your Highness imagine that I'll prostitute it to you for a pitiful Allowance. After this he sold off his new Lordship to the best advantage, and taking leave of the Prince return'd home, admir'd and prais'd by all for his noble Resolution, tho imitated by very few.

## ADVICE XLVI.

*The Tenth of July is obſerv'd with univerſal Mourning in Parnaſſus, in memory of the unfortunate loſs of the Decads of* LIVY.

YESTERDAY being the Tenth of July, was after the antient Cuſtom of Parnaſſus kept with a general Mourning: for on that day of unfortunate Memory was the moſt part of the invaluable Decads of LIVY loſt by the burning of the Library in the Capitol, which the Literati do and ever will lament with the utmoſt Sorrow. In token of extraordinary Grief, the Court-yard, the Royal Palace, Temples, Publick Schools, and other chief Places were hung with black; and the Delphick Library, a thing not practis'd before on any ſuch occaſion, was kept ſhut all day. The Exequys of thoſe famous Writings were honorably perform'd; and when the Ceremony was over, RAPHAEL VOLETERANO deplor'd their Loſs in a mournful Oration. Juſt as he was in the heat of declaiming againſt the Ignorance of thoſe ſacrilegious Perſons who caus'd that fatal Fire, a certain Poet, whether out of real Tenderneſs, or Ambition to diſtinguiſh himſelf to the whole College of the Virtuoſi, broke out into ſuch terrible Lamentations, that the Orator cou'd not be heard; and tho the Cenſors ſent to him to be ſilent, it ſignify'd nothing. APOLLO, who was preſent, and had muffl'd his Glory in a gloomy Cloud, impatient at the Noiſe, ſhot his Beams thro the Veil to diſcover who it was, and found him to be CÆSAR CAPORALI, who, tho he had never read the remaining Decads, yet made ſuch a bitter howling for thoſe that are loſt. This ridiculous Humor ſet the whole Aſſembly a laughing ſo loud, that VOLETERANO, who was interrupted before by their Lamentations, was now forc'd to give over for their Mirth.

## ADVICE XLVII.

APOLLO *having founded for each Nation an Hoſpital for their Fools, puts down that of Florence, becauſe they had but few among 'em, and applys the Revenue to that of the Lombards, which being over ſtock'd with thoſe Animals, was run much in Debt.*

ALL Nations being found by long Experience to be very fruitful in Fools, APOLLO, as his Cuſtom is, to give timely Succor to human Miſerys, many Centurys ago founded for each Nation a particular Hoſpital to diſpoſe 'em in, and endow'd 'em with large Revenues, to the end that all whom the Divine Juſtice had puniſh'd for their Sins with the Imperfection of their Senſes, might be ſupply'd there with the Neceſſarys of Life. The Florentine Hoſpital was at little or no charge, becauſe their Country had very few Inſipids; but the Lombard's on the contrary was prodigiouſly throng'd, and not room enough for 'em neither; the allowance too fell ſhort of their Expence. His Majeſty therefore ſome days ago of his own accord ſuppreſs'd the Hoſpital of Florence, and appropriated the Revenue to that

of

of the Lombards, who were moſt of 'em run mad with the Folly of playing the Bully, for they think it no Scandal, but a great Honor to have a Train of infamous Cutthroats always at their heels.

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## ADVICE XLVIII.

*His Majeſty's Sea-Captains paſs ſuch uſeful Decrees for Marine Affairs in one of their Aſſemblys, that* APOLLO *commands 'em to be made known to Courtiers, and enjoins them punctually to obſerve 'em.*

HIS Majeſty's Sea-Captains have held very cloſe Conſults for ſeveral days; yeſterday they broke up, and this morning General DORIA waited on APOLLO to have their Conſtitutions confirm'd by the Royal Aſſent. His Majeſty was particularly pleas'd with their Decree about the Gally-Slaves, which was, That when they are beaten by their Officers they ſhall not turn about to ſee who 'tis, nor ward off the Blow, nor complain, and much leſs abuſe the Officer, under pain of receiving thrice as much; that by their patient Submiſſion they may move their Maſter's Pity, and not his Diſpleaſure. APOLLO extremely commended this Reſolve, and order'd it to be ſignify'd to thoſe Wretches, who for their ſecret Crimes are by the juſt Judgment of Heaven chain'd to the hard Oar of the Court, that they may learn patiently to bear all ill-uſage and diſtaſtes without repining, and to endeavour by continuing their good Services to oblige their Prince to Liberality, Gratitude and Clemency, and not by murmuring provoke him to repeat his Severitys. For complaining at every Diſguſt makes him obſtinately reſolve never to ſhew 'em any Favor, let their Merit be what it will: Juſt as the Curſes of Gally-Slaves againſt their Officers, certainly make their Correction the more ſevere. And 'tis an infallible Maxim with Princes, That an open Enemy and a diſguſted Courtier differ only in Name.

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## ADVICE XLIX.

APOLLO *ſeverely puniſhes* NATALIS COMES *the Hiſtorian for letting fall in an Aſſembly of the Literati, an Expreſſion highly offenſive to his Majeſty.*

NATALIS COMES, the Latin Hiſtorian, was diſcourſing ſome days ago in MELPOMENE's Portico with ſeveral of the Literati, concerning the Glory of thoſe Princes who have left an immortal Fame of their honorable Exploits. While he was talking thus, he term'd the ſeizing a Kingdom by Force, without any Right or Title to it, a glorious Atchievement. This Expreſſion was ſoon carry'd to APOLLO by one of thoſe malicious Spirits which are ſo numerous all over the World. His Majeſty was vaſtly inrag'd at NATALIS, and inſtantly committed him to Priſon, forbidding him to ſet foot within any Library theſe three years. The chief Hiſtorians made great Interceſſion with APOLLO to mitigate the

the Rigor of his Punishment; but he positively refus'd it, and frankly told 'em, That there cou'd not be a more enormous Wickedness, than for Princes to assume the liberty of robbing one another of their States: That this is the cause of those mournful Disorders which so afflict the World. And he thought it an unpardonable Crime in any of his Virtuoli to dare give the Name of Glorious to such villanous Depredations as are accompany'd with a thousand aggravating Circumstances.

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## ADVICE L.

*The chief Monarchys of Europe and Asia, that reside in Parnassus, fall sick at the same time; and* ESCULAPIUS, HIPPOCRATES, *and other learned Physicians, in vain attempting a Cure, a skilful Farrier restores 'em.*

THE chief Monarchys of Europe and Asia happen'd to fall sick on the same day, to the great Astonishment of our whole Court. Many were of opinion that it proceeded from the Corruption of the Air, or the inauspicious Aspect of the Heavens. APOLLO sent 'em excellent Remedys, and commanded ESCULAPIUS and the principal Physicians of Parnassus to attend 'em with Care. They try'd the utmost of their Art, but without success; for they were surpriz'd to find that the most proper Medicines they prescrib'd still fail'd of their usual Effect. They gave 'em large quantitys of Manna, Syrup of Roses, and Senna; but they prov'd restringent rather than laxative. This made 'em conclude, that Nature was too weak to combat the Disease, or to give the Physick its due Operation; upon which they gave 'em over as desperate.

A POLITICK Virtuoso in the mean time went merely out of Compliment to visit one of the sick Princes, who was formerly his Sovereign: The Prince acquainted him with the nature of his Distemper, and the method observ'd in order to his Cure. The Virtuoso blam'd the Medicines which had been us'd, as improper, and exclaim'd terribly at the Physicians for a company of ignorant Quacks; and then sent in all haste for the skilful Farrier who looks after PEGASUS. He presently came, and never stood to hear the Patients give an account of their Malady, or to examine their Pulse, and the like; but making a Composition of Dragon's Blood, Bole Armoniack, and Whites of Eggs, he anointed the sick with it all over their Bodys, swath'd their Arms and Legs with strong Bandages; and lastly, instead of Syrup, gave 'em to drink a solutive Draught, which GALEN had order'd not long before. The whole Faculty laugh'd heartily at the Farrier's coarse Prescription; but however the Virtue of it restor'd the Princes in a few hours to such a degree of Health, that they were able to rise and walk about more actively than ever. All the Virtuosi were Witnesses of this miraculous Cure, and stood amaz'd to see, That Empires and Kingdoms shou'd be recover'd of their Distempers by ignorant Farriers with Drenches proper for Horses, when experienc'd Physicians had try'd the most approv'd Medicines in vain.

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ADVICE

## ADVICE LI.

*The People of Achaia, prodigiously exasperated against the Duke D'Alva their Prince for murdering two of their chief Men, drive him by force of Arms out of their Country.*

WHILE the Duke D'Alva, after having put to death the two principal Subjects of Achaia, as we have related at large in one of our former, was going on to secure himself in his Principality by great Severity and frequent Executions, the publick Disturbances increas'd daily: So far it is from being a constant Truth, that the way for a new Governor to be freed from all his Fears and Jealousys, is to remove at first those Subjects who are most considerable for their Nobility, Intereſt, Valor and Riches. Some of the chief Achaians, when they saw those two Persons taken off only because of their Popularity, by a very natural Inference began to be apprehensive of the same Fate. And as brave Men cannot endure to live long in Dread, but in such cases rather precipitate themselves boldly into the rashest Councils: so many of the principal Achaians put themselves at the Head of the People, who rag'd with Grief and Madness to see that their Affection to those two great Men, shou'd render 'em so criminal as to be judg'd worthy of Death.

THUS the Duke D'Alva's Cruelty wrought the Effect, which is usual in those new Tyrannys that have been set up in free Countrys, thro the Discords between the Nobility and Commonalty; that is, it united 'em in perfect Affection, and in a Resolution of recovering their Liberty, which by their foolish Dissensions they had lost. To this end the People of Achaia on an appointed day unanimously took Arms, and being led on by the Nobility, easily drove their Prince out of the Country; and two days ago the fugitive Duke took Refuge in Parnassus: He went immediately to wait on his Majesty, who not only gave him a cold reception, but told him he was sorry he had been so much deceiv'd in his good opinion of him. The Duke wou'd have excus'd himself, and was going to offer many Reasons in his Justification; but APOLLO commanded him silence, and told him, a Man of his Rank ought to have known that in order to induce a freeborn Nation quietly to submit to intire Slavery, 'twas the absurdest thing in the world, immediately to treat the chief Men of the State with such barefac'd Inhumanity as he had done, and drive the People to open Despair; who thus provok'd, try all ways to shake off that heavy Yoke which they had never been us'd to: and that a business of such moment cou'd not be accomplish'd but by length of time, by introducing Slavery insensibly, and stealing away the Peoples Liberty in such a dexterous manner, that they might not be aware of the Loss.

THE Duke said, he had learn'd his method from the Proscription of AUGUSTUS, by which that Prince, having shed in one day the Blood of all the bravest Nobility of Rome, had totally depriv'd the People of their Chiefs: Besides, TACITUS had taught him, * *nihil ausuram Plebem, Principibus amotis*; that the common Herd dare attempt nothing when their Heads are remov'd.

* Lib. 1. Ann.

APOLLO

Apollo reply'd: That none but a madman wou'd guide his preſent Actions by paſt Examples, without any regard to the difference of Circumſtances; and he ought to have conſider'd, that Tarquin's Precept, of ſtriking off the Heads of the higheſt Poppys, which the great Augustus ſo admirably well executed, can never be ſecurely practis'd in a new State, but by a Prince in the ſame Condition with that mighty Emperor, who being arm'd and fluſh'd with Victorys, might ſafely venture on the famous Proſcription, and at the ſame time that he deſtroy'd the Roman Nobility, might as eaſily have quell'd any popular Inſurrections. The Duke therefore wanting theſe advantages, found himſelf miſtaken in making Augustus his Precedent; and the Example of the unfortunate Duke of Athens, who was call'd by the Florentines to the Sovereignty of their Country, bearing much proportion with his, was a plain Inſtruction to Mankind, that Principalitys, to which Men are invited by the Diſcords of the People, are not to be ſecur'd by ſudden and ſevere Crueltys againſt the chief Subjects, but by the Artifice of fomenting thoſe Diviſions, which have expell'd their antient Freedom: and that ſuch Princes ought above all things to avoid Actions of ſuch publick diſguſt, as might force the deſpairing People into Reunion with the Nobility. In ſhort, his Majeſty ſaid, he was daily more convinc'd that the Genius of a Spaniard was wonderfully adapted to the governing of People, who were born, and had always liv'd Slaves; but to rule a People who being born with large Privileges, or but newly paſs'd out of Liberty into Slavery, * *nec totam libertatem nec totam ſervitutem pati poſſunt*, can neither endure abſolute Freedom nor intire Servitude, was a Task by no means ſutable to the Temper of a Nation, whoſe Character 'tis † to be naturally ſavage and ingenious in Cruelty.

## ADVICE LII.

*An Italian having loſt much Blood in the Service of a Great Prince, is rewarded by him with a Knighthood; which being little valu'd in his Country, he asks* Apollo *how he may convince his Deriders, that his Reward was the richer for having been paid him in Honor, and not in Silver and Gold.*

THE Italian Knight, who arriv'd at this Court laſt week, came not hither, as ſeveral believ'd, to negotiate the publick Affairs of ſome Monarch, but to treat about ſomething relating to himſelf in particular: For being introduc'd to Audience, he gave his Majeſty to underſtand, that for many years he had ſerv'd a great Prince in the Wars, who, in conſideration of the Blood he had loſt, and the Mony he had expended upon his account, had liberally rewarded him with the Dignity of Knighthood: but when he arriv'd in his own Country, his Countrymen, who ador'd nothing ſo much as Mony, undervalu'd that noble Compenſation; therefore he moſt humbly beſought his Majeſty that he wou'd pleaſe to aſſiſt him with Reaſons to convince his Deriders that they were in the wrong.

Apollo told him, he might eaſily convince 'em himſelf, by giving 'em an account of the yearly Revenue of the Commandry he had got by his

* Tacit. lib. 1. Hiſt. † Annal. lib. 1, 2.

Knighthood. He reply'd, that the Knights of his Order had no Commandrys: then, says APOLLO, indeed your Case is hard; for it can't be positively prov'd, that Knighthood adds the least Reputation to any Man, more than he had gain'd before by his honorable Actions, tho in deference to Princes 'tis indeed believ'd to do so.

## ADVICE LIII.

*APOLLO perceiving that the use of the eightieth part of one Grain of Hypocrisy which he had granted to his Virtuosi, had very ill Effects, by a publick Edict revokes that Privilege, and denounces most severe Punishments against Hypocrites.*

WE told you in one of our former, that the honest Men of this Court, who follow the noble Precepts of *bene vivere & lætari*, that they might not be pointed at for their Singularity, were by PLATO's means forc'd to desire leave of the Censors to use a little Hypocrisy, which they obtain'd, but with very ill Consequences; for they soon perceiv'd that Hypocrisy is like the Plague, the least Infection of which will in a moment spread thro a Man's whole Body: and tho they had an extreme abhorrence to that infamous Vice, and a mortal hatred to the Practisers of it, yet the eightieth part of one Grain which they took prov'd sufficient in a few days to taint all their Sincerity and Plain-dealing: they grew so intoxicated with the Reputation, which that seeming Modesty, feign'd Devotion, and dissembl'd Charity won 'em, that they gave themselves up Soul and Body a Prey to what a little before they so much detested; so that to the wonderful confusion of all Affairs of this State, in a few days Parnassus was quite overrun with Hypocrisy.

WHEN APOLLO was first inform'd of this mighty Inconvenience, he resolv'd by some Expedient utterly to root out of his Dominions so venomous a Weed: and knowing that old ulcerated Wounds requir'd sharp Remedys, last Tuesday he was pleas'd to publish a most rigorous Edict, strictly commanding all manner of Persons, of what Condition or Quality soever, who are subject to his Jurisdiction, in the space of three days totally to cleanse their Souls from the filth of Hypocrisy. He declar'd, that from that moment he repeal'd and made void the Liberty which his Censors had granted to honest Men of using the eightieth part of one Grain of Hypocrisy; and that when the three days were over which he prescrib'd to every one as the last peremptory moment, all who shou'd be found guilty of that Crime shou'd be esteem'd open Enemys to the serene Virtues, incapable of glorious Fame, and be publish'd to the whole World as infamous Wretches. And further, by virtue of the absolute Power he had over his Virtuosi, he from that time wou'd brand 'em with the Character of shameful Ignorants.

MOREOVER, to the end his Virtuosi might for the future eternally avoid and abhor so dreadful a Monster, he commanded that all who shou'd be convicted of that enormous Vice shou'd, as rotten Members cut off from the Body of the Literati, be expos'd and perpetuated to Infamy by the satyrical Poets in their keen Iambicks, by the Orators in their sharp Declamations, and purs'u'd by the Virtuosi with all manner of Weapons proper to wound Reputation.

tation. And that in this caſe not only all kind of Evidence, how weak ſoever, ſhou'd be allow'd in proof, but the leaſt token or conjecture of a Perſon's being a Hypocrite ſhou'd be ſufficient Warrant for any man to cudgel or ſtone him. Finally, that the following Marks ſhou'd be eſteem'd full Proof of that horrid Crime, *viz.* to be overſcandaliz'd at trifling Faults; to talk much of Charity, and never give a Penny; to wear a thredbare Coat and have a good Income; to appear like a Beggar abroad, and live like an Epicure at home; to be covetous as Devils, and make ſhew of the Devotion of Angels; to pronounce their Words with a very ſlow weak Voice; and under color of cenſuring the publick Vices, to ſpit their Venom at particular Men; to aſſume an Air full of Humility, and yet be proud as Lucifer; and laſtly, to preach to others that Doctrine which they do not practiſe themſelves.

THIS Edict appear'd too ſevere to the better ſort of the Literati; wherefore that they might ſecure their Lives and Reputations from the baſe Vulgar, who have not Judgment to diſcern feign'd from real Goodneſs, they preſented themſelves before APOLLO, and humbly requeſted that wicked Hypocrites might be proſecuted with the ſharpeſt Puniſhments, but that honeſt Men might not at the ſame time run the danger of being hardly dealt withal. Judicial Aſtrologers and Hypocrites, they ſaid, were a Crew that have always been baniſh'd by Law, and yet every City ſwarms with 'em; not that Princes want Power to root 'em out of their States, but becauſe at the ſame time that they prohibit 'em, they cheriſh 'em in their Boſoms: Whereas the Specifick to cure Hypocriſy is this; that Princes ſhou'd encourage none but thoſe Subjects who are ambitious of obtaining Wealth and Glory, only by the ſolid Merit of true Virtue; but they ſhou'd let thoſe Hypocrites, who under the holy Mantle of Humility artfully cover a Diabolical Pride, with the Veil of Poverty an unquenchable thirſt of Gold, and with the Cloke of Contempt of the World an execrable Ambition of ruling it, live in their condition of ſeeming Humility, feign'd Poverty, counterfeit Solitude, and quiet Retirement. For if the Virtues, of which ſome make ſo oſtentatious a Profeſſion, were real, this proceeding wou'd give men their hearts content; if falſe, 'twou'd be a juſt way of chaſtizing 'em with their own weapons.

## ADVICE LIV.

*GUICCIARDIN having in an Aſſembly of Virtuoſi ſpoken very diſhonorably of the Marquiſs of Peſcara, this illuſtrious General fully vindicates his Reputation before* APOLLO.

DON FRANCISCO FERRANDO DAVALO, Marquiſs of Peſcara, being inform'd ſome days ago that GUICCIARDIN, in an Aſſembly of the moſt eminent Hiſtorians of this State, had ſpoken words of him tending much to his Diſhonor, was ſo incens'd at the Affront, being naturally very haughty, that in a great fury he complain'd to APOLLO; who being well acquainted with GUICCIARDIN's Circumſpection and exact Prudence, anſwer'd the Marquiſs, that he'd never believe he had ſpoken of him with any Prejudice, but only as became a faithful Hiſtorian: therefore, before he determin'd any thing in this Affair, he wou'd have 'em confronted, and hear

what each cou'd say for himself: and if it shou'd appear that GUICCIARDIN had unjustly wounded his Reputation, he wou'd take such a course with him, that the Marquiss himself shou'd own he had receiv'd full Satisfaction.

ACCORDINGLY his Majesty gave orders, that the Historian shou'd be cited before him the next day, to make good the words which the Marquiss pretended he had utter'd in prejudice of his Reputation. The Fame of this had reach'd the Ears of many of the Literati, who thinking 'twou'd be a Cause worth hearing, flock'd to Court in great numbers. GUICCIARDIN appear'd before his Majesty at the time appointed, and freely told the Marquiss of Pescara, who was then present, that his having discover'd to CHARLES V. the Combination which many Princes of Europe were forming against him, might well gain him that Emperor's Favor, but had render'd him eternally infamous in the Eyes of the World; not only because the greatest part of Mankind were confident, that from the beginning he design'd to prove false to the Emperor, but because if he intended to be faithful to him, yet 'twas base by so many Frauds and Dissimulations to draw in those great Princes to join with him in a Conspiracy, that afterwards he might have an opportunity of betraying 'em, and making himself great by those Crimes to which he had allur'd 'em.

THO all who were present thought this a most scandalous Accusation, yet the Marquiss, whose invincible Soul always appear'd most intrepid when his Affairs were most desperate, thus answer'd his Accuser.

'TIS a usual thing, but very insupportable, in Historians like you to commit great Mistakes, when they go about to penetrate the hidden Springs of such Mens Actions as have perform'd great things in Peace and War; of which when they pretend to give the true Reasons, they pass such rash Judgments, that they often censure the most honorable Deeds, and extol such as deserve blame. And I'm extremely scandaliz'd, that the College of the Literati have not publish'd severe Laws against those Men who by their Pens daily cast irreparable Aspersions on the Fame of others, enjoining all Historians, as it becomes their Profession, to meddle only with the simple Narration of matter of Fact, and leave the secret Counsels and Intentions of the Actors to the Judgment of the Reader.

NOW with all the Reverence that's due to the Place where I speak, I say, that whoever dares affirm, that from the time when GIROLAMO MORONE first discover'd to me the Conspiracy which the greatest Princes of Europe were carrying on against the Emperor, I was inclin'd to be false to my Master, is a Liar. He that has any skill in Politicks must needs know that when a Man communicates to a great Minister some design in agitation against his Prince, that Minister ought to resolve immediately whether he will join in it or not; for to appear wavering in such a case, is look'd on by Princes to be the mark of a Traitor. I did not (as GUICCIARDIN has rashly affirm'd) encourage MORONE, or inveigle the Princes to discover to me the Particulars of the Conspiracy, out of a treacherous Disposition, or to purchase Favor by the Crimes of others, but to acquit my self of the Duty I ow'd to my own Reputation, in full discharge of my good Service to my Master, and because the Importance of the Affair forc'd me to it. 'Tis certain that wise Ministers ought not to discover to their Princes Wounds of that nature imperfectly, bound up in the Ignorance of Particulars, but laid open with the exact Knowledg of every minute Circumstance. In so nice an Affair the slightest omission wou'd have brought me infinite Damage and perpetual Blame: and the reason is plain; for he who happens to get wind

of

of a Conſpiracy ought to open his Eyes and Ears as wide as he can, and to uſe his utmoſt diligence thorowly to underſtand and dive into all the particulars; otherwiſe his Prince will think him at leaſt an incapable Servant, if not unfaithful; and Neglects in ſuch caſes are rather puniſh'd with Cruelty than excus'd. Therefore before I diſcover'd to the Emperor the Conſpiracy againſt him, I thought it my Duty to inform my ſelf of all the Perſons ingag'd in it, and of every other neceſſary Circumſtance.

I CAN'T believe that in all this honorable Aſſembly there is any one but is ſenſible that no greater Misfortune, or more hazardous Affair can happen to a Soldier of Honor, than to be ſollicited by great Princes to betray his Maſter: for to wind himſelf out of a buſineſs, where the Sollicitations of ſuch Men ſeem to have almoſt the force of neceſſity, with ſafety to his Reputation and Life, is not the Talent of every ordinary Capacity. To avoid ſplitting on ſo dangerous a Rock, the only Remedy that wiſe Men have taught, is for a Man to ſhew himſelf of ſuch inflexible Loyalty, and ſo zealous of his Prince's Favor, that all may be deter'd from imparting to him any ſuch villanous Propoſals. But this Precept, tho I always practis'd it with the utmoſt Care, avail'd me nothing: and I know not by what diſhonorable Action, by what appearance of Avarice, or by what tokens of a Mind inclin'd to Wickedneſs, I incourag'd thoſe conſpiring Princes to appoint MORONE to conſer with me about an Affair ſo averſe to my Nature.

I DO not deny but that after the glorious Victory of Pavia, wherein I had ſome ſhare, as my Friend PAULUS JOVIUS has acquainted the World, I was diſſatisfy'd with the Emperor, and thought my Services not ſufficiently rewarded; but I cannot think that ſo trivial a matter cou'd be judg'd by wiſe Princes a ſufficient Motive to have drawn me to Rebellion: for if my Diſguſt proceeded from the thoughts that I enjoy'd not ſo large a ſhare in my Prince's Favor as I believ'd was due to my Fidelity, they ought to have conſider'd, that by revealing the Conſpiracy to me, they ſupply'd me with the means of purchaſing the remaining part of the Emperor's good Graces, by obtaining of him the ſupreme Dignity of Captain-General of all his Armys, together with the Government of Milan, which I ſo much deſir'd, and afterwards enjoy'd.

WHAT greater Affront, I pray, can be offer'd to a Man of Honor, than to propoſe to him the doing unworthy Actions, which argues that the Perſon who treats with him takes him for a Villain ſeaſon'd for Miſchief? 'Tis certain that I ought with a Dagger to have reveng'd this Affront offer'd me by MORONE; and I had done it if my Duty to the Emperor had not oblig'd me to take other meaſures. I ſhou'd have ſhewn my ſelf very weak indeed, if I had imbark'd in that Affair on the Promiſes they gave me, to ſet the Crown of Naples on my Head in reward of my Treaſon: for Spaniards, whoſe Blood I am proud of, are better pleas'd with little Marquiſates, like Peſcara, obtain'd by Loyalty, and by bravely ſerving their Prince in the Wars, than with Kingdoms, like Naples, acquir'd by the wicked Arts of Traitors. No—I was not ſo wretched a Fool, nor ſo little read in the Affairs of the World, as not to know that the Princes in the Combination, who ſo earneſtly preſs'd me to rebel, had not ſo much in view the making me King of Naples, as the hindering his Imperial Majeſty from the total Acquiſition of the Dukedom of Milan. And a thouſand calamitous Examples have made it notorious, that great Princes having drawn an ambitious Man by vain hopes into certain danger, and made him a Tool to ſerve their own turns, have afterwards been the firſt to deliver him up to Puniſhment, not

only

only becauſe * *graviorum facinorum Miniſtri quaſi exprobrantes aſpiciantur*, their Miniſters of Villany appear a ſtanding Reproach to 'em, but to deter their own Subjects from commiting the like Treaſons. And of this, to paſs by the more odious Examples of the preſent times, the World ſaw a famous Inſtance in the ill-advis'd and unfortunate Count St. PAUL, whom CHARLES Duke of Burgundy engag'd in treaſonable Practices againſt his Prince.

WHAT tho the Spaniards are thought to have their Heads too full of the Wind of Ambition? yet 'tis not of that empty Air with which ſome great Princes of Europe have lately puff'd up the vain-glorious Minds of many French and Flemings. But the Men of my Nation, who are hardly perſuaded to graſp immeaſurable Greatneſs by indirect ways, are only to blame in their exceſſive deſire of being honor'd in the Offices which they have merited by their Loyalty; and are far from the folly of affecting that Greatneſs, to which they ſee they cannot arrive by ſecure and honorable Methods. But to make ones ſelf a Decoy-bird for the Ambition of others, to become afterwards a Subject of Ridicule, a Proverb in the Mouths of the Rabble, is a Baſeneſs into which the Spaniards can never be deluded: and it wou'd have been the moſt brutal Stupidity if I had ſuffer'd my ſelf to be cozen'd into a belief, that the Kingdom of Naples, which has always been hereditary in Blood Royal, and ſince the Memory of Man wou'd never ſubmit to be govern'd by any Neapolitan Baron, tho it had many both potent and ambitious, and which with great effuſion of Blood has driven out Princes of the Royal Family of France, wou'd have accepted of me for their King, who was much inferior to many Barons of that Kingdom, and of a Nation ſo hateful to the Neapolitans.

IN an Hereditary Kingdom, like that of Naples, Kings are born, not made; and thoſe Fools who by any other way than that of lawful Succeſſion aſpire to that Throne, climb a Mountain of Miſery, to be precipitated into the profound Pit of Ignominy: and if any ſhou'd chance to gain its top by Fraud and Treachery, they wou'd be like thoſe Twelfth-night Kings, who are made to divert the Company for a while, and unking'd again ſoon after their Creation. Now my Heart had always kept fixt to the Principle with which I know my ſelf to have been born, of deſiring rather to die a glorious Commander, than live an ignominious King: I have rather labor'd to deſerve than coveted Titles above that of Marquiſs. And by reading Hiſtorys of things paſt, and reflecting on the preſent Scene, I had obſerv'd that all Conſpiracys began with mountainous Promiſes and in Joy, but ended in deep Diſappointment and Tears; for which reaſons I was content to ſerve the Prince whom Heaven had ſet over me, with the beſt of my Faculrys, being fully perſuaded, that the immenſe Greatneſs which Foreign Princes promiſe to Men like my ſelf, is no better than a Precipice of Ruin.

APOLLO was ſo well ſatisfy'd with this Defence, that he told GUICCIARDIN, who ſtill perſiſted in his Accuſation, that PESCARA had not tempted any Prince to carry on a Conſpiracy with him againſt the Emperor, that he might afterwards make an advantage of betraying him, in which caſe he wou'd have deſerv'd eternal Infamy; but that to his great Praiſe he had us'd only ſuch honorable Diſſimulation as was neceſſary to diſcover the Accomplices of the Conſpiracy, and every other Circumſtance, which he ought to have been acquainted with in order to a faithful diſcharge of his Duty to his Maſter; and that the Praiſe due to the Marquiſs was ſo much

* Tacit. lib. 14. Ann.

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the greater, in that by his honeſt Frauds he had been able to break the treacherous Meaſures of thoſe ſubtle Princes; and upon this occaſion had ſo well fulfill'd the Character of a good Subject, that he deſerv'd to ſtand a living Example to all Miniſters who ſhou'd happen to fall into the ſame Misfortune: for ſince in Conſpiracys which are communicated, he that joins and acts, and he that refuſes to join but holds his peace, incur the ſame puniſhment, the moſt ſalutary Counſel in ſo dangerous an Affair is, to haſten to a ſudden but clear diſcovery; and that in the mortal Infirmitys of Plots, the two Aphoriſms of the Politician HIPPOCRATES are moſt true: that *qui deliberant, deſciverunt*, thoſe that deliberate, have actually rebell'd; and that 'tis leſs dangerous to make the Attempt, than to be taken conſulting about it; *in ejuſmodi conſiliis, periculoſius eſt deprehendi quam audere.* That they who are courted to Conſpiracys are Fools and Self-deſtroyers, if they only look to the pleaſure of Revenge, the acquiſition of new Riches, and the Principalitys and Kingdoms propos'd to 'em as Rewards of thoſe villanous Actions; but wiſe and true Friends to themſelves, if they continually fix their eyes on the Fetters, Gibbets and Axes, which are the certain Rewards of ſuch ambitious and deſperate Adventurers.

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## ADVICE LV.

*GIOVANNI FRANCISCO PICO having fail'd in his attempt of compoſing the Differences between* PLATO *and* ARITOTLE, *APOLLO commands thoſe great Philoſophers to put an end to 'em by a publick Diſpute, which they endeavour to do, but without effect.*

THE Task, which, as you have heard before, the Phenix of the Virtuoſi, GIOVANNI FRANCISCO PICO Count of Mirandola, undertook by APOLLO's order, of reconciling the immortal Differences between the two ſupreme Lights of Philoſophy, PLATO and ARISTOTLE, has been to ſo little purpoſe, that inſtead of giving ſatisfaction to APOLLO or his Literati, it has kindl'd in Parnaſſus new and fiercer Flames of Controverſy.

APOLLO therefore, for the quiet of his State, the concord of his Virtuoſi, and the reputation of Philoſophy, the firſt day of laſt month ſent for PLATO and ARISTOTLE, and with contracted Brow told 'em, that Truth being one, they extremely injur'd Philoſophy, in tearing her thus to pieces by their diverſity of Opinions; that he much delighted in the Peace and Agreement of his Literati, and was convinc'd that the multitude of Sects was the Source of the greateſt Miſchiefs in States: wherefore to bring 'em to that Harmony which he knew ſo neceſſary for the good of his State, he in reſpect to both of 'em wou'd forbear violent Methods, but urg'd it home to 'em, that he ſhou'd be very well pleas'd to ſee 'em do ſo much Honor to Philoſophy, as to come to an Unity of Opinion. Then turning towards ARISTOTLE, he told him, 'twas not much for his Reputation to diſſent in the moſt conſiderable Articles of Philoſophy from the Opinions he had learnt from ſo great a Maſter as PLATO; and it was highly prejudicial, he ſaid, to PLATO's Honor, that the World ſhou'd ſee he had bred in his School ſo rebellious a Diſciple.

PLATO

PLATO and ARISTOTLE, each in turn, expreſs'd much readineſs to yield to the other's Opinions, if with ſolid Arguments they cou'd be prov'd beſt: accordingly they agreed to fight out this Quarrel hand to hand, without any Seconds, ſeated in two Chairs, and arm'd only with Reaſon*. APOLLO not only conſented to this glorious Challenge, but for the publick Diverſion, the ſame moment caus'd Bills to be poſted up on the Gates of the great Philoſophy-School, and in the other publick Places, inviting all the Literati to this honorable Spectacle; and that thoſe who liv'd far off might have time to repair to Parnaſſus, he gave twenty days ſpace to the Philoſophers to provide for the Combat. Mean while, for the convenience of the Virtuoſi, abundance of Scaffolds were erected round the great Court of Urania.

ON the day appointed for the Duel, ADRIANO, ORLANDO, CIPRIANO, and many other modern Muſicians, ſung in ſeveral Chorus's their melodious Compoſitions of Muſick, with Accompaniments not only of Organs, Viols, Harps, and other grave Inſtruments, but, according to the Humor of the preſent Age, with the Gittar, Cornet, Theorbo, and the Violin too, taken not long before from the ignorant Conſorts of thoſe trivial Crowdero's, who run up and down in blind Ale-houſes ſcraping to the Mob for Bread.

THE Muſick being ended, the two famous Knights-errant of Philoſophy appear'd in the Liſts, and their Diſpute laſted for ſix hours together; but 'twas impoſſible after all to bring 'em to the deſir'd Agreement: For in the curious Philoſophical Wreſtling, which is ſo delightful to the Virtuoſi, nothing is made uſe of but the brawny Arms of ſolid Arguments, the ſtrong Back of efficacious Reaſon, and the nimble Feet of ſudden Demonſtrations; and yet the Spectators never have the pleaſure of ſeeing the Enemy quite foil'd, or thrown flat on his back. For tho Philoſophical Wreſtlers graſp faſt hold of one another, yet by the help of ſubtle Diſtinctions which they have in abundance at their fingers ends, they always with eaſe keep on their Legs. However theſe two great Luminarys of Philoſophy gave ſuch ſatisfaction to the Spectators, that they were aſtoniſh'd at the depth and reach of the human Intellect; which having by Speculation travel'd all the Heavenly Orbs, has not only been able to know the Quality and Motions of 'em, but is arriv'd even to the knowledg of the Deity himſelf, of whoſe Divine Nature it reaſons with amazing Skill.

THUS ended the Diſpute, and the Virtuoſi were as well content as if thoſe two Philoſophers had been perfectly reconcil'd. APOLLO only, with evident tokens of ſadneſs in his Face, daſh'd the univerſal Pleaſure. The great AVERROES ask'd him, whether PLATO and ARISTOTLE had not given him the Satisfaction he deſir'd. His Majeſty, ſighing from the bottom of his Heart, anſwer'd: That thoſe two Princes of Philoſophy had fully made good the Characters of Eſteem which they bore, but that in this Diſpute he had ſeen what wou'd for ever afflict his Soul; for he cou'd not but bewail the infinite Corruption of this ſenſual Age, in which, ſays he, I who penetrate the hidden Paſſions of Men, have plainly diſcover'd that many came from far Countrys to this Diſpute, rather to gratify their itching Ears with the Muſick, than to feed their Souls with virtuous Precepts of Philoſophy: all which Diſorders and grievous Abuſes have been introduc'd into the World by that peſtilent Crew the Mountebanks; who

* For Diſputants, like Rams and Bulls,
Do fight with Arms that ſpring from Skulls.
[*Butler's Hudibras.*]

in

in mingling the delightful with the useful have run to that Excess with their Buffoons, Tumblers, Jackpuddings and Rope-dancers, that multitudes flock to 'em rather for the Diversion of seeing 'em shew Tricks, and to laugh at their baudy Jests, than to purchase Medicines to cure their Diseases.

## ADVICE LVI.

*GONSALVO FERRANTE of Cordova, not being able to obtain from the venerable College of Historians a Confirmation of the Title of Great, which he so much desir'd, requests of* APOLLO *another Post of Honor in Parnassus, which is likewise refus'd.*

GONSALVO FERRANTE was extremely afflicted at the Repulse he receiv'd from the sublime College of Historians, when they refus'd him the Confirmation of the Title of Great: and to make trial whether the Favor and Recommendation of Princes wou'd carry a Point in Parnassus, where Justice fail'd, he had recourse to his own King FERDINAND. But that wise Prince having heard his business, answer'd him, that he shou'd deserve to be pointed at for a Fool, if he assisted a Minister to obtain that Title of Great, which wou'd make himself Little; and he was not a Man to commit so gross an Error, as to be assistant to increase that Reputation in another, which much lessen'd his own: On the contrary, his Conscience oblig'd him in pure charity to himself to endeavor that all the Glory of acquiring the Kingdom of Naples shou'd be ascrib'd rather to his own Prudence than GONSALVO's Valor.

FERRANTE was much troubl'd at this positive and sharp Answer, and going directly to APOLLO, told him, that since the College of Historians had not thought fit to allow him a place with POMPEY, ALEXANDER, the Emperor CHARLES, and the rest who for their glorious Actions had deserv'd the Title of Great, his Majesty wou'd at least be pleas'd to give him a place in the Squadron of his Gens d'Arms, where he saw the great BELISARIUS, BARTOLOMEO ALVIANO, PETER of Navarre, ANTHONY of Leva, the Count of Pitigliano, LORENZO CERI, and many other eminent Captains.

APOLLO graciously granted him this favor; but it happen'd, that while the Ceremony of clothing him with the usual Garment was performing, the Sollicitor General BOSSIO accus'd GONSALVO of Perjury: and APOLLO, who utterly detests all degrees of Falshood, gave the Accuser three days to make good his Charge, and commanded that the other Affair shou'd be put off till then. This foul Imputation extremely troubl'd GONSALVO, insomuch that he told BOSSIO, he had always profess'd to be a Man of Honor, and therefore not only wonder'd, but took it very ill that so vile an Accusation shou'd be brought against him, who had been educated in a Kingdom where the Virtues of Loyalty to the Prince, and Fidelity to private Men flourish as much as in any part of the World. BOSSIO told him, that if he'd be pleas'd to reflect on the Circumstances of the Duke of Calabria's Imprisonment, he'd be convinc'd that he had not impeach'd him without reason.

I CONFESS indeed, says GONSALVO, that having in the Castle of Taranto besieg'd the young Duke of Calabria, Son to FREDERICK

the last King of Naples, upon a Capitulation with that Prince, I promis'd that he shou'd have free leave to retire whithersoever he pleas'd, and swore on the holy Eucharist faithfully to observe this Article; but afterwards falsifying my Oath, I seiz'd him, and sent him Prisoner under a good Guard into Spain.

APOLLO was amaz'd at this Confession, and in a great Rage told him, that so impious and execrable an Action render'd him totally unworthy of the virtuous Abode of Parnassus, and therefore he shou'd be gone immediately out of his State. GONSALVO, confounded and astonish'd at this dreadful Sentence thunder'd out against him, alledg'd in his excuse, that he knew this was a base Action, yet the Service of his King had compel'd him to it: for it being an old Rule with wise Politicians, that a Prince is not secure of a conquer'd State, while he that is expel'd from it is alive, he cou'd not have thought the noble Conquest of the Kingdom of Naples compleat, if he had not secur'd the Person of that Prince. This Excuse, which APOLLO thought very frivolous, render'd GONSALVO more odious to him, insomuch that he commanded him to depart in two days from Parnassus, where he wou'd not suffer any to dwell, whose Actions shew'd they had more regard to the Service of Men, than the Favor of Heaven.

UPON this the Masters of the Ceremonys turn'd GONSALVO out of the Royal Palace, who, as he was going down the Stairs all disconsolate and sad, told BOSSIO, that manifest Injury was done him, since CÆSAR, who, to acquire the Roman Empire, not only violated all Laws human and divine, but who was the first Author of the impious Sentence, 'that for the sake of Empire all things are lawful', was seen to enjoy the greatest Honors in Parnassus, from whence himself was so unjustly driven. BOSSIO, as we are assur'd, frankly reply'd, that CÆSAR's Case and his were not alike: for 'twas one thing to do base Actions to gain a Kingdom for ones self, another to do the like to purchase one for ones Master: therefore by all just Laws the Pander deserv'd a greater Punishment, who delighted in Ill out of a deprav'd Mind, than he, who out of the frailty of the Flesh committed Fornication.

## ADVICE LVII.

*A Vessel full of State-Projectors is shipwreck'd on the Shallows of Lepanto; and* APOLLO *treats 'em civilly, tho he hates that sort of People.*

THE dreadful Storm at Sea, occasion'd some days ago by the furious South-winds, having driven a Vessel on the Shallows of Lepanto, the People that dwell on the Sea-Coast observing there were a great number of Passengers on board, ran to their relief, and with such good success, that tho the Vessel perish'd, they sav'd above eighty Persons who were in her: APOLLO gave orders that care shou'd be taken of 'em, and inquiry made who they were, whence they came, and whither they were bound? They answer'd, they were all State-Projectors of Italy, and came from thence not long before: which his Majesty hearing, tho he's exceeding compassionate, yet such is his detestation of those Enemys to Mankind, that he almost repented his having reliev'd 'em, thinking such Villains unworthy the least Mercy,

Mercy, who make it their whole ſtudy to invent thoſe execrable Impoſitions, with which modern Princes barbarouſly torment their wretched People. However ſome Virtuoſi ſaid, that ſince there was on board this Veſſel ſo great a number of theſe Fellows, and all come from Italy, there was reaſon to hope they had brought the good news to Parnaſſus, that the Italian Princes had one and all at length put on the generous Reſolution of purging their State from ſuch abominable Filth. APOLLO then commanded that they ſhou'd be ask'd, why they left Italy, and whither they were going? They anſwer'd, That when they had exhauſted all their Skill in Italy, and weary'd all their ſubtile Inventions to drain the Peoples Purſes and fill the Princes Coffers, by raiſing the Gabels and Taxes as high as poſſibly they cou'd, nothing being left for 'em to work upon in that Country, they went into France, and thence into Spain; in both which noble Kingdoms they had behav'd themſelves in ſuch manner, as to leave behind 'em an eternal Memory of the Name of the Florentines and Genoueſes. After this they endeavor'd to get into England, the Low-Countrys, Germany and Poland, Provinces that over-flow with Gold, and abound with rich Inhabitants, where they hop'd to have perform'd Wonders; but were ſeverely cudgel'd away by the People, who being born to Liberty, may be compar'd to a ſort of Sheep that give their Shepherd by way of civil acknowledgment only a little Milk in a certain ſeal'd Meaſure, but will not, like others, ſuffer themſelves to be milk'd at diſcretion. From thence, like the famous Trojans of old under the Conduct of ÆNEAS, they put to Sea in their little Skiff, and went plowing the briny Waves in ſearch of new People and new Lands, where, to the Praiſe, Glory and Benefit of Princes, and that eternal Deſolation of the People which ſecures the Crown on the Head of the Sovereign, they might have exercis'd their Talent, and open'd a Shop to vent their Projects.

WHEN the Virtuoſi heard this, they beſought APOLLO publickly to revenge the Injurys done to ſo many Nations, who thro the wickedneſs of that vile Race of Men had been flea'd by their avaritious Princes; and that he wou'd cauſe 'em to be burnt with the Fragments of their wreck'd Veſſel. But APOLLO, whoſe deep Judgment ſurpaſſes all human Prudence, having heard the ſhameful Profeſſion of theſe vile Wretches, commanded that all manner of Civility ſhou'd be ſhewn 'em, and their good Entertainment doubl'd: and ſoon afterwards having ſupply'd 'em with Mony and plenty of Proviſions, he ſent 'em to Conſtantinople, with orders to try if by their villanous Projects they cou'd reduce the Ottoman Empire, that mortal Enemy to Learning, to that ſtate of Deſolation and Deſpair, to which they boaſted to have brought France, Spain and Italy.

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## ADVICE LVIII.

*By Letters ſent from ſome Princes to the Lake Avernus, and intercepted, 'tis diſcover'd, that the Animoſitys which reign among the Nations of the Univerſe, are owing to the Artifice of their Governors.*

LAST Monday night, between the Confines of Pindus and Libethrum, was intercepted an Expreſs which ſome Princes had diſpatch'd in great diligence towards the Lake Avernus. And becauſe no Violence

was offer'd to the Perſon of the Courier, 'twas believ'd he was ſtop'd for no other reaſon than to ſeize his Letters, as indeed it prov'd: for they took a Packet from him, directed to the three infernal Furys, ALECTO, TISIPHONE and MÆGERA; whereby 'twas diſcover'd, with very great Scandal, that ſome conſiderable Princes gave Penſions to thoſe Furys, that they might ſow and foment perpetual Diſcord, not only between Nation and Nation, but often among the Subjects of the ſame Prince: and to aggravate the matter, there was found in the Packet a Remittance of a thouſand Ducats for one half year's Salary.

THE Subjects of the Princes who wrote theſe Letters, have by their Deputys repreſented to APOLLO, that their Sovereigns, who ought to make it their chief ſtudy to preſerve perpetual Peace and Unity, not only among their own Subjects, but with all other Nations, give Mony to purchaſe Sedition among others, and Miſchief to themſelves; and that they knew not till now, that the baſe Machinations of Princes were the ſource of thoſe Diviſions and innate Antipathys between ſeveral Nations, which produce the Evils that ſo much plague Mankind: but if theſe were once extirpated, the World wou'd enjoy the Pleaſure of ſeeing the French love the Engliſh, the Spaniards the French, and the Germans the Italians; and perfect Peace wou'd reign among all Men.

WHILE the Deputys were arguing after this manner, Tears were ſeen to flow in abundance down the Cheeks of APOLLO, who was touch'd with the moſt ſenſible Compaſſion at what he heard: ſo that all who were preſent believ'd his Majeſty wou'd have burſt out into a violent Paſſion againſt the Princes accus'd of thoſe baſe Practices; but he only ſaid calmly, Your Complaints, my Loyal Friends, are no leſs grievous than true; but let me tell you, that the Miſchiefs you deplore, proceed not from the ill Nature of Princes, but are occaſion'd by the ſeditious Inclinations of the People, whoſe inſtability renders it impoſſible to obtain the univerſal Peace of Mankind by any better means than by ſowing among Nations thoſe Diſcords, of which you now ſo bitterly complain: For long Experience has taught Princes, that the vaſt Machine of reigning ſafely is built only on the ſure Foundation of dividing well. And 'tis evident that the People, were it not for their Governors, wou'd of themſelves fall into greater Seditions than thoſe, which for the publick Peace and univerſal Good are ſown among 'em by others. Theſe Ills therefore, my Friends, are neceſſary; tho it grieves me much to ſee that the Diſeaſe cannot be cur'd by any other Medicine than that bitter Potion which you tell me is ſo nauſeous to you.

## ADVICE LIX.

*The Nephew of the Prince of Laconia, being oblig'd after his Uncle's Death to return to a private Life, expreſſes very great Reluctance.*

THE Prince of Laconia's Nephew, while his Uncle of glorious Memory was living, govern'd that State with extraordinary Authority; but a new Prince being elected, he was to return two days ſince to a private Life. Now becauſe to thoſe who have taſted the Sweets of Sovereignty, to be divorc'd from it is more dreadful than the ſeparation of the Soul from the Body; and Princes have been often obſerv'd in Parnaſſus to ſhew a ſcandalous Reluc-

Reluctance on such occasions; APOLLO, in pure pity, and to preserve the Reputation of such eminent Persons in that hour of Affliction, instituted many years ago the charitable Society of Consolation, compos'd of the chief moral Philosophers of this State.

THE Night therefore that preceded the fatal Day when this Prince was to submit to his Misfortune, the Reverend FRANCIS PETRARCH with his useful Book *De Remediis utriusq; Fortunæ*, the Learned CARDAN with his Work *De utilitate capienda ex adversis*, and the wise SENECA, Superior of the Society, with the excellent Writings of BOETIUS SEVERINUS *De Consolatione Philosophiæ*, went to visit this Prince, and with a long Preamble of fine words acquainted him that he was next day to return to a private Life. He heard this most terrible Sentence with such impatience, that his Shricks deafen'd every one, while he pierc'd the Heavens with Lamentations of his perverse Fortune, exclaiming that she had barbarously assassinated him, in having scarce given him to taste the charming Sweets of Power, before she precipitated him into the Miserys of a private Life, and cram'd down his Throat the bitter Pill of changing Command into Obedience. Here the Wretch, in the sharpest pangs of his Agony, recommended to the Philosophers the care of his Reputation, and often beg'd 'em not to abandon him in his utmost necessity.

SENECA, CARDAN and PETRARCH with unspeakable tenderness imbrac'd the unfortunate Prince, earnestly exhorting him to take courage in his Adversity: and for his greater Consolation they employ'd all their Rhetorick in praising the happiness of a private Life, the satisfaction of Quiet and Repose, and the Blessings they enjoy, who have nothing to take care of but themselves and their own Affairs. They often too repeated in his Ears those words of the Master of politick Sentences, * *Quam arduum, quam subjectum fortunæ regendi cuncta onus!* How arduous, and expos'd to Fortune is the burdensom Employment of governing! Most wonderful words! and which to a sound Judgment are of such prodigious Efficacy, that they had the Power, it seems, to dispose the Mind of the great Emperor CHARLES the Fifth, which was more harden'd and obstinate in the Ambition of reigning than that of any other Prince, to retire into a Monastery.

BUT these Consolations made so little Impression upon this noble Lord, that he more than once told his reverend Comforters, that to prefer a private Life to a Throne, was an insupportable Paradox: an Opinion pronounc'd with the Tongue only, but not believ'd with the Heart; and a Doctrine which they sought to inculcate into others, who utterly detested it themselves.

AND now the sad Morning began to dawn, when the Prince was at once stript of all his Authority with such passionate Reluctance, that his Comforters not being able to keep alive in him the Spirits of Patience, he swoon'd away thrice in their Arms, and was carry'd half dead out of the Palace: But when he came in view of his private House, like a condemn'd Wretch at sight of the Gibbet, he fell into more violent Agonys than before. The Philosophers labor'd hard to bring him in this dangerous moment, to that Sedateness which Men of a sturdy Constitution of Mind are wont to shew in Adversity, when they seem to do that joyfully, and of their own free choice, which they're forc'd to by mere necessity. But the Prince, abandoning himself more and more to Despair, was transported into such senseless Rage, that nobody cou'd scape him, but was call'd either base or

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* Tacit. lib. 1. Ann.

ungrate-

ungrateful; and it appear'd that he was more tormented at the felicity of the new Prince, the greatneſs of his Nephews, and the proſperity of his Friends and Servants, than even at his own Calamity.

WHEN he had reach'd his Paternal Houſe, he caſt back his Eyes continually, and fix'd 'em devoutly on the place from whence he came, but cou'd by no means be perſuaded to look on that from whence he firſt ſet out. So that his Philoſophical Comforters, as the laſt effort to ſave his Reputation, were forc'd to blindfold him: and becauſe he had plac'd his Feet againſt the Threſhold of the Door, they lifted him in by main force. And now to ſee how the Wine of Sovereignty will intoxicate a Man's Senſes! —When he was come into the Hall, he fancy'd himſelf under the Canopys of State in the Palace; and calling aloud for the Embaſſadors and Envoys of Princes, wou'd needs negotiate with 'em upon Nothing, continue to govern without Authority, and ſpend all his time in moſt important Affairs without having any thing to do. By which extravagant Frolick every one was made ſenſible, that Greatneſs and abſolute Command often make Men paſs for SOLOMONS, who when they return afterwards to a private Life, convince the World that they have not the Brains of a Gooſe.

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## ADVICE LX.

### ANTONIO PEREZ *of Arragon offering to* APOLLO *his Book of Relations, his Majeſty not only refuſes the Preſent, but commands it to be burnt.*

ANTONIO PEREZ, formerly Secretary to PHILIP the Second, King of Spain, being convinc'd how ill an opinion the World has of a Miniſter whom his Prince turns out in diſguſt, ſoon after he was got into France publiſh'd in his own Juſtification thoſe unhappy Relations, which acquir'd him univerſal blame: And tho he ought by all means to have ſuppreſs'd 'em, yet he preſum'd laſt Thurſday morning to preſent 'em to APOLLO.

HIS Majeſty, as ſoon as he ſaw the Book, and was inform'd of its Subject, grew ſo incens'd, that he made it be burnt that inſtant in the middle of the great Forum; telling PEREZ, he had given his Book the place in Parnaſſus which its Author deſerv'd; that all other Secretarys like himſelf might take example, and learn to prefer the fidelity of Silence before the love of their own Lives: for as he deſerves the name of a Villain, who in new Quarrels betrays Secrets imparted to him in old Friendſhip; ſo that Secretary is a thouſand times more baſe and infamous, who in revenge of any ill treatment from his Prince, divulges to the World thoſe Secrets, which having been communicated to him by his Maſter during his former Confidence in him, ought not to be extorted from him by the ſevereſt Tortures.

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## ADVICE LXI.

*APOLLO exhibits in the Theatre of* MELPOMENE *two very instructive Spectacles. In one of which he shews petty Princes how carefully they ought to guard themselves from such as are more powerful. In the other he teaches the Senators of Republicks, how ill advis'd they are who partially adhere to a Person of their own Faction that aspires at Tyranny.*

WITH great reason did antient Rome, Carthage, Athens, and the other famous Republicks and Monarchys of the Universe, esteem publick Spectacles the best Instrument to maintain their States in universal Tranquillity; which ever flourishes best among a People who are kept satisfy'd, and amus'd with perpetual Diversions. This was the end of all that Expence and Royal Magnificence in erecting Theatres and Amphi-theatres, and exhibiting costly Shews: For 'tis dangerous to any Governor to let the People live dissatisfy'd and idle. And therefore APOLLO imploys himself in no Affair more willingly than in recreating the minds of his Literati with variety of Spectacles. But whereas in Rome, Athens, Carthage, and other places, the chief satisfaction the People took at the publick Shews was very often in the obscenity of the Players, the cruelty of the Gladiators, and the barbarous hunting of wild Beasts; in Parnassus all the delight of the Virtuosi consists in extracting from those noble Representations useful Precepts to adorn their Minds.

APOLLO had now finish'd the icy Course of the Winter, and was advancing to the joyful Quarter of the Spring, when for the entertainment of his Literati he was pleas'd to make his Entry into the Sign Aries with extraordinary Solemnity. To this purpose he caus'd two Spectacles, no less useful than pleasant, to be represented on two several days in the spacious Theatre of the most serene MELPOMENE.

IN the first of these appear'd on the Stage the Allies, Confederates and Friends of the Romans, and all that sort of Soldiery which they call'd Auxiliarys: and that the sight of these numerous Forces might afford the greater satisfaction, his Majesty commanded that the Soldiers shou'd appear with the same Arms, Ensigns and other Instruments, with which they had serv'd in the Roman Armys. His Orders were accordingly perform'd by so vast a number both of Horse and Foot, in such rich Habits and Equipages, with so magnificent a Pomp of Ensigns and Standards, at the sound of so many several Instruments of War, and with such splendor of all things relating to the Profession of Arms, that all the Spectators confess'd they had never seen in Parnassus a more glorious Sight.

AFTER these innumerable Armys had march'd several times round the Theatre, both within and without, APOLLO call'd all the Commanders to him, and bid 'em retire a while to their own Quarters, and then return in the same Condition they were when they finish'd their course of War in the Service of the Romans. Accordingly they withdrew, and soon after came back to the Theatre, not in the Pomp before describ'd, but naked, with their Hands ty'd behind 'em, loaded with Chains, cover'd all o'er with

Wounds, mangl'd by Executioners, and plunder'd of all they had by the Avarice of the rapacious Conſuls, Proconſuls, Agents, and other Officers of the Empire. Inſomuch that the Roman Spectators, who at the beginning of the Repreſentation ſtrutted and were proud that Parnaſſus had ſeen the glorious Auxiliary Army which rais'd their Empire to ſuch a height, and triumph'd to hear all the Virtuoſi extol their Policy in enlarging their own Dominions by the Blood of others; now at the ſecond Scene, to avoid the horrid Reproaches which all the Literati caſt upon 'em, were forc'd to ſneak away out of the Theatre, and hide themſelves. For the Virtuoſi ask'd aloud, where was that Faith, that ſacred Friendſhip, that Gratitude to their Friends who had merited ſo well at their hands, and at the expence of their own Lives had rais'd 'em to ſuch a pitch of Glory? And whether theſe were Actions worthy of that Senate which made ſuch oſtentation of Religion, Fidelity, and inviolable Friendſhip? To conclude, they were all fill'd with deteſtation of that execrable Policy, which directs Men to follow only what ſerves their advantage, which ſo impiouſly turns its back on what is honeſt and juſt, and as ſoon as its turn is ſerv'd, forgets the greateſt Obligations.

WHEN this miſerable Spectacle was over, FRANCIS GUICCIARDIN by APOLLO's order got up into a high place, and made a long political Diſcourſe on the little Diſcretion and leſs Charity which great Monarchs uſe towards Princes who are leſs powerful than themſelves: he ſaid, that when a great Potentate, in a Country where many leſſer Princes reign, wag'd War to ſubdue one of 'em, they ought all to eſteem their Neighbor's Loſs their own, the Inſtrument of their own Slavery, and the Prelude to their own Overthrow: Therefore burying in eternal Oblivion all private Hatred and Animoſity, they ſhou'd fall heartily into the Intereſt of the publick Cauſe, and haſten with united Arms to extinguiſh that Flame, which in a little time wou'd otherwiſe reduce their own Houſes to Aſhes. For in former times, Aſia and Africa without arming themſelves were the unhappy Spectators of the Slavery of all Italy, ſubdu'd by the famous Romans; and of later date, the once potent Kingdom of Hungary, to its preſent great Sorrow, laugh'd at the ruin of the noble Greek Empire. In ſuch dangers therefore all Princes ought to wear engraven in their Hearts theſe two golden Sentences of TACITUS, the Maſter of true Policy, * *Omnibus perire, quæ ſinguli amittunt; & ſinguli dum pugnant, univerſi vincuntur:* What one loſes is loſt to all; and while particular Nations fight the Quarrel, the whole Community is conquer'd. That they ſhou'd look on the Honors done 'em by Princes more powerful than themſelves, to be Diſgraces; the Alliances they contracted with 'em, Preparations to betray 'em; the Penſions they paid 'em, to be Hooks baited with Poiſon, Artifices to lull 'em aſleep, only that they may buy their Liberty for a little Mony, which cannot be paid for to its worth with Mountains of Gold. And above all, they ſhou'd take example by the Slavery of the Roman Allies, of which they had here a view, and believe that the end of the War with a conquer'd Enemy is frequently the beginning of ſubduing a Friend.

ON the ſecond day APOLLO commanded that in the ſame Theatre on one ſide ſhou'd appear all thoſe Senators, who thro private Ambition and Avarice had promoted the Tyranny of CÆSAR and AUGUSTUS; and on the other, all thoſe who had been murder'd by the cruel Proſcription of the Triumvirate, and in the long Reign of AUGUSTUS; as alſo thoſe who had been maſſacred by the ſavage Cruelty of TIBERIUS, CALIGULA and NERO.

* In Vit. Agric.

OF

OF all the Spectacles that had ever been repreſented in any Age or Place in the memory of Man, this was certainly the moſt mournful: all Parnaſſus burſt out into compaſſionate Lamentations, and cou'd not refrain from ſhedding floods of Tears, when the Men who had been the Inſtruments of CÆSAR's Tyranny were made to ſee how ungrateful not only TIBERIUS, CALIGULA, CLAUDIUS and NERO, but even AUGUSTUS himſelf, had prov'd to their Poſterity, whom inſtead of rewarding they had barbarouſly murder'd. For as Children do not inherit their Fathers Inclinations together with their Eſtates, many Sons of thoſe Senators, who following the Arms of CÆSAR and AUGUSTUS had ſhewn themſelves Enemys to the publick Liberty, were by the ſucceeding Tyrants moſt cruelly ſlain; ſome only for diſcovering too much Affection to a free Life, others becauſe they prov'd better Senators than a Tyranny will allow, and an infinite number thro the mere Beſtiality of him that reign'd. At firſt this horrid Spectacle occaſion'd a profound ſilence in the learned Spectators, who reflecting, that in ſo vaſt a number of thoſe who had been murder'd there was not one Plebeian, but only Senators, and Perſons of the higheſt Quality and Merit, were fully convinc'd that the Crueltys exercis'd by the Roman Tyrants were chiefly occaſion'd by the fault of the Nobility, who, not having known how to preſerve the publick Liberty by Peace (as they ought) cou'd never ſubmit to that intire Slavery which muſt be endur'd under the Government of one Man: on the contrary, by their frequent Conſpiracys, their continual Revilings, and too haughtily talking like free Men, while they were indeed but Slaves, they provok'd the Emperors to become their Butchers.

WHEN this uſeful Reflection was over, the unfortunate Senators, who, to make CÆSAR and AUGUSTUS great, had with Sword in hand, and with the effuſion of ſo much Blood, driven Liberty from their Country, ran with all the fury of tenderneſs to embrace their Children, Nephews, Grandſons, and the reſt of their Poſterity, who had been ſo tyrannically handl'd: but they with upbraiding Language drove 'em away, which wounded 'em deeper than any thing before, and made 'em cry out in a moſt pathetick manner——'Tis juſt, we muſt own, and you have reaſon to regard your Progenitors with angry Looks, and to chaſe 'em from your ſight like Enemys; for to our curſed Hands you may impute your Wounds, to our Imprudence that Tyranny which has render'd you ſo miſerable, to our fooliſh Ambition all your Calamitys, to our unhappy Diviſions and deplorable Diſcords, all the unheard of Miſerys into which we plung'd you. And now at laſt, when Repentance ſerves only to increaſe Affliction, by this wretched Interview we clearly diſcover, that nothing in the World yields ſweeter Tranſports of Delight than, by mutually forgetting Injurys, pardoning Offences, and imbracing Enemys, to live in a free Country in that Peace which makes Republicks eternal, and, by ſuppreſſing the deſire of Revenge, to avoid thoſe Miſerys, into which we, whoſe capricious Humors loſt the Liberty of our Country, have villanouſly plung'd our Familys and Poſterity. Finally, from the Blood that has flow'd in abundance from your Veins, we have at laſt learnt, that honorable Senators ought to endeavor to obtain the chief Imployments and Dignitys in a free State by their Virtue, not (as we unhappily did) by private Diſcords, and the Seditions of Civil Wars: for there is not a more barbarous piece of Folly in the world, than for a Senator, out of the vain hopes of advancing himſelf and his Family, to adhere to a Tyrant who is his Friend, and promote the publick Slavery.

## ADVICE LXII.

LEWIS DE LA TREMOUILLE, *a noble Baron of France, in presence of the French Monarchy, renounces his Nobility, and all the Privileges which by means thereof he enjoy'd in that Kingdom.*

TWO mornings ago the French Monarchy being, like the King of Bees, surrounded at her Levee by an infinite swarm of the Noblemen of her Nation, LEWIS DE LA TREMOUILLE, an illustrious Lord, boldly address'd himself to her, and said, That tho he was born of noble Blood in the Kingdom of France, yet he freely renounc'd his Nobility, with all its Privileges, and was content to be number'd in the rank of the common People.

THEY who were Eye-witnesses report, that the French Monarchy, who never knew fear, gave evident tokens of dread at this strange Novelty; and some believe the reason of her Apprehension was, because TREMOUILLE being known to be a Lord of great Prudence, she fear'd that many of the other Noblemen wou'd be drawn to follow his Example: a Mischief which might have wholly taken out of her hands, or render'd almost useless, that brave Sword of her warlike Nobility, by which she had not only founded and enlarg'd her potent Kingdom, but maintain'd and govern'd it in profound peace and tranquillity. And this Opinion seem'd the more probable, because it was observ'd that the French Monarchy was so far from discovering any tokens of Displeasure at TREMOUILLE, that she took him by the hand, and led him into her private Closet, where for some time she confer'd with him in secret.

THE French Barons who were in the other Apartments, were very curious to know what had pass'd in this Conference, but 'twas impossible for 'em to get any light into it. They observ'd only that TREMOUILLE, by often laying his hand on his Breast, seem'd faithfully to vow the observance of some Promise he had made, and which these Barons imagin'd to be that he wou'd never disclose the reason which had induc'd him to this Resolution. But all were astonish'd to see so great a Man as he cou'd determine to relinquish that Honor which was held in such esteem, that they who had spent much of their Blood to purchase it, boasted they had a very cheap Bargain. Some great Persons of that Court, whose custom it is to pry into Peoples Actions, and give 'em whatever Interpretation they think fit, said, that TREMOUILLE, perceiving at length the Artifices which the French Monarchy uses to bubble her Nobility, intended by this Renunciation to let the World know, that in France 'tis better to be a Commoner and pay Taxes in Mony, than one of the Nobility, who being oblig'd to serve the King in his Wars, pay theirs in Blood.

## ADVICE LXIII.

DOMITIUS CORBULO *adviſes* DON FERRANTE GONZAGA, *Governor of Corinth, ſeverely to puniſh an eminent Perſon of that City who had committed a great Crime; but* GONZAGA *wiſely rejects his Counſel.*

DON FERRANTE GONZAGA was ſome months ago ſent to the Government of Corinth, a very important and difficult Poſt: For that Province abounds in a Nobility powerful thro their great Riches, haughty by Nature, and much addicted to Arms; who not only (according to the uſual cuſtom) treat their Inferiors ſcurvily, but thro their antient Factions and Animoſitys live in perpetual Quarrels: ſo that 'tis rare for the Miniſter who governs 'em, to behave himſelf ſo as to give content at once to APOLLO and the People.

GONZAGA had not yet compleated his firſt Month, when one of the chief Noblemen chanc'd to commit a moſt extravagant Inſolence: and becauſe the Governor ſeem'd much concern'd at it, and in great perplexity how to puniſh the Offender, DOMITIUS CORBULO, a wiſe Roman Knight, and his very good Friend, undertook to adviſe him; You have now, ſays he, another fair occaſion that requires the ſame Reſolution you executed in your Government of Sicily on thoſe Spaniſh Soldiers who had mutiny'd; therefore you ought rather to rejoice than afflict your ſelf at this Accident: for the Governor of ſuch a Province, where the Nobility are as ſeditious as numerous, may bleſs his Stars, when in the beginning of his Adminiſtration any Perſon of figure commits a great Crime; by whoſe exemplary Puniſhment he may ſtrike ſuch a Dread into the reſt, as will make him eaſy and ſecure for a long time afterwards: a Precept which I am ſure I have reaſon to recommend. For when the Command of the Roman Army which was to wage War in Armenia was given to me, I found that thro the mildneſs of former Generals, the Soldiers were grown very licentious and negligent of all Order: wherefore by the Severity I ſhew'd at firſt in condemning to death two Soldiers, one for working in the Trenches without any Arms, the other becauſe he had only his Dagger by his ſide, and not his Sword; I reſtor'd that ruin'd Army to its antient Diſcipline. CORBULO added, that the whole World ſo approv'd this his ſevere Proceeding, that TACITUS himſelf recommending it in his Annals as a piece of Policy worthy to be imitated by all Generals, has tranſmitted it to Poſterity in theſe words: * *Intentumque, & magnis delictis inexorabilem ſcias, cui tantum aſperitatis adverſus levia credebatur*; You may be certain then that he wou'd be inexorable in caſe of great Offences, who was thought ſo ſevere upon a Trifle.

DON FERRANTE anſwer'd CORBULO, that the method of judging Soldiers in an Army was one thing, and that of ſentencing Citizens another: That Generals judg'd only according to their Humor, and with abſolute Authority; but Governors of Provinces, whoſe hands were bound by Laws and Statutes, muſt regulate their Conduct accordingly. That he knew many Governors, in order to humble the Inſolent, and quiet the

* Lib. 1. Ann.

Seditious, had in the beginning of their Administration inflicted on the first Delinquent that fell into their hands an extraordinary Severity; but he had likewise observ'd, that such Governors at length ruin'd themselves thro their Brutality. That 'twas a very wrong method to think of attaining good ends by unjust means. For the Divine Majesty, who utterly detests, that little Faults shou'd be punish'd by great Crimes, and Errors prohibited by Misdeeds, wou'd by no means, tho for the universal Quiet, suffer Injustice to be done to any without revenging it upon the Judges. But he lov'd those only who conscientiously proportion'd the Punishment to the Crime; and 'twas much more acceptable to him, that a Man shou'd offend by Mercy than by Severity.

THAT they who began their Governments with Rigor, must either end 'em with barbarous Cruelty, or by changing their method lessen their Reputation; and for his part he had much rather leave behind him in Corinth the Character of having been too indulgent, than too cruel. That the Circumstances of Time, Place and Persons, not being always alike, that Governor was very unwise who put himself under a necessity of acting always in the same manner; but very prudent he, who shewing himself now indulgent, now severe, and sometimes cruel, and knowing how to keep himself free in all his Actions, cou'd when any sudden Offence was committed by too powerful a Man, or in turbulent times, make Men believe he pass'd it by out of Clemency, tho indeed for several weighty respects 'twas impossible for him to punish it. That he own'd to CORBULO, he might strike as great Terror into the Nobility by extraordinary rigor against this noble Delinquent, as he, by his severity to those two Soldiers, had infus'd into his whole Army: But on the other hand too, CORBULO must allow, that possibly at another time and place, that same Nobleman or some other might commit a greater Insolence, which for the good of his Province it might be convenient to wink at, nay sometimes to praise, and even to reward: a great advantage which only wise Governors gain by a judicious variety in their Proceedings; whereas extreme Severity, to deter others from doing ill, has then only its proper effect when exercis'd on the base Vulgar, who thro their innate Cowardise have a greater dread of Punishment, than zeal for their Reputation: but that the Nobility, who generally commit Offences rather to revenge the insupportable Injurys done to their Honor, than out of the malignity of a vicious Mind, think themselves injur'd if the Laws are executed on 'em to their extremity, and together with their Relations and Adherents, who are all apt to think they have a part in the shame, grow so incens'd as to vilify the Governor, and associate in a design of Revenge.

NOW by all this, he said, he was convinc'd that no wise Governor, who might be at liberty in all his Actions, wou'd by his Rigor to the Nobility trespass the bounds of Justice, which ought to be exactly proportion'd to the Crime; since that were to put Fetters on his own Feet, to oblige himself to be always equally severe to Persons of all Qualitys and Conditions, and so make himself a slave to a shameful and dangerous Cruelty.

TO these things CORBULO reply'd, That he had not Learning enough to argue the Point, with the many distinctions of Time, Place and Persons; but that in his own Affairs he had always steer'd his Course by the Rule of Experience, and he was sure that the Punishment of those two foot Soldiers had sav'd him the trouble of using many other Severitys. GONZAGA instantly reply'd, That it wou'd have far'd otherwise with him, if he had made the Experiment upon the chief Officers of the Army: and that the Custom of Gardiners had a Moral of very good Instruction; for

they make Scarecrows of the forrieſt Rags they have, and not of rich Silks and Velvet.

## ADVICE LXIV.

*The Prince of Macedonia accuſes the Nobility of Attica of Treaſon, but they are acquitted by his Majeſty's Council of War.*

THE Duke of Attica dy'd about the end of laſt September, at what time there aroſe a Contention between the Princes of Macedonia and Epirus concerning that Succeſſion. The Prince of Macedonia, being invited by the People, took poſſeſſion of Attica; the Prince of Epirus came with a numer ous Army and beſieg'd him in the Royal City of Athens, which, according to the modern Art of War, he ſurrounded with Lines of Circumvallation, and made his Approaches in form: beſides, that he might force the beſieg'd to ſurrender the ſooner, he made an Incurſion with a powerful Army into Macedonia, where he did much miſchief. The Prince of Macedonia, who knew he cou'd not hold out long in the City, and defend his Patrimonial State, to ſecure himſelf from loſing both, reſolv'd he wou'd ſurrender the Place; and upon condition that the Enemy wou'd reſtore to him all he had poſſeſs'd in Macedonia, he wou'd yield up to him all Attica.

WHEN the Nobility of the beſieg'd City were appriz'd of this Reſolution, they came to the Prince and told him, that having invited him to be their Sovereign, they wou'd acknowledg no other; and if he wou'd take Courage, he ſhou'd find 'em ready to defend their State to the laſt drop of Blood. The Prince thank'd 'em, but anſwer'd, that he run too much danger of being at laſt a Soldier of fortune, and that to ſecure his own Dominions he was fully reſolv'd to deliver up Attica to the Prince of Epirus. They again preſs'd him to confide in his Subjects Affections, who they aſſur'd him wou'd not only defend Attica, but recover what he had loſt in Macedonia: and laſtly they conjur'd him to reflect, that they who with ſuch readineſs and ſingular Affection had call'd him to that Sovereignty, deſerv'd not to be abandon'd by him in their extreme Neceſſity, and given up a Prey to the Prince of Epirus, who was enrag'd againſt 'em for their having rejected him. But the Offers and Prayers of theſe Noblemen were ſo far from prevailing with the Prince, that he immediately diſpatch'd a Herald to the Enemys Camp to conclude the Articles of Capitulation.

THE People, that they might not be ſold in Slavery to an Enemy whom they knew they had provok'd, ſeiz'd their Prince, and kept him Priſoner in an Apartment of the Palace under a ſtrong Guard of the beſt Citizens. Mean while the Deputys of the Prince of Epirus came to conclude the Treaty; the Nobility of Athens anſwer'd 'em, that they were the Perſons who were to be treated with, and they wou'd not yield to any Agreement with the Prince of Epirus, but were reſolv'd to defend their Country to the laſt: and with this brave and reſolute Anſwer the Deputys were diſmiſs'd.

THE next day the young Men of the City made a brisk Sally, and kill'd a conſiderable number of the Enemy; and in ſeveral other Sallys ſoon after put their Camp into ſuch diſorder, that the Prince of Epirus, who before thought

thought himſelf ſure of Conqueſt, began very much to doubt the ſucceſs of his Enterprize. At laſt the Citizens, after a Siege of ſeveral months, during which time they ſhew'd no leſs Courage than Conduct and martial Skill, came to a Treaty with the Enemy, who was much fatigu'd; and on the eleventh of this Month the Capitulation was concluded much to the advantage of the beſieg'd, who obtain'd Conditions worthy of a free People; and purſuant to the Agreement they ſent the Prince of Macedonia back into his own State.

THREE days ago he came to APOLLO, and not only made great Complaint of the Injury he had receiv'd from the Athenian Nobility, but preſs'd very hard, that for their execrable and impudent Rebellion, they might be hang'd up in Effigy as Traitors, in the great Pegaſean Tower. His Majeſty thought the Affair deſerv'd to be maturely weigh'd, and therefore refer'd it to his Royal Council of War. The Reaſons on both ſides were often debated and conſider'd by the Counſellors, who at length decreed, That conſidering the Offers made by the Nobility of Athens to the Prince of Macedonia, and his refuſal of 'em, it evidently appear'd, that for his private Intereſts he had reſolv'd to abandon the Defence of that City; therefore 'twas lawful for thoſe Noblemen, who were deſtitute of that Protection from their Sovereign which is the Duty of all Princes, to have recourſe for the Security of their own Lives to that rigorous Expedient.

ALL who were preſent at this remarkable Judgment, were extremely ſurpriz'd at an Action which happen'd; for the moment the Sentence was declar'd, LODOVICO ARIOSTO before the whole Company threw his Hat on the ground, and ſtampt upon it with all the fury of a Madman; then caſting his Eyes towards Heaven, and fetching a deep ſigh, with a doleful Voice he pronounc'd theſe words: *Dii immortales! Homo homini quid præſtat? Stulto intelligens quid intereſt?* Good Heavens! What's one Man better than another? or where's the difference 'twixt a wiſe Man and a Fool!

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## ADVICE LXV.

*A Shopkeeper is ſeiz'd and hurry'd to the Gallys, without ſo much as being examin'd.*

A FELLOW that kept a Toy-Shop was ſeiz'd four days ſince by a Meſſenger, and immediately drag'd to the Port and clap'd on board the Gallys: all Parnaſſus was mov'd with Compaſſion to think that the poor Wretch ſhou'd be puniſh'd before he was try'd. But we are inform'd this was done at the Sollicitation of the chief Monarchs of the Univerſe reſiding in this Court, who thought themſelves highly injur'd by this Toyman, becauſe he publickly ſold Smoke: For this it ſeems is a Commodity which they pretend private Men ought by no means to deal in; and therefore 'tis believ'd that by the Puniſhment of this pedling Raſcal they wou'd deter others from incroaching upon their Prerogative.

NOW tho ſome half-witted People believ'd that the Shop-keeper's Crime deſerv'd not ſo ſevere a Chaſtiſement, yet the Men of Penetration and Diſcernment affirm'd that he had been treated very gently: for Smoke, they ſaid, very often ſerv'd Princes inſtead of current Coin; and therefore if it became

became cheap and common, their Treasure wou'd soon be exhausted, and they be forc'd, like their Subjects, to pay their Debts in ready Mony.

## ADVICE LXVI.

BERNARDINO ROTA, *a noble Poet of Naples, is so much belov'd in Parnassus by the Literati of all Professions, that he is accus'd before* APOLLO *of having by some sinister means acquir'd that universal Affection.*

BERNARDINO ROTA, an illustrious Neapolitan Poet, is so intirely belov'd by the whole College of Virtuosi, that every one gives him the envy'd Title of the Delight of Parnassus. And it appears a miraculous thing, that while such eternal Quarrels and mortal Enmitys reign between the Greeks and Latins, the Latins and Italians, the Physicians and Lawyers, the Peripatetick and Platonick Philosophers, the Grammarians and the Learned of all other Professions, ROTA only is even ador'd by all. Now if so amiable a Nature proceed from the virtue of the Mind, 'tis strange it shou'd not be found in the other Virtuosi of this State; therefore its being observ'd in ROTA only, has given ground to suspect, that tho he make profession of a candid and open Soul, he's not the Man he appears to be, but has acquir'd this universal Good-will by trimming on all sides, a Vice most detestable to his Majesty. For this reason an Information being exhibited against him by MARIOLO in the criminal Court, he was taken into custody two days ago; and it happen'd, that as the Keepers of the Prison to which he was carry'd were searching him to see if he had any Arms, they found in his Pockets a great quantity of Storax and Incense wrapt up in Paper.

NOW the Judges were proceeding against him with the utmost Severity, when APOLLO, to be better inform'd of the Evidence against this Virtuoso, commanded him to be brought before him: which being done, his Majesty ask'd him, Whether by the Magick of Flattery, or by the Villany of becoming a Tool to the foul Vices of others, he had bewitch'd the minds of Men; or whether it were by the Chains of Virtue only, that he had so bound and captivated the Hearts of his Literati; and above all what use he made of the Storax and Incense which were found about him?

TO these Interrogatorys ROTA reply'd: That he had gain'd the good-will of all the Virtuosi of Parnassus, only by detesting more than Death to intermeddle in the Quarrels of others; by his sincerity of Soul, and candor of Heart; by not prying into business which did not belong to him; by having practis'd towards all Persons, in all Places, and at all Times, the excellent Virtue of seeing, hearing, and concealing the Actions of his Friends and Companions; and by publickly proclaiming such things only as wou'd bring others Glory and Reputation; and principally by living with all Men, not according to his own, but their Inclinations: Finally, that to make 'em all even adore him, he us'd to perfume 'em with the Storax of Praise, and the Incense of Encomiums, which his Majesty's Officers had found in his Pockets.

APOLLO hearing this cry'd out, O you who are govern'd by your Passions, and are obstinately tenacious of your own Humors and Opinions! learn

learn from this my most prudent Poet the Art so necessary to Mankind, of making your Genius yield to the Tempers of those with whom you converse! This is the way to live in the World: if you wou'd draw Men in Crouds after you, and engage 'em to be very fond of your Company, the Art consists in this, to make your selves Slaves to all, that you may afterwards command 'em at pleasure.

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## ADVICE LXVII.

*A Joiner, whom* JULIUS CÆSAR SCALIGER *had caus'd to be soundly cudgel'd for having reflected upon him, complains to the City Pretor; but finding no redress, appeals to* APOLLO.

JULIUS CÆSAR SCALIGER, that famous Literato of Verona, a few days ago employ'd a Joiner to make him some Shelves for his Library; when they were finish'd he had a difference with the Fellow, not so much about the Price, as the Clumsiness of his Work. And as the meaner sort of People who converse for the most part with those of their own rank, seldom weigh their words when they are treating with Persons of Figure, the Joiner being more saucy than wise mutter'd this Expression: that SCALIGER was like the rest of Gentlemen, who are always plaguy hard upon poor folks. SCALIGER, touch'd to the quick with this Reflection, immediately paid the Workman his full demand, and ask'd him if he were satisfy'd now? Yes, an't please your Honor, says the Man: Then, said SCALIGER, 'tis but just that I shou'd have satisfaction as well as you, and teach an impudent Scoundrel to keep a good Tongue in his Mouth. Having said this, he commanded one of his Servants to take a lusty Cudgel and exorcise the Devil of Insolence, with which that Rascal was possess'd.

THIS was no sooner said than done, and away went the Joiner all bruis'd and bloody to the City Pretor, and complain'd bitterly of SCALIGER's Barbarity. The Magistrate who knew his Duty, before he wou'd determine any thing, fully inform'd himself how the matter happen'd: and when he understood the rude Affront which he had put upon SCALIGER, he order'd him immediately into the Beadle's hands, to be disciplin'd by the Lash into better manners.

THE Wretch upon this ran up and down Parnassus like a Madman, exclaiming now more against the Justice than against SCALIGER. And the Literati of this Court were divided in their Opinions concerning the Pretor's Proceeding: Many blam'd him, and said he had given too much Incouragement to the Gentry, who are naturally too hard upon poor Artificers, to use 'em ill; and some of these, who bore a grudg to the Pretor, were prevail'd on by the Joiner to lay the whole matter before APOLLO.

HIS Majesty having fully inform'd himself of the Particulars, told the Joiner, and those who took his part, that he was no less displeas'd that his noble Virtuosi shou'd be severe upon the common People, than that Shopkeepers and other mean Persons shou'd by saucy Language reflect upon such whose Honor is more tender than their Life. That they were much mistaken if they thought to find that rigorous Justice in Parnassus, which is of no use but to incourage the Rabble in their Insolence. That 'twou'd be very imprudent to punish a Gentleman, who had modestly reveng'd an Affront given

him

him by a baſe Plebeian, and who wou'd rather have deſerv'd Puniſhment if he had tamely put it up: nor wou'd it have been much for SCALIGER's Honor to have gone and complain'd of an Injury done him by a pitiful Joiner, and ſo have made himſelf a Jeſt to the Juſtices and their Clerks. That the ſingular Prudence of the great Emperor CHARLES the Fifth was very commendable; who, as he was returning with his Empreſs into Toledo from a Turnament, which had been perform'd without the Gates of that City, being inform'd that the Duke of Infantago had cut one of his Provoſt-marſhals acroſs the Head, for having ſtruck his Horſe with a Switch, and bid him move forward, not only forbore to ſhew the leaſt Reſentment againſt the Duke for this Action done in his preſence, and on one of his own Officers, but with that prudent Juſtice which ought to be ſhewn to a Nobleman who had been affronted by a mean Perſon, he told him, that if his Highneſs thought fit, he wou'd have that inſolent Fellow hang'd: which the Duke was ſo far from yielding to, that with a Magnanimity worthy a Spaniard, he beg'd the Emperor to pardon him, and ſent the wounded Wretch five hundred Crowns to get himſelf cur'd.

APOLLO added further, that there were three things which chiefly conduce to the felicity of Mankind, Peace, Juſtice and Plenty: that if Princes take not due care, ſevere Juſtice ſerves only to make the Rabble proud, and to harden Malefactors in their Crimes; univerſal Peace, to make the People Cowards; and perpetual Plenty, to render Subjects idle, uſeleſs and Vagabonds, who were induſtrious before, while they liv'd by the Sweat of their Brows. That as Princes are the Shepherds of Mankind, the common People the Flock, and the Nobility the Dogs that guard the Fold from the Wolves; ſo was it certain, that according to all the Maxims of good Government, theſe laſt ought to be kept bold and daring; and not by the dread of equal Juſtice, ſo peculiar to the ignorant, debas'd to ſuch a degree, that even the Sheep ſhou'd dare to butt againſt 'em with their Horns.

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## ADVICE LXVIII.

*The great Emperor* MAXIMILIAN *the Firſt having aſſerted in an Aſſembly of the chief Princes of this State, that the Mahometan Religion was nothing but Policy, and the Ottoman Monarchy complaining thereof to* APOLLO, *he proves to her Teeth that he had ſaid nothing but Truth.*

SOME days ago the Emperor MAXIMILIAN the Firſt, LEWIS the Eleventh King of France, MATTHIAS CORVINUS King of Hungary, STEPHEN BATTORI King of Poland, and the famous ANDREA GRITTI Prince of the Venetian Republick, were diſcourſing upon the Affairs of the World, and ſpent much time in conſidering the Greatneſs of the Ottoman Empire. Now while every one was giving his Opinion in what conſiſted the chief Glory of that Government, the Emperor MAXIMILIAN ſaid, he knew there were many Military Inſtitutions in the Ottoman Empire that deſerv'd Admiration; but that the Mahometan Religion was throughout ſo fooliſh, ſo vile and impure, that it ſeem'd wholly unworthy the Profeſſion of Reaſonable Men; that in many Inſtitutors of ſacred Laws there appear'd at leaſt a deſire of Piety, tho the Religions they

publish'd were false, their Errors having been occasion'd thro mere Ignorance: But the many Impietys which are seen in the Mahometan Sect proceeded from a malicious Intention; and MAHOMET in giving Laws to his Followers had shewn himself a better Politician than Divine. Thus, in forming his Alcoran, that he might invite numbers to imbrace his new Doctrine, he had more regard to minister satisfaction to the Body than to the Soul; and to aggrandize an Earthly Kingdom, rather than teach others to acquire the Heavenly. That the Founders of other Sects, for the reforming of human Affairs, had made use of Divine Precepts, and with great Artifice conceal'd their Impiety, that the People might not be scandaliz'd at it: but MAHOMET, only thro his greedines of reigning, had impudently scoff'd at things sacred, to magnify things profane.

THESE words, tho spoken only in the company of such honorable Princes, were soon carry'd to the Ears of the Ottoman Monarchy, who resented 'em so highly, that she immediately sent a Bassa to acquaint the Emperor MAXIMILIAN, that she intended, as she was bound in Honor, to revenge by the Sword what he had said in prejudice of her Religion: and accordingly the same moment that she sent this Message, she prepar'd her numerous Armys for the War.

MAXIMILIAN, not in the least daunted at this Defiance, summon'd a Diet to meet in Ratisbon to procure Succors, which, according to the slow proceeding of the Germans, are often granted too late, after Damage is already receiv'd, or when there's no longer any need of 'em.

APOLLO, who soon had notice of these Disturbances, to put an end to 'em, call'd a general Assembly of all the Princes the next day; and when they were met, complain'd of the barbarous proceeding of the Ottoman Monarchy, who, even in Parnassus, where Controversys are decided only by the Weapons of Reason and Truth, had dar'd to think of having recourse to Arms. Then he told 'em, he had conven'd that honorable Assembly only that they might hear from the Emperor MAXIMILIAN's own mouth the Reasons which had induc'd him to accuse the Mahometan Sect as being compos'd of nothing but Policy; after which he commanded the Emperor to enter upon his Vindication, who with a becoming Majesty thus began.

WHEN I said the Mahometan Religion was intirely Politick, mere Interest of Government, and the Institutors of it more ambitious than pious, I was mov'd to the Assertion by these clear Reasons. MAHOMET, that his Armys might be free from the inconveniences of Wine, forbad the use of it to his Followers. A Precept wholly politick, and which frees the Turkish Soldiery from the extravagant Expence that ruins the Christian Armys, particularly the Germans, and the other Northern Nations, who spend more Mony in drinking than upon all other Necessarys. And tho all Men are convinc'd of the vast Advantages which Princes receive from the sobriety of their Soldiers, yet I have had more particular reason to be sensible of this, who, while I wag'd War in the World, suffer'd more from the Drunkenness of my German Forces, than from the Arms of my Enemys. Add to this, that whereas among the Turks the Fields serve 'em either for Corn or for Pasture, our best Lands are incumber'd with Vines.

ANOTHER more than Politick Institution of the Turkish Religion is, that the Greatness of a Prince being founded on the multitude of his Subjects, the Law of MAHOMET has, by a rare example of unlimited Lust, allow'd its Followers to have several Wives at once, and as many Concubines as they please, without the least prejudice to Conscience or Honor. A Custom so brutal, that 'tis a shame it shou'd be mention'd among

Men; but very politick, by reaſon of the vaſt increaſe of Children it produces. For the inexhauſtible Populouſneſs of the Turks ſerves not only to furniſh a continual Supply to the Ottoman Wars, but effectually promotes the ſame benefit which we Chriſtian Princes reap from the old Maxim of keeping the People low: and whereas our Practice of burdening the Subject with exceſſive Impoſitions, and bringing 'em down by voracious Taxes and Subſidys, generally breeds Diſcontent, and often forces 'em to rebel againſt us; the wiſe MAHOMET alone has been ſo fortunate as to find out a way of keeping the People perpetually low, to their own delight and ſatisfaction, which was never known to any other Legiſlator: and that he might in a little time reduce even the richeſt Familys to beggary, he was not aſham'd to command in his Alcoran that Baſtard Sons, whom all Laws eſteem ſo odious, ſhou'd be admitted to an equal ſhare of paternal Inheritance with the lawfully begotten. Now if what I have often read and heard be true, that a Taylor at Conſtantinople preſented thirty of his Sons before the Emperor SOLIMAN, and that GIAMBULAT, a Man famous among the Turks for his great fruitfulneſs, had eight Sons born in one night, and left fourſcore alive at his Death; what Eſtate is there ſo vaſt, but when equally divided among ſo many Children muſt dwindle away to nothing, and the Proprietors be reduc'd to the neceſſity of begging the Prince's Pay by ſerving him in the Wars?

AND if it be likewiſe true, as daily Experience teſtifys, that a Soldier who is fearleſs of Death, overcomes every Difficulty in his way, and compaſſes his end whatever it be, and that the moſt inconſiderable Wretch who deſpiſes his own Life is Maſter of another's; What more politick or deviliſh Notion cou'd any ambitious Legiſlator, affecting univerſal Monarchy, have propagated among Men, than that of Fate and Predeſtination, which the wicked MAHOMET has impos'd for an Article of Faith upon all his Diſciples? who being baſely ſeduc'd by this falſe Doctrine, firmly believe that all Men wear ingrav'd on their Foreheads, but in divine Characters, and therefore inviſible to human Eyes, the prefixt and inevitable day of their Death. A Doctrine no leſs impious in the ſight of Heaven, than efficacious to aggrandize an Empire: and to this infernal Inſtitution alone I have often aſcrib'd the Greatneſs of the Ottoman State.

TO theſe things may be added that powerful Precept forbidding the Ottoman Emperors to reſtore to any Prince a Kingdom where they had before built a Moſque: this all may ſee was calculated only to overcome the great difficulty Princes meet with in preſerving States newly conquer'd, and to make their Soldiers obſtinate in the defence of 'em. Nor leſs politick is the other Injunction laid on the Ottoman Princes, which renders 'em incapable of building Moſques, whether from a motive of Zeal, or to preſerve their Name, or for a Sepulcher to their Body, unleſs they have firſt conquer'd ſome Kingdom: A Law inſtituted to excite the Hearts of the baſeſt and moſt cowardly Emperors to the Ambition of Glory, and to propagate the Empire.

BUT of all the Precepts that can be mention'd, none in my opinion is more politick than that which forbids that Women ſhou'd enter the Moſque to pray. An impious Law, plainly diſcovering, that the Mahometan Sect makes Religion a mere Inſtrument of governing; that MAHOMET oblig'd only the Maſculine Sex to the obſervance of ſacred Rites, that he might receive from them the advantage of Loyalty, Obedience, Mildneſs, and of that Bridle of Piety, which moderates the ſenſual Paſſions of Men, and teaches 'em not to injure any: but taking no care to promote theſe Virtues in

Women, who are incapable of raiſing Inſurrections, or of conquering and preſerving Kingdoms, only to prevent their abandoning themſelves to all manner of Leudneſs, he was content to ſay, that if they liv'd chaſtly, they ſhou'd go after this Life into a place, where, if they enjoy'd not the Bleſſings of Heaven, they ſhou'd at leaſt feel no Torment. Now what Legiſlator was ever yet heard of who had the Impudence to make a fooliſh diſtinction between the Souls of Men and Women?

I CONCLUDE my Juſtification with this laſt and chief politick Law: MAHOMET, convinc'd of how much importance 'tis to the rendering a Monarchy great, that the Emperors ſhou'd receive intire Obedience from their Vaſſals, has not ſcrupl'd to ſay that the Souls of thoſe cannot be ſav'd in the other Life, who for their Crimes or other Demerits die in their Prince's Diſpleaſure; As tho a Perſon how wicked ſoever cou'd not by a ſincere Repentance reconcile himſelf to the Almighty, if he has offended Men.

THO the Face of the Ottoman Monarchy was cover'd with Bluſhes and Confuſion; yet with her accuſtom'd Impudence ſhe wou'd have reply'd, but APOLLO making ſigns to her to hold her peace, ask'd her, Whether 'twere true that the Mahometan Law had commanded that the Articles of her Religion ſhou'd not be diſputed, but defended by force of Arms? She anſwer'd, it was. Then, reply'd APOLLO, you your ſelf have prov'd all that the Emperor MAXIMILIAN aſſerted. For as Riches honeſtly acquir'd are defended by Juſtice, but ſtolen Goods by Force: ſo ſacred Truth is prov'd by Reaſon, but Lies and Impoſtures by Violence and Obſtinacy.

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## ADVICE LXIX.

*SENECA having taught Morality for a long time in the publick Schools, obtains a Writ of Eaſe, and offers to endow the Place with a conſiderable Revenue, but his Majeſty will not give him leave.*

THE excellent SENECA having for above forty years ſucceſſively, to his great Reputation, and the unſpeakable Advantage of the Publick, read Morality in the publick Schools of Parnaſſus, APOLLO laſt week gave him a Writ of Eaſe; and tho many put in for the Chair, his Majeſty prefer'd PLUTARCH of Chæronea to 'em all.

SENECA it ſeems, who was vaſtly rich, had exercis'd that Imployment in Royal Pomp and Magnificence. Now PLUTARCH was poor in reſpect to his Predeceſſor; and therefore that this honorable Office might not fall from its former Splendor, SENECA very liberally endow'd it with a yearly Revenue of ſix thouſand Crowns: a Generoſity that acquir'd him extraordinary Fame with all the Virtuoſi of this State.

BUT when the Philoſopher came to acquaint APOLLO with what he had done, his Majeſty inſtead of commending that Action, reprimanded him ſharply in theſe words. 'Tis malicious in any Man to diſturb a Fountain which has ſatisfy'd his Thirſt; and I cou'd never have believ'd that SENECA wou'd endeavour to caſt a Reproach on that Chair from which he has gain'd ſo much Renown. Let me tell you that in this your ill-apply'd Liberality, I can only praiſe the good Intention, but muſt blame the Action, and forbid it as pernicious. Thoſe Offices which require Men of great Worth, ought in prudence to be kept poor; for the contrary wou'd

prove

prove to the great prejudice of my Literati. The Chair you have quitted will, during its Poverty, be always ſu'd for by Men like your ſelf. But were the great Revenue you propoſe annex'd to it, even the Ignorant out of Avarice wou'd ſollicit for it ſo earneſtly, that thro the Intereſt which ſuch Men by indirect means never fail to procure, 'twou'd be almoſt impoſſible to keep 'em out of it.

## ADVICE LXX.

DIEGO COVARRUVIAS, *after having for a little time executed the Office of High-Treaſurer to his Majeſty with great Applauſe, turns Stoick.*

JUST two months and no longer has DIEGO COVARRUVIAS with univerſal Applauſe diſcharg'd the Truſt of High-Treaſurer to APOLLO, and convinc'd all Men how well that Prince is advis'd, who promotes to the ſupreme Dignitys Perſons taken from Offices but little inferior to 'em. However, this judicious Perſon, after having imparted his Reſolutions to his intimate Friends, unexpectedly reſign'd his Employment, and imbrac'd the Stoick Sect.

MANY Literati of this State who had a value for him, upon this ſurprizing News went to him, and expoſtulated the matter why he had quitted ſo honorable a Poſt, and ſuch a fair opportunity of making himſelf great, and of gratifying his Friends. They repreſented to him the Intereſt of his own Reputation, which he manifeſtly expos'd by this ſudden Action; for not only thoſe who envy'd him, but his beſt Friends might cenſure it, and perhaps with reaſon, as proceeding from a melancholy Humor, Inconſtancy, or a weakneſs of Genius, unable to go thro ſuch weighty Affairs, rather than from a laudable Inclination to a private Life, with which he wou'd cloke his Incapacity.

TO theſe Objections COVARRUVIAS reply'd: Let me tell you, my Friends, that this is not, as you believe, a ſudden Caprice, but a deliberate Purpoſe of long ſtanding, then firſt conceiv'd in my Mind, when the Fallacys of Courts, the Treacherys of Courtiers, and the Inſtability of earthly things had taught me, that the Greatneſs of this World, which is purchas'd with ſuch Toil, preſerv'd with ſuch Anxiety, and poſſeſs'd with ſo many Dangers, is mere Vanity. That I did not put it in execution ſooner was, becauſe I was willing to enter into the illuſtrious Sect of Stoicks with that compleat Reputation which becomes a man of my Rank: For I was loth the World ſhould ſuſpect that I turn'd Stoick thro meanneſs of a Soul in love with Idleneſs, and averſe to Labor, thro want of a Talent capable of the ſupreme Dignitys, or of Patience to endure the bitter Diſguſts of Courts, or thro any Deſpair which the misfortunes of my Family had occaſion'd in me, but to be bleſt with that Happineſs which is enjoy'd in a ſolitary and virtuous Life by thoſe who are greedy of nothing but Knowledg. Since therefore, to retire to a better Life, I abandon the happy Station you all ſaw me in, I doubt not in the leaſt but my Friends, my Rivals, and my Enemys will all praiſe my Reſolution. For a Man acquires the greateſt Reputation by imbracing Poverty, when he willingly abandons Riches; and by retiring to a ſolitary Life, when he quits for it an honorable and gainful Imployment:

and

and it's glorious for Persons like me to spurn at the Pomp and Vanitys of this World, when by their honorable Labor and Services in great Courts they have been able to obtain the principal Offices and higheſt Dignitys.

## ADVICE LXXI.

CORNELIUS TACITUS, *having been impriſon'd, on the Complaint of ſeveral Princes, for making certain politick Spectacles which prov'd very prejudicial to their Government, is ſet at liberty by* APOLLO.

THE whole College of the Literati were extremely ſurpriz'd to hear that CORNELIUS TACITUS, a Perſon of ſuch Renown in Parnaſſus, ſo belov'd by APOLLO, his Majeſty's chief Counſellor of State, firſt Hiſtorian, and Maſter of his Sentences, was impriſon'd laſt night by the Cenſors order. But 'twas ſoon known that it happen'd on account of a Complaint exhibited againſt him by ſeveral potent Princes, that by his ſeditious Annals and Hiſtorys he had made a certain ſort of Spectacles of very pernicious effect to Princes; for put 'em on the Noſe of the mereſt Buzzard in the Earth, and they'll make him ſo Eagle-ey'd, that he ſhou'd ſee into the very Heart and Entrails of others, and be able to read their moſt hidden thoughts: But what they ſaid they neither cou'd nor wou'd ſuffer was, that theſe Glaſſes diſcover'd to the People the true Eſſence and Quality of Princes Souls, what was their inward Compoſition, and how different from that which thro the neceſſary Tricks of Government they appear to be.

YESTERDAY morning the Advocate-General of the great Monarchys reſiding in this State, appear'd before the Cenſors, among whom (in honor to TACITUS, who was to be try'd) APOLLO himſelf was pleas'd to be preſent. The Court being ſat, the Council for the Plaintiffs told 'em, 'twas known to all who are vers'd in State-Affairs, that for the peace and quiet of Kingdoms, Princes were often oblig'd to Actions which in themſelves deſerve not much praiſe; but which, to preſerve that good Opinion, ſo neceſſary for Subjects to have of their Sovereigns, they were wont to cover with the ſpecious Pretext of Zeal for the publick Good: But theſe Artifices Princes wou'd be no longer able to put in practice, if their Thoughts ſhou'd once be expos'd to the knowledg of all Men. Now if it were poſſible that the People, without ſubmitting to the Authority of others, ſhou'd be fit to govern themſelves, Princes wou'd willingly renounce their Royal Titles, and all their Command; for they found that Principalitys are but inſupportable Burdens, and Imployments ſo full of Difficulty and Danger, that at their plentiful and much envy'd Tables, they taſt not a Morſel which does not ſtink of Arſenick. But ſince Experience has convinc'd Mankind, that were it not for the Adminiſtration of wiſe Princes all things wou'd ſoon fall into the moſt deplorable Confuſion, 'tis highly reaſonable, that all thoſe juſt means ſhou'd be allow'd 'em which are neceſſary for the good Government of their Subjects: for, if to till the Ground Husbandmen are not deny'd Oxen, Ploughs and Harrows, what reaſon is there for the future to hinder Monarchys from caſting a Miſt before the Eyes of their Subjects, which is the greateſt Advantage, and the moſt neceſſary Inſtrument of Government that ever any Politician cou'd invent? But this,

thro

thro the seditious Invention of TACITUS, Princes wou'd no longer be able to put in practice: since it appears, that the infernal Spectacles made by that pestilent Man, besides the Effect already mention'd of sharpening the Peoples Eye-sight, have produc'd another of more fatal consequence, which is, that they stick so fast to Mens Noses, that 'tis now impossible for Princes, as formerly, to throw Dust in their Eyes, tho 'twere the most subtile and superfine, but they will perceive the Cheat.

THESE Complaints appear'd very just both to APOLLO and the venerable College of Censors, and were therefore thought worthy of mature Consideration; and after a long debate on so important an Affair, 'twas believ'd their Opinion wou'd have prevail'd, who voted, that TACITUS, with his scandalous Annals and seditious Historys, shou'd be banish'd the Conversation of Mankind. But his Majesty, that the Prince of politick Historians might not be disgrac'd, nor worthy Men disgusted by being depriv'd of their Delight, contented himself with charging TACITUS to make as few as possibly he cou'd of those Spectacles, which were indeed pernicious to Princes: and to be sure not to distribute 'em to any but chosen Persons, and to the Secretarys and Counsellors of Princes, that they might be better instructed how to govern well. But that as he valu'd his Majesty's Favor, he shou'd keep 'em from those seditious Persons, who in turbulent times might serve as Directors to that foolish Herd, who are easily seduc'd, and not having the light of Learning, may be said to be blind, and to want a Guide.

## ADVICE LXXII.

*Several Carriers who were bringing a great quantity of prohibited Beans into Parnassus, are made Prisoners.*

THIS morning a Party that was sent out to scour the Country, seiz'd a company of Carriers who were importing a great quantity of Beans into Parnassus. His Majesty upon many unfortunate occasions formerly had perceiv'd, that abundance of his cholerick Virtuosi made a spiteful use of these Beans in the Senate to vent their furious Hatred, and so had utterly ruin'd themselves and their Familys; therefore for the preserving of Peace and Concord, he was pleas'd many years ago to lay a severe Prohibition on this pernicious Pulse, which serve sometimes instead of Bullets to batter down the Reputation of honest Men.

THE Carriers confess'd, that this Contraband Merchandize was sent from ignorant and malicious Countrys to those villanous Courtiers of this State, who continually imploy themselves in scattering Beans on the Stairs of others, to break the Necks of those Innocents, who are apt to believe a man may walk safely any where upon the Feet of an upright Intention, and with the Conduct of a good Conscience.

APOLLO was amaz'd to observe, that thro the extravagant malignity of the Times, Courts abound every where with such malicious Spirits, as study more to disconcert the Affairs of others, than to accommodate their own.

## ADVICE LXXIII.

SENECA *being retir'd to his Country-house in the Territory of Cnidus, buys up a great number of Poultry, and the Virtuosi of that Country come to know why he bought 'em.*

WHEN SENECA had got leave of APOLLO, as you have heard already, to quit the Chair of moral Lecturer, that eminent Wit, to refresh his Mind, weary'd with perpetual study, retir'd to one of his pleasant Country-houses situate in the Territory of Cnidus; from whence we lately receiv'd Advice, that a few days after his arrival he stock'd himself with such abundance of Cocks and Hens, that several who saw 'em in his Yard were ready to swear they were at least five hundred.

ALL the Neighborhood were extremely surpriz'd at this Novelty; and those speculative Wits, who spend more time in prying into other Peoples matters to no purpose, than in adjusting their own, thought that Avarice might be join'd to the other defects which were publickly laid to SENECA's Charge, and that he had monopoliz'd all the Poultry of the Country to sell 'em again at an extravagant advantage. The same Letters add, that others reported, that the Philosopher to his insatiate thirst of Riches had added the beastly Vice of Gluttony. But 'twas observ'd at last, that every day after Dinner SENECA took a mighty pleasure to stand gazing on his Cocks and Hens for at least three hours together; by which People came to know that this great Moralist had learnt from his Poultry the Art, in which he has not only surpass'd all other Writers, but has had many Imitators too, of crowing well, and scraping ill.

## ADVICE LXXIV.

*The Prince of Laconia's Nephew asks* APOLLO's *Advice what course he shou'd take to live with Reputation and Respect.*

THE Prince of the Laconians Nephew, who, as we formerly acquainted you, to his great dishonour express'd so much Reluctance in quitting the Sovereignty for a private Life, return'd this morning to Parnassus very disconsolate; and presenting himself to APOLLO in great agony of Heart, and almost choak'd with Grief, told his Majesty, that to his unspeakable sorrow he had found the truth of what his dearest Intimates had often told him, that the greatest part of Mankind love only the Fortune, not the Person of their Benefactors: And that Friends and good Fortune so certainly fail a Man together, that TACITUS had just reason to say, * *Intuta erant adversa.* I have experienc'd, says he, the weakness of that Chain of Munificence, with which in my Uncle's Principality I endeavour'd to fasten to my self a vast number of Friends, from whom I never doubted

* Lib. 12. Ann.

of

of a grateful Return. And if 'tis true, as many can testify besides my self, that Ingratitude gives the deadliest Wound to a noble Soul, and that to sow Benefits and reap Unthankfulness, is the greatest Affliction that can befal a Man, then I'm sure I not only deserve to be pity'd by your Majesty and all good Men, but to be assisted too with your Counsel. He added, that in this dreadful Metamorphosis, to see himself not only slighted by Strangers, but slander'd by those he had most oblig'd, who but a little before ador'd him, was a Torment which he knew himself unable to support. However, since he had been forc'd to swallow the bitter Pill of exchanging Sovereignty for a private Condition, and the Pleasure of Command for the Yoke of Obedience, he humbly intreated his Majesty to tell him what course he ought to take that he might live with Reputation in Laconia.

APOLLO to this Request briefly answer'd, That he shou'd turn his Eyes upon the Court of Rome, where Examples of all the Heroick Virtues most abound, and there observe and imitate the Magnanimity and Splendor of the great Cardinal EDWARD FARNESE, who by a Princely Liberality to all, so intirely gain'd the Affections of the whole Court, that now in the Papacy of another he was more belov'd, honor'd and serv'd, than in times past was the great Cardinal ALEXANDER FARNESE in the Papacy of his Uncle PAUL the Third.

THE Prince reply'd, That the Counsel his Majesty gave him was good, but the Expedient was too chargeable, and therefore he earnestly pray'd to be taught a cheaper. Then APOLLO smiling, told the Prince, that to pretend to be lov'd and honor'd by Men, to have a Train of Courtiers, and to be serv'd and obey'd like a great Prince, and yet to keep his Purse-strings fast ty'd, and his Cellar under Lock and Key, was as great a folly as to think to open the Gates of Heaven by Blasphemy; for Men hate the face of a Miser more than the Devil himself: whereas Profuseness to Friends, the taking the Wretched perpetually into Protection, and assisting 'em under their Wants and Oppressions, are the pious Inchantments which bewitch and charm Mankind; but the folly of those Niggards is laugh'd at and detested, who to save the charge of baiting their Hooks with small Pilchards, dare not venture for the taking of great Sturgeons.

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## ADVICE LXXV.

*ISABELLA of Arragon, Dutchess of Milan, having been continually persecuted by ill Fortune, is reduc'd to a most deplorable Condition in the City of Ephesus.*

THE most serene ISABELLA of Arragon, Dutchess of Milan, having by an unparallel'd Example of Misfortune in a few months lost her Grandfather, Father, Brother and Nephew, all of 'em Kings of Naples, together with that her Paternal Kingdom, and the Dutchy of Milan, the Patrimony of her Husband and Son, when she subscribes her Name to any Letter, is wont after ISABELLA of Arragon, Dutchess of Milan, to add, The sole Unfortunate.

AND every one will own that she has abundant reason for this: for Fortune, who when she begins to persecute any, never ceases till she has bury'd 'em in Misery, has been continually discharging her Malice on this

unhappy Princess, and making her wretched Condition each day worse; till at last, as a deplorable Example of the Vicissitude of human Greatness, she has reduc'd her so low, that in Ephesus, the place she chose for her Abode when she first arriv'd at Parnassus, she's glad to get a poor Subsistence by selling Matches and Tinder.

## ADVICE LXXVI.

*Many Literati, fearing the severity of the Reformation, which by* APOLLO's *Order is now concerting in Parnassus, rise in Arms against the Reformers; but his Majesty soon appeases the Tumult.*

EIGHT days ago all those who were liable to the Correction of the Reformation, which is now treated of with extraordinary Rigor in Parnassus, took up Arms in a seditious manner about six in the Evening, and ran to the Office of the Reformers with Firebrands in their hands, intending to burn the House, and the venerable Persons assembl'd in it. The Reformers hearing the noise, bar'd up their Doors; and from the Windows let fly whole Vollys at the Mutineers, who return'd 'em from the Street: so that a bloody Action commenc'd, and those without grew so outrageous, that they fix'd a Petard to burst open the Door.

APOLLO being quickly inform'd of this Disorder, dispatch'd thither in all hast his Guard of provincial Poets, commanded by the great RONSARD of France, whom he order'd to acquaint the Rebels in his Name, that upon pain of being that moment declar'd Ignorants, they shou'd cease the Tumult, and come immediately before him, who wou'd hear from their own mouths the cause of their Disgust. At the first word they obey'd APOLLO's Order, and made their appearance; when his Majesty with an angry Countenance ask'd 'em, If they were those insolent Fellows who pretended to continue in their Irregularitys without being subject to the Laws of the Reformation?

GIOVANNI SCOPA of Naples answer'd in the Name of the whole Body: May it please your Majesty, we all freely confess, that our Crimes are great for their quality, infinite for their number, and that 'tis very necessary to amend 'em; nor do we, as your Majesty believes, hate either the Reformation or Reformers, but on the contrary love both: however, we are provok'd to see how different the design of the Reformers is from what they pretend; and this has forc'd us to take up these Arms of Despair which your Majesty now sees in our hands. For if they who undertake to reform us, wou'd, like honest Physicians, convince us that they seek only our Welfare, we wou'd willingly submit to the Reformation like Men of Honor: but after a world of Persecution we found long since, that this Reform is not set on foot out of kindness to us, or to remove Scandal, but only as a specious pretence to continue those great Virtuosi who hate a private Life, and are of an insatiable Ambition, in the power of domineering over us their Inferiors. 'Tis this, most serene Monarch, has caus'd such general Complaints, and incens'd so many against the Reformers; who contenting themselves with the hypocritical shew of a good Intention, are well enough pleas'd that we complain, and endeavour to persuade the World, that 'tis because we spurn at Correction, and are averse to Cure.

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NOW the direct contrary of this is true: we are extremely wrong'd by the ill opinion the Publick has conceiv'd of us, and oppress'd beyond all sufferance by those whose Authority is too great in Parnassus; and tho we cry aloud for Justice, nobody will hear us: for great Men are always honor'd tho they deserve Punishment; but Wretches like us, be their Merits ever so great, are oppress'd and scorn'd. Hence 'tis, that we who own we are infirm, complain more of the improper Physick offer'd us, than of our Distempers themselves, and more still of our Physicians, whose chief end instead of restoring us to health is to make a daily gain of us.

BUT our greatest Grievance, Sir, is, that in so deprav'd an Age it shou'd be thought requisite to begin the Reformation at the meanest Persons in Parnassus: the major part of us, as your Majesty may see, are poor starv'd Grammarians, broken Correctors of the Press, wretched Ushers of Schools, thredbare City-Poets and Ballad-makers, that live on the Thoughts we beg or steal from the Roman Authors; and if our Hunger were not daily supply'd by the Bounty of our venerable Patron AMBROSE CALEPIN, and our Nakedness cloath'd out of the Wardrobe of MARIO NIZZOLIO, what Vagabonds upon Earth cou'd be compar'd to us for Misery? But, to speak to your Majesty with a freedom natural to Men in Despair; The vile Thievery of AUSONIUS GALLUS, the execrable Avarice and boundless Ambition of SENECA, MARTIAL'S scurrilous Tongue, ARISTOTLE'S Treachery, the Leudness of CATULLUS, TIBULLUS and PROPERTIUS, the venomous Slanders of JUVENAL and PERSIUS, OVID'S Ribaldry, and those unnatural Lusts of VIRGIL, which, in reverence to your Majesty's chast Ear, I dare not name in this place; these are the Enormitys which have brought Parnassus to its present miserable Condition: and yet these Men, who have been the true Originals of Scandal, are all of the highest Quality among the Literati, and of such Interest in this Court, that their Vices are reputed Virtues; and what yet increases our Despair, is, to see that our Reformers seem rather to stand in awe of 'em, than to have the Courage to take 'em into Correction.

WE wou'd not be thought to cast any Reflection on your Majesty, who is far from countenancing this Partiality. We know 'tis your delight, that the Justice administer'd in your virtuous States shou'd resemble the Generosity of Falcons, who persuing a flight of Pigeons, by natural Instinct single out that for their Prey which they find to be strongest of Wing. But 'tis a deplorable thing to observe the absurd proceeding of our Reformers, who while the Body languishes with many dangerous Wounds in its noblest Members, are wholly employ'd in curing the Corns on its Feet: This is downright Farce and Buffoonery, and looks as if they design'd to mock the World, instead of seriously intending its Amendment. Besides, what an infernal Charity is this they shew us, in being so diligent to divulge our faults, and deprive us of the Reputation we have hitherto enjoy'd, without induing us with that Virtue, of which they wou'd be thought so great Masters? And, SIR, since they are so much scandaliz'd at our little heap of Follys, why don't they all this while remove the Mountain of their own? A hellish Charity, I say again, to feign a Lamentation for the Ills of others, and make merry in earnest with their own Miserys! besides that nothing is more cruel, than for a Surgeon to probe a Wound which either he has no mind or no skill to cure.

FURTHER, who is not sensible that 'tis so long since the Manners of Men began to grow crooked, that it may truly be said, the present Age was born maim'd, or a Cripple? Now is it not gross Stupidity in our Reformers,

to pretend in a few days to make a Man walk upright who brought but one Leg into the World? Incurable Evils are rather wink'd at by the wise, than exasperated by improper Remedys: for 'tis a thing of ill example and worse consequence, to discover the blind side of a Man, who is generally thought to see with both Eyes. And for this reason those who have a perfect Charity for their Neighbors, rather than publish their Defects to all the world, endeavor to cure 'em in private: for no Man ever yet acquir'd a good Name by taking away that of another.

BUT of all our Afflictions what troubles us most is, to see that in order to reform Beggars such a man as SENECA shou'd be prefer'd before all others, who is Master of immense Riches, which he came by God knows how! that the insolent ARISTOTLE must correct the meek and the humble, and the Epicure MARTIAL such as are perishing for hunger. Every Man in his senses must own, that a debauch'd Doctor had need use very potent Arguments to persuade his Patient to Abstinence and Sobriety. What good then, I pray, can be expected from this Reformation, where MARTIAL, who has writ such obscene Epigrams, commands us to talk modestly; ARISTOTLE (who in revenge of a few injurious words poison'd his Prince) to pardon Injurys receiv'd? Where OVID, the Father of all Lasciviousness, teaches us Chastity; and LUCIAN Piety, who made an open scoff at Heaven? Where AUSONIUS GALLUS enjoins us to abstain from Theft, who so shamefully plunder'd Egypt, which was committed to his Government: and where we are to learn chast and honorable Love from VIRGIL, who has acquir'd eternal Infamy by that passionate Encomium on his ALEXIS? Nothing, Sir, is of greater efficacy towards reforming the World, than the good opinion People have of their Reformers, and the good Example of the Great: for he that cures the diseas'd Head, sends Vigor to all the weaken'd Members; but he who to cure the Head-ach anoints the Heel, is a Fool or a Madman.

TO the end therefore that from this Reformation good Men may reap the fruit they desire, we beg as a special favor from your Majesty, what in strictness of Justice cannot be deny'd, That we may be permitted to represent to the Reformers those things which will be requisite for 'em to do, both for their own Honor, and for the universal Good: and, that they may be able in earnest to correct our Vices, let us deal together in terms of Charity and Affection; so shall the Reformation flourish, and be carry'd on not in appearance only, but in reality.

THO all who heard this Harangue were of opinion, that SCOPA had talk'd with too much freedom in the presence of APOLLO, his Majesty nevertheless commended his Proposal as very reasonable; and having taken the Memorial presented to him by those who were to be reform'd, he dismiss'd the Croud, and refer'd this important Affair to his Privy-Council, giving 'em full Authority to decide it, *Sola veritate facti inspecta, omni & quacunque appellatione remota.*

BOTH sides were often heard, and the Matter sifted to the bottom; the major part of the Council inclin'd to believe, that the demand of the Persons who were to be reform'd was very just: However after a long debate, JAMES MENOCCHIO, President of the Council, stood up, and with an angry Voice and Countenance addressing himself to the Petitioners; You have shewn your selves, says he, a company of insolent Fellows in pretending to reform the Poets, Philosophers, and other principal Virtuosi of this Court, whose Names you are not worthy to pronounce; and by your Impudence you have incur'd the Penalty of High Treason, having so highly

offended your Superiors, who have time out of mind been in quiet and uninterrupted poſſeſſion of the Privilege in debate, of reforming others, without ever being liable to be reform'd themſelves. Nor ſhall you for all your Malapertneſs be permitted to live after your own humors, but in ſpite of your hearts be forc'd to ſubmit your crazy Brains to the ſacred Precepts of Nature, who, not without deep Myſtery, was pleas'd to permit that the great Fiſh ſhou'd devour the little: nor is it poſſible to take away this Prerogative, without ſubverting the whole body of the Civil Law.

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## ADVICE LXXVII.

*Many Princes perceiving that their Courts were abandon'd by the Courtiers, and believing that this miſchief was occaſion'd by the ſharp Satyr on Courts, written by* CÆSAR CAPORALI *a Poet of Perugia, deſire* APOLLO *to forbid that Poem, and obtain their Requeſt.*

LAST Wedneſday morning ſome Princes made great complaint to APOLLO, that whereas their Courts were formerly in ſuch eſteem, that all the World believ'd 'em the only Seats of Pleaſure and Learning, Politeneſs, Riches and Honors; they were now as much abhor'd, and look'd upon as Precipices of certain ruin, and Hoſpitals for the unfortunate: inſomuch that Princes cou'd hardly get any to ſerve 'em, and the few who came to Court were half-witted Wretches driven from their Homes by Want and Deſpair; and theſe, if upon their firſt appearance they were not enrich'd in an inſtant, and prefer'd to the higheſt Offices, grew preſently ſo impatient, that like ſkittiſh Colts, for the leaſt touch of the Spur, or check of the Bridle, they kick'd at their Maſter, and ungratefully ran from his Service.

FURTHER, whereas formerly the nobleſt and richeſt Subjects eſteem'd it a great favor to be admitted into Court, and were content with the uſual Penſion and Perquiſites, every inconſiderable Raſcal had now the inſolence to demand to have his Salary rais'd, and his Table better cover'd. A Diſorder, which, if not ſpeedily redreſs'd, wou'd occaſion one of theſe two inconveniences, Either that Princes wou'd be left unattended in their deſolate Palaces; or be forc'd to increaſe the publick Taxes to ſupply this new Charge, and ſo give their People freſh occaſion to murmur. Finally, they ſaid they had at length diſcover'd, that CÆSAR CAPORALI was the ſole cauſe of all this Miſchief, who by his ſeditious Satyr on Courts had render'd 'em ridiculous and ſcandalous to the World, and not content with this, was ſeen every day debauching ſuch as intended to enter themſelves into the Service of Princes, and whiſpering in their Ears the dreadful and unavoidable Miſerys that attend a Court Life.

APOLLO thought the Princes Complaint very juſt, and therefore immediately by a publick Edict order'd that famous Satyr to be ſuppreſs'd. When the chief Wits of Parnaſſus heard of this rigorous Decree, they inſtantly beſought his Majeſty to revoke it, ſince 'twou'd prove a very great Affliction to his belov'd Literati. But all their Intreatys were to no purpoſe; APOLLO peremptorily told 'em, they had as good be quiet: for he wou'd not by any means make Deſarts of Courts, the beſt places to ſharpen Mens Wits, and the Schools where they learn that ingenious Diſſimulation, which is abſolutely neceſſary to thoſe who ſail the vaſt Ocean of this World,

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and that Patience and Sagacity, to which all other Men are ſtrangers; and in ſhort, he ſaid, to cry down the current Coin of Hopes and Expectations, which Courtiers take from their Princes inſtead of plentiful Salarys, wou'd be to turn the World topſy-turvy.

## ADVICE LXXVIII.

*SENECA having retrench'd his luxurious and ſplendid way of living, and perceiving that Parnaſſus was ſtill generally diſſatisfy'd with him, expends his vaſt Riches in a Work for which he is univerſally applauded.*

'TIS a thing which really deſerves Conſideration, that tho the Writings of the wiſe SENECA are full of ſuch holy Precepts, and excellent Inſtructions for human Life, yet the Author of 'em daily loſes his Reputation in Parnaſſus, inſomuch that the greater part of our Virtuoſi have now but an ill opinion of him. SENECA was aware of this, and fearing that the number of his Servants, his rich Furniture, his vaſt quantity of Plate, and the greatneſs of his Wardrobe might have given offence to his Friends as well as to his malicious Rivals, ſome days ago he unfurniſh'd his Houſe, ſold his Plate and Apparel, and in one morning turn'd off three parts in four of his Family: for which he was infinitely applauded by all the Literati of this State; and his Credit, which was in a manner bury'd before, obtain'd a happy Reſurrection.

BUT it ſoon after return'd to its former Grave: For thoſe ſubtle Court-Spys, who neglecting their own Affairs are eternally employ'd in ſifting the Actions of others, ſoon diſcover'd that honeſt SENECA had put out to uſury the Mony he rais'd by ſelling his Goods, and extorted for it an unlawful Intereſt: ſo that the method he took to cure the Diſeaſe he labor'd under inflam'd it ten times more.

THIS Accident gave Men to know, that tho the Myſtery of Hypocriſy eaſily impoſes upon the ſhallow Vulgar, 'tis impoſſible with ſafety to ones Reputation to practiſe it in Courts, which abound with Men who are but too knowing in the Paſſions and Inclinations of human Nature, and judg not of Perſons by their Words, but by their Actions: ſo that SENECA perceiv'd he had e'en as good play the Mountebank among Doctors, as the Hypocrite among Men of ſenſe, and not think to be diſcover'd. And being convinc'd likewiſe, that the profeſſion of Goodneſs brought but little Credit to a Man vaſtly rich and covetous, that he might not ſee the death of his own Writings, by which his Name had been ſo long preſerv'd, he generouſly reſolv'd at laſt wholly to abandon the by-ways of Appearances, in which he was grown old, and ſtrike into the plain road of Reality.

'TIS whiſper'd at Court that the occaſion of this his Reſolution was, a ſharp Reprimand which APOLLO gave him; who having notice by ſome of SENECA's Rivals, that tho the Philoſopher had baniſh'd Plate from his Table, yet he eat more deliciouſly than ever, told him, that the true Reformation which good Men make conſiſts not in leaving off Silver Diſhes, and gorging themſelves with fat Capons upon earthen Platters, but rather in uſing Diſhes of Gold and feeding upon Roots. SENECA, ſtung to the quick by this, reſolv'd he'd no longer be made a Jeſt and a Proverb; and therefore reſerving only a modeſt Revenue to find him in Meat and Clothes,

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he divided the reſt of his immenſe Riches, conſiſting of ſeven Millions and a half, into four equal parts, for the building and endowing of as many Hoſpitals for the four ſorts of miſerable Fools, with which the World ſo extravagantly abounds.

THE firſt he order'd for thoſe Wiſeacres who conſume their Eſtates, rack their Brains, and loſe their Reputation in ſearch of the Philoſophers Stone: and theſe are a ſort of Fools that really deſerve the Pity and Prayers of all good Chriſtian People.

THE ſecond for thoſe ſilly Scoundrels who endeavour to get Riches by Exorciſms and Inchantments.

IN the third, he order'd that a charitable Care ſhou'd be taken of ſuch Coxcombs, as neglecting to know things paſt by the reading of Hiſtory, vainly hope to attain the skill of forerelling things to come by the ſtudy of Judicial Aſtrology: a Race of Blockheads that deſerve indeed to be whip'd into a better Underſtanding.

THE fourth he founded for the benefit of thoſe worſe than Fools, who having ſpent their Fortunes are at once both proud and pennyleſs, and are continually vappring and valuing themſelves upon the Nobility of their Familys.

## ADVICE LXXIX.

*Some Princes of Parnaſſus having run extravagantly in debt by laying out vaſt Sums in a very ſtinking Merchandiſe, are forc'd to leave the Kingdom.*

STRANGE Revolutions have happen'd lately upon the Exchange in Parnaſſus; the greateſt Princes of this State are turn'd Bankrupt, inſomuch that all Payments are ſtop'd, all Bills proteſted, and every one's for looking to himſelf, not knowing where this mighty Ruin may end, which in many places of APOLLO's Dominions has already forc'd abundance of Merchants to break for very conſiderable Sums.

THE Cauſe of all theſe Diſorders was this. Some days ago arriv'd from the Indys a rich Fleet laden for the moſt part with Sugars; ſeveral of the chief Princes of Parnaſſus bought 'em all up for a vaſt Sum of Mony, after which they hir'd abundance of Shops and Warehouſes, and made a mighty proviſion of Caldrons and Copper Veſſels: which was ſo expenſive to 'em, that they ran extravagantly in debt, and took up Mony at a high Intereſt. And what ſhou'd be the meaning of all this, an't pleaſe you, but to try once for all, whether 'twere poſſible to accompliſh the important buſineſs of preſerving Sir-reverences: a thing often attempted by great Men, but always without ſucceſs.

MANY potent Princes were ſo intent upon this ſcandalous undertaking, that they ſpar'd neither Coſt nor Pains to compaſs their unſavory Deſign: for in the great Caldrons which they had prepar'd, they put their Favorites, their Hepheſtions, their Idols, their Flatterers, and their Panders, to whom they bluſh'd not to pay all the moſt abject and ſlaviſh Obedience. They cover'd thoſe worſt of men, with a vaſt quantity of the Sugar of honorable Imployments and higheſt Dignitys: and tho 'twas manifeſt that their ſtinking Qualitys were incurable, and the more Sugar was heap'd upon 'em,

'em, the filthier they smelt to Persons of Merit; yet these Royal Confectioners, not a whit discourag'd, persisted in their scandalous Occupation; and the less probability they saw of Success, the more they increas'd their Diligence and Expence. But at last they were convinc'd of the impossibility of the Attempt; and after having consum'd all their Sugar, found that not only their Courts were infected by an intolerable stench, but their Reputation suffer'd the vilest Disgrace for their having been so foolish as to fall in love with such Carrion: and these Difficultys made 'em quit the Enterprize.

AND now the time being expir'd for which they had taken up the Mony, all of 'em for fear of their Creditors play'd least in sight, and absented from Parnassus: and to aggravate their Disgrace, we hear, that one of those potent Monarchs, who, that he might comfit a base Minion of his own, was the first to advise this wretched undertaking, unluckily fell from his Horse as he was flying away, and broke his Neck.

HIS Majesty has been extremely concern'd at these Disorders; and to prevent the like for the future, has commanded, that the First of August, the memorable Day on which happen'd not only the universal Bankrupcy, but likewise the Death of that great King, shou'd be kept in solemn Commemoration of those Misfortunes: and if the unhappy Example of that Monarch cannot deter great Men for the future from so filthy an attempt, it must be allow'd that their Calamity proceeds from the same incurable Distemper of Brain, with which private Men are sometimes troubl'd, when, blinded with Avarice, they ruin themselves behind Furnaces and Alembicks, in quest of the Philosophers Stone.

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## ADVICE LXXX.

*The Ottoman Monarchy being requested by some of the chief Politicians of Parnassus to tell the true reason why she makes so short War with her Enemys, gives 'em a very satisfactory Answer.*

MENANTE, who to oblige his loving Correspondents, to whom he sends these weekly Advices, makes it his business to inform himself of the most secret Transactions in Parnassus, having discover'd t'other morning, that some politick Virtuosi of this Court were solliciting to get Audience of the Ottoman Monarchy, was so diligent, that when they waited on that potent Queen, he join'd in their Company, and went with 'em. When they were admitted, he heard SCIPIO of Castro, whom the Moderns call the Standard-Bearer of Politicks, request that she wou'd be pleas'd to do him, and the other politick Virtuosi his Companions, the favor to explain the true reason why she made so short War with some Princes her Enemys, even when she was victorious, and had so hopeful a prospect of pushing on her Conquests farther; and why she pursu'd others to their total Destruction? The Ottoman Monarchy, with Language and Behaviour not in the least barbarous, answer'd 'em thus.

YOU must know, Gentlemen, that when I wage War, even against great Nations, if they're divided into many Principalitys, and I find Discords and Factions reign among 'em, 'tis my Custom never to lay down my Arms till I have intirely conquer'd 'em. This was the method I observ'd towards the Grecian Empire, the Division of which into many Despotes, and

their

their inteſtine Diſſenſions were, I confeſs, the only Inſtruments that open'd me a way to that great Conqueſt. In like manner, when I'm ingag'd in War againſt a ſingle Prince, who is deſtitute of Friends, I never give him Peace till I have totally ſubdu'd him, witneſs my Expedition againſt the Sultan of Cairo. But when I attack a Prince, whom, by reaſon of his own Strength, or the Aſſiſtance of his Allys, I know I can't totally deſtroy in a few months, then for many reaſons, all of the higheſt importance, I make but ſhort War; for I'm ſenſible 'tis egregious Folly in any Potentate to deſolate his own Country in hopes of conquering that of another: and whereas ſome hold, that little Armys well diſciplin'd are fitter to carry on a War, than ſuch as are vaſtly numerous; I deteſt this opinion, as an Error that has brought many Princes to ruin, and am wholly for the ſafe, tho expenſive way of bearing down all before me with an immenſe Multitude. So that if I war'd long in a Province, I ſhou'd turn the whole Country into a Deſart: and therefore, that the ſubjugated People may recover the Damages they had ſuſtain'd in the War, my Cuſtom in ſuch caſes has been, upon any little Conqueſt I had made, immediately to grant 'em a Peace.

BESIDES, I make ſhort war with my Enemys, to enjoy the important Benefit, which aſcertains all Enterprizes, of aſſaulting with my Veteran Troops a People weak and ignorant in the Art of War; from whom I content my ſelf to have taken a little part of their Country: and when I ſee that by a long practice of Arms they're become warlike, and in a condition not only of defending the reſt of their Country, but of recovering what they had loſt; I endeavour to patch up a Peace with 'em on the beſt terms I can, which is always deſir'd by thoſe who have to do with an Enemy more potent than themſelves. And let me tell you, this wiſe Precaution is of ſuch importance, that I dare affirm the major part of my Greatneſs is owing to that only: for no acquiſition can ballance the loſs a Prince ſuffers in his own Affairs, when by an obſtinate War of many years he makes his Enemy experienc'd in Arms. And in the Quarrels I have had of late with the Emperors of the Houſe of Auſtria, I have been ſatisfy'd with pluming 'em a little, and have not puſh'd on my Victorys to their total overthrow; not only for the weighty reaſon already mention'd, that I might not inure to Arms the Germans and Hungarians, brave Nations, naturally Martial and affecting the Dangers of the Field; but becauſe by long Experience I have found, that the way to extend an Empire conſiſts not, as many ambitious Fools believe, in overrunning numerous Provinces in one Campaign, but in ſubduing a few, and effectually ſecuring 'em: as the increaſe of the human Body depends on eating a little and digeſting it well. And the reaſon of this is plain; for to preſerve States by force is a very laborious and difficult Task, even when the People are unwarlike: But of all Difficultys the greateſt is, to preſerve a new conquer'd Country when its Inhabitants are valiant and martial; even tho they're totally routed, and without a Prince, and know not where to apply themſelves for Succour. But when a Man has made himſelf Maſter of the Province of a potent Prince, who has Forces enough not only to defend the reſt of his Dominions, but to recover what is loſt, 'tis almoſt impoſſible to maintain what he has gain'd. But as all ſorts of Meat, tho of the moſt difficult Digeſtion, concoct well if eaten moderately; ſo the Acquiſitions from a warlike People, whoſe Prince ſtill lives in Power and Greatneſs, ought to be little, that they may be well digeſted; and that the People lately ſubdu'd may of Enemys become Friends, of Foreigners natural Subjects.

MOREOVER, 'tis my method to make but ſhort War with thoſe Princes, whoſe ruin, threatning other great Potentates, may alarm 'em, and

waken great Jealouſys of State: and this was the ſole reaſon why I did not continue the War I had laſt in Hungary againſt the Houſe of Auſtria; for the jealouſy of loſing Vienna, which is reputed to be the Bulwark of Germany and Italy, wou'd certainly have drawn upon me the united Forces of the Empire and the Italian Princes. And the great Error I committed in the unfortunate Conqueſt of the Iſland of Cyprus, taught me to know the damage Chriſtian Leagues might do me; for on account of that Iſland which I may call a Deſart, I loſt in the defeat of my Naval Forces near the Iſland Curzolari, that Reputation at Sea, which God knows whether I ſhall ever recover: a Loſs which did me more prejudice than ſeven ſuch Kingdoms as Cyprus can ever do me good.

THE Politicians return'd their thanks to the Ottoman Monarchy for this favor, and ſhe very civilly invited 'em to come freely whenever they had any Queſtions to propoſe to her, and ſhe wou'd willingly give 'em all manner of ſatisfaction. For they knew the Theory of Politicks, which they had ſtudy'd in Books; but ſhe, tho ignorant of Letters, cou'd boaſt that ſhe was able to read in publick Schools that ſolid Practical part of it which is learnt by governing of States, and managing of Armys.

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## ADVICE LXXXI.

*The Virtuoſi of Parnaſſus, after having paid in to his Majeſty's Treaſury the uſual Preſent of a Million of Thoughts, deſire a Favor of* APOLLO.

ALL who are well acquainted with the Conſtitution of this State, know that the Virtuoſi of Parnaſſus are not only oblig'd to pay into the Royal Treaſury the Tithes of all the Fruits of their Wit, but are tax'd every one according to his Talent. Thus the eloquent OVID is aſſeſs'd to pay yearly to the publick Receivers eight Elegys, VIRGIL fourſcore Heroick Verſes, HORACE five Odes, MARTIAL eleven Epigrams, and in like manner the others. Beſides, the Virtuoſi pay to the Delphick Treaſurer a million of Thoughts every three years as a Preſent to his Majeſty: But ſuch a Preſent nevertheleſs, as if it be not given willingly, may, in ſpite of its modeſt Title, be levy'd by diſtreſs of Goods and Chattels, which, to raiſe the Sum, are ſold to the higheſt Bidder. Theſe Thoughts are afterwards diſtributed by the Muſes with a very liberal hand to thoſe Virtuoſi, who, tho deſtitute of Invention, deſerve to be aſſiſted for the good-will they ſeem to bear towards Learning.

NOW the cuſtom is, that his Majeſty always recompenſes the Liberality of this large Preſent with ſome Favors, which his Virtuoſi are allow'd to ask. So that laſt week, after they had collected the Donative, they reſolv'd in a general Aſſembly to beg ſix Boons of APOLLO, and accordingly enter'd 'em down in a Paper that was to be preſented to him.

BUT the wiſe Claſs of Politicians put 'em in mind, that in the buſineſs of asking Favors of Princes upon the ſcore of Merit, they ought to avoid the Error of demanding many, not only becauſe Princes are ſoon diſtaſted when they are to acquit themſelves of Obligations, but becauſe it always happens, that he who asks abundance of things, is ſure to obtain only the ſlighteſt: 'tis Wiſdom therefore in ſuch caſes to requeſt only a ſingle Favor, provided

provided 'tis an important one; which the Prince, without the ſtain of black Ingratitude, cannot refuſe.

THE Politicians Advice was unanimouſly approv'd by the Virtuoſi: and the next day BERNARDINO BISCIA, and TIBERIUS CERASI, Advocates to the Society of Virtuoſi, were deputed to go to his Majeſty. Accordingly having preſented APOLLO with the Donative, they humbly requeſted, that in the Promotion of Judges, and of other Officers to Imployments in the Magiſtracy, he wou'd graciouſly be pleas'd to chuſe Men of a merciful Nature, a meek Spirit, courteous Genius, and patient Mind; and that he wou'd ſend the Men of unſettl'd, capricious, and inſolent Tempers (who by their confounding fantaſtical Brains, were a worſe Plague to the miſerable People, who had Suits at Law, than the Suits themſelves) to be Judges and Boatſwains of the Gallys, there to exerciſe on Slaves their vexatious Talents, which to Freemen are inſupportable.

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## ADVICE LXXXII.

*The People of Arcadia oppreſs'd by new Taxes, rebel againſt their Prince, who appeaſes 'em by delivering up to their Rage the Miniſter who advis'd thoſe Impoſitions.*

THE Prince of Arcadia, a Sovereign much lov'd and reſpected by his Subjects, was prevail'd on ſome months ago by a wicked Miniſter to impoſe a new Tax upon 'em. The People often complain'd againſt that evil Counſellor, and deſir'd that he might be baniſh'd the State as a pernicious Perſon, and that the Taxes which he had projected might be taken off; but they perceiv'd their Prayers were fruitleſs, and notwithſtanding the Loyalty they expreſs'd to their Prince, their Grievances increas'd: At laſt their Patience ſour'd into Rage, they took up Arms, and riſing in open Rebellion, determin'd to remedy their Inconveniences by greater Diſorders.

THE firſt diſcharge of their Fury fell upon the Collectors of theſe new Dutys; but afterwards the Flames of Sedition increaſing, they beſieg'd their Prince in a Caſtle, to which for Security he was retir'd a little before: nor was their Inſolence content with this, they loudly threaten'd worſe miſchief, if the Satisfaction they deſir'd were not given 'em ſpeedily.

WHILE the Prince in the midſt of all theſe Troubles was conſulting with thoſe in whom he moſt confided, which wou'd be moſt adviſable, to endeavor to ſave himſelf by flight, or to quiet the Inſurrection by removing the Cauſe of it, the News of what had paſs'd reach'd the Ears of ſome neighboring Princes; who knowing very well that their own Intereſts were concern'd in the Troubles of Arcadia, arm'd, together with their whole Retinue, and mounting immediately on Horſe-back, forc'd their way into the Caſtle, where they found the Arcadian Prince preparing the Edict for revoking the Taxes. They earneſtly intreated him not to wrong himſelf, and the Princes his Neighbours, ſo much as to be diſpirited at this Inſurrection; for 'twou'd be too ſcandalous an Example to let the Subjects of other Sovereigns ſee, that the Arcadians having rebell'd on account of the Taxes, had frighten'd their Prince to a Revocation of 'em; therefore to the laſt drop of Blood, and gaſp of his Life, he ſhou'd defend that Authority, which other Princes in greater Emergencys had maintain'd inviolate among a thouſand Dangers;

by which means they had so secur'd the continuance of the Taxes and Gabels, that no Man having ever seen any one of 'em taken off, even those which were at first impos'd but for a limited time, were by all Nations thought immortal.

THEY represented to him farther, that the common People, who are never satisfy'd, wou'd by the ill Precedent of removing the new Taxes, be incourag'd to demand the Abrogation of the old: and all these things they said admonish'd him to quiet the Rebellion with the usual Remedy, which has been successfully practis'd by great Princes, of giving up the Inventor of the Taxes into the hands of the People, that so by the ruin of him who had advis'd the Grievance, the Troubles it caus'd might be appeas'd.

THE Prince of Arcadia reply'd: That he knew their Advice was good, but he thought it too unjust. To which one of the Princes immediately made Answer: That in extreme Dangers a Man must take the courage to apply harsh Remedys. Upon this the Prince of Arcadia imbrac'd their Proposal, and presently publish'd an Edict throughout his whole State, declaring, That whereas he had been basely seduc'd by the pestilent Advice of that evil Counsellor, his Pleasure was, that his good Subjects who had been so much wrong'd by him shou'd take him into their own hands, and inflict on him all the severity of Justice which he deserv'd. And soon after that projecting Wretch felt the Fury of the inrag'd Multitude, who, like so many wild Beasts, tore him to pieces, and drag'd him in Triumph thro the Streets of the City. After which the Prince open'd the Gates of his Castle, and receiv'd the thanks of all the Multitude, who ran with joy to kiss his hand for the satisfaction he had given 'em; and he graciously receiving 'em all into his favor, continu'd to exact the new Taxes without the least opposition, which they, satisfy'd with that Revenge, very contentedly paid him. So natural 'tis to that senseless Beast the Rabble, to bite with madness the Dart that made the Wound, and yet very lovingly to fawn on the Hand that threw it.

## ADVICE LXXXIII.

MARCUS PORTIUS CATO *having reprov'd* SALUST *for flattering the Emperor* TIBERIUS, *is severely tax'd by him for being too rigid and precise.*

ALL who come to this Court are much surpriz'd to see, that tho MARCUS PORTIUS CATO has ever appear'd so illustrious a Person, that all Writers extol him to the Heavens for his integrity of Life, severity of Manners, prudent Conduct, and for the tender Love he has ever shewn to his Country, yet he is not held in that esteem by his Majesty, which he seems to deserve: for tho, from the first day of his admission into Parnassus, he has been continually making his Application for some honorable Post, he cou'd never yet obtain any; on the contrary, the chief Virtuosi of this Court, who us'd their good Offices in his behalf, have plainly discover'd in his Majesty a firm Resolution not to imploy such a Man.

THOSE who are given to Speculation in this matter, say, the reason of it is, that APOLLO having strictly examin'd the Mind and Genius of CATO, has found him to be an impertinent, proud and violent Fellow, so obsti-

obſtinate and opiniatre as never to recede from the firſt Impreſſions he takes; one indeed that means well, but judges ill; and who is all Zeal made up of Imprudence. Now theſe are the Qualitys which render him odious to APOLLO, who thinks it very pernicious in any State to give the publick Offices to Perſons of ſuch a Character, which ought only to be committed to affable and courteous Men, who, far from diſguſting thoſe they have to do withal, know 'tis their chief duty to give all Men ſatisfaction, at leaſt in words.

IT happen'd that CATO was preſent two days ago, when SALUST, one of TIBERIUS's intimate Servants, not only publickly flatter'd his Maſter, but, to obtain ſome conſiderable Office, ſtoop'd ſo low as to fawn on ſome of the meaneſt Courtiers who were in the Emperor's Favor. CATO was ſo ſcandaliz'd at this vile Condeſcenſion, that ſharply reprimanding SALUST, he told him, that for the obtaining Preferment, Men ſhou'd only truſt to their Merit; ſince an Imployment procur'd by the Intereſt of unworthy People, is a diſgrace to a Perſon of Honor; and that his having flatter'd TIBERIUS, whom all the World knew to be extravagantly vicious, had procur'd him as much Blame, as he'd have deſerv'd Praiſe, if he had reprov'd him for his Crimes.

SALUST, not at all mov'd with this Reprehenſion, anſwer'd him calmly thus. To ſpeak ones mind freely, CATO, is not always prudent in this World, nor will it gain a Man the Reputation you believe: and as 'tis a folly to ſow Grain in the barren Sands, ſo good Advice is but thrown away when 'tis given to obſtinate People, for, * *Suadere Principi quod oporteat, multi laboris: aſſentatio erga Principem quemcunque ſine affectu peragitur.* But upon theſe occaſions 'tis requiſite to mix a little Diſcretion with Honeſty; and he that knows not how to ſpread the Sails of his Intereſt before every favorable Wind that blows, is a fool if he undertake the ſtormy Navigation of the Court, an Ocean, in which thoſe inflexible Genius's, who cannot accommodate to the Circumſtances of Place, Time and Perſons, are either caſt away in their firſt Voyage, or toſt all their life-time in dangerous Storms, without ever reaching the deſir'd Port. And let me tell you, CATO, that They are pointed at by all men for egregious Aſſes, who when they have need of other Mens Aſſiſtance, ruin their own Affairs by ſtanding ſcrupulouſly on the Punctilio's of Decorum, and the Nicety of Reputation.

THE chief Accompliſhment of a perfect Courtier conſiſts in knowing how to make a medley of all ſorts of Manners, and fit himſelf to all Humors, without which Art 'tis impoſſible to get any Preferment. He that obtains a great Office, is more admir'd by all for the Dignity he enjoys, than deſpis'd for the Method he took to gain it: for every ſtain of Diſhonor a Man gets in advancing himſelf, is waſh'd away, if when the Imployment's acquir'd he exerciſe it virtuouſly: But to preach Chaſtity (as you do) to the Stews, or faſting in Carneval time, is no better than to ſing to the deaf, or to light the blind with Torches. And for proof of this, CATO, I will only appeal to your ſelf; who in the Commonwealth of Rome, where you made open Profeſſion of being chief Corrector, utterly ruin'd your private Affairs, without ever being able to mend the Publick.

* Tacit. lib. 1. Hiſt.

## ADVICE LXXXIV.

*Apollo, at the earneſt ſollicitation of the Poets, revokes an Edict, whereby he had commanded 'em never to mention in their Verſes any fabulous Animal.*

FOUR days ago, by expreſs order from Apollo, the City Pretor publiſh'd with ſound of Trumpet in the uſual places an Edict to this effect: " That whereas 'twas his Majeſty's Will and Pleaſure that none " ſhou'd dare to ſow Lies in the minds of Men, which ought only to be " Receptacles for uncorrupt Truth, he had nevertheleſs been inform'd, that " the Poets in their Writings had mention'd as Realitys, the Tritons, Baſi- " lisks, Unicorns, Syrens, Hyppogryphs, Phenixes, Sphinxes, Centaurs, and " other Animals, which 'tis certain Mother Nature never ſo much as thought " of bringing into the World; the publication of which Fables had occa- " ſion'd abundance of miſchief, inſomuch that ſome notorious Cheats began " to ſell Unicorns Horns at a very dear rate to ſilly People: he declar'd by " that Edict, which was to remain in force for ever, all the above-mention'd " Animals to be downright Lies and Fables: And commanded that all Poets " for the future, on pain of Baniſhment from Parnaſſus, ſhou'd forbear di- " vulging ſuch Falſitys, and mention no other Creatures in their Verſes, but " what were ſeen and known to be produc'd by Nature.

THE Poets were ſo alarm'd at this, that they immediately aſſembl'd in their Academy, where by unanimous conſent they pitch'd on the illuſtrious Sannazarius to ſollicit the Revocation of this Edict, ſo prejudicial to their Profeſſion. Sannazarius went immediately to the Pretor, and complain'd, that in an Age made up of nothing but Lies, they forbad only the virtuous Inventions of Poets: not conſidering that to deprive Poems of the liberty of Fiction, was to take from 'em their very Soul. However the Poets, he ſaid, who had always been very obedient to his Majeſty, wou'd have willingly ſubmitted to the Rigor of this Edict, had it been univerſal. But 'tis well known that many things are mention'd for Truths, and with great Encomiums too, by the Virtuoſi of all ranks in Parnaſſus, which yet are not to be found in the World; and to declare theſe to be falſe, wou'd be a thing no leſs acceptable than uſeful.

HERE the Pretor bid Sannazarius tell him freely, what thoſe things were; for Apollo, who was very impartial, wou'd certainly cauſe 'em to be included in the ſame Edict. Sannazarius reply'd: Diſintereſted Men, Perſons who love the publick Good more than their private Intereſt, Officers who are not Slaves to their Paſſions, Princes free from the Ambition of coveting the Dominions of others; of theſe, ſays he, there are ſaid to be thouſands and thouſands; and yet Apollo knows beſt, whether in Egypt, Arabia, or any other part of the Earth any ſuch Phenix's are to be found: if therefore his Majeſty had included theſe Chimeras in the Edict, the Law wou'd have been univerſal, and the Poets wou'd have had no reaſon to complain.

THE Pretor hearing this, went in all haſt to Apollo, and acquainted him with Sannazarius's Requeſt; at which his Majeſty was ſo much ſurpriz'd, that, as the Pretor himſelf reports, he anſwer'd him in theſe words:

words: I perceive now the Poets Complaints were just, and that my Edict is not universal; recal it therefore without delay; for I will rather endure the Reflection of having publish'd this Edict inconsiderately, than disgrace all Mankind by letting the World know, that Men intirely disinterested are mere Fables and Creatures of the Imagination.

## ADVICE LXXXV.

GIOVANNI GIROLAMO ACQUAVIVA, *Duke of Atti, after having surmounted a great Difficulty, is to his infinite Honor admitted into Parnassus.*

LAST Thursday was held an Assembly of the Virtuosi, in which were read the Credentials of a Gentleman sent to this Court from GIOVANNI GIROLAMO ACQUAVIVA, who, delivering his Embassy in very handsom Language, desir'd that the Duke his Master might be admitted into Parnassus. The Assembly carefully inquir'd into the Duke's Merits; and because after mature deliberation 'twas found, that he was very well vers'd in all the liberal Sciences, and a perfect Master of the Mathematicks, by APOLLO's express Command, who had always a great kindness for that noble Family, in which Learning seems rather to be hereditary than acquir'd by long study, he was created Surveyor-General of the Triangles, and chief Delineator of EUCLID; after which the usual Cavalcade was decreed him.

THE Pomp was indeed very great, for all the dignify'd Poets, and the other Lords of the fruitful Parthenope attended him in great number, with their Servants in rich Liverys; but the greatest wonder was, to see the Duke hold a long Conference with HOMER and PINDAR, without the help of an Interpreter. An Action in these days truly glorious, and for which the Duke was much honor'd, because the Virtuosi of Parnassus consider'd that his Learning was of the finest sort: for he study'd not out of necessity, nor, as many do, to make Learning their Patrimony; but only that he might not, in spite of his noble Descent and great Riches, be reputed an ignorant Plebeian, and illiterate Beggar: for that illustrious Lord was always of opinion, that perfect Nobility and true Riches consist only in the Accomplishments of the Mind.

ALREADY was the Duke with his pompous Cavalcade come into the *Via sacra*, when a Messenger in his Majesty's Name acquainted him, that he must return back; for such an Obstacle was discover'd in him, as by virtue of the Pegasean Sanction incapacitated him for enjoying the virtuous Abode of Parnassus. Upon this unfortunate News, ROTA, TANSILLO, and many other Neapolitan Poets of the first Class, hasten'd to APOLLO, and learnt that the Impediment proceeded from the Cardinal OCTAVIO ACQUAVIVA's having, while he was a Prelate in the Court of Rome, exercis'd the Office of Steward of the Houshold to Pope GREGORY the Fourteenth: for when 'twas first known in Parnassus, that thro the base Inventions of some beggarly Stewards of Housholds, the Courts of Princes once splendid were infected with the Disease of Sordidness and filthy Avarice, his Majesty by a severe Edict enacted, that from thenceforward, not only they who in Courts had actually exercis'd the Office of Steward of the Houshold shou'd never

never be admitted into Parnaſſus; but that all their Deſcendents and Relations, even to the fortieth degree, ſhou'd be perpetually excluded.

THIS unhappy Rub much troubl'd the Duke: but having been long before acquainted with this Edict, he had foreſeen the Difficultys that might happen, and therefore came provided to obviate all Objections; he took a Letter out of his Boſom, which he had written with his own hand to his Son, expreſly forbidding him to accept that Office: but this matter is ſo odious to the Court, that the Letter in the Duke's Juſtification was not ſo much as read. And now the buſineſs was grown deſperate, and the Cavalcade began to move back, when CÆSAR CAPORALI, a Poet, who had receiv'd many favors from the Family of ACQUAVIVA, ran to APOLLO, and bore ample Teſtimony, that the illuſtrious OCTAVIO, as he was born with a noble Mind, ſo he had always exercis'd the greateſt Liberality, and was made by that Pope Steward of his Houſhold, not for being niggardly and a Lover of Gain, but that he might ſhew himſelf in that honorable Poſt to be a Perſon worthy of the Cardinal's Cap, which was ſoon after confer'd on him: and that while he enjoy'd that Dignity, he made it his chief care plenteouſly to feed the Learned, to protect the Virtuoſi, and to incourage Merit; and ſuch was his Generoſity, that having detected the Cheat of ſome raſcally Wine-coopers, who mingl'd Water with the Pope's Wine, he commanded by a noble Edict, which is ſtrictly obſerv'd to this day, that no Water ſhou'd for the future be brought into the Cellars.

APOLLO was ſo pleas'd at this Decree, that he gave Orders to have it tranſcrib'd immediately in large Golden Capitals a foot long, and directed, that for the Glory of the noble Family of ACQUAVIVA, and for the Duke's Reputation who had inrich'd the preſent Age with ſo worthy a Son, it ſhou'd be carry'd before him in the Cavalcade; which was done accordingly, and it was the moſt admir'd of any thing there. Beſides, to compleat the Duke's Contentment, and the Splendors of his noble Family, his Majeſty decreed to the illuſtrious Cardinal OCTAVIO ACQUAVIVA the Title of *Mecænas*; and yeſterday by an Expreſs he ſent him the Patent in due form.

## ADVICE LXXXVI.

*The Duke of Laconia, to revenge himſelf of one of the chief Senators of his State, for ſome private Diſguſts he had receiv'd from him, commands* FLAMINIO CARTARIO, *his Judg of Aſſize, to proſecute him ſeverely on ſome Articles which he gave him, but he refuſes to obey.*

THE Duke of Laconia having receiv'd ſome Diſguſts from one of the chief Senators of his State, under other Pretexts began to proceed againſt him at Law; and having caus'd him to be impriſon'd, commanded FLAMINIO CARTARIO, one of his Judges, to proſecute him rigorouſly, and gave him in writing ſome Articles of Impeachment.

CARTARIO having conſider'd the high Quality of the Party againſt whom he was to proceed, and the nature of his pretended Crimes, eaſily perceiv'd, that the Duke only deſign'd under color of Juſtice to vent his private Malice

Malice againſt this eminent Perſon. And becauſe he thought it the worſt baſeneſs to ſerve as a Miniſter to the Paſſions of another, and was ſenſible that to procure the favor of unjuſt Princes by ſhedding innocent Blood, was a Crime that cry'd for Vengeance, and wou'd ſoon be puniſh'd according to its Demerits both by God and Man; to preſerve his Reputation from this Stain, he took a courſe which ought to be imitated by all Judges, who find themſelves reduc'd to the like Difficultys: for he fled by Night from Laconia, and arriv'd at this Court ſix days ago.

THE Duke of the Laconians, as ſoon as he had notice of CARTARIO's flight, and the way he had taken, diſpatch'd two Embaſſadors to APOLLO, who made preſſing Inſtances that CARTARIO might be ſeiz'd, and deliver'd into the hands of his Prince; but APOLLO wou'd reſolve on nothing before he had been inform'd from CARTARIO's own Mouth of the matter of Fact. To this purpoſe he ſent for him, and commanded him to declare in preſence of the Embaſſadors the true reaſon of his ſudden and ſecret flight from Laconia.

CARTARIO related the naked Truth, and each Circumſtance of what had paſs'd between the Duke of Laconia and himſelf: adding afterwards, That in any Hereditary State he wou'd have obey'd the Will of his Maſter, but in an elective Principality, as the Laconian was, where 'tis ſeen that * *brevi momento ſumma verti poſſunt*, in the twinkling of an Eye he is advanc'd to the Sovereignty, who but the moment before obey'd, and where new Princes are generally of a different Inclination, or contrary Faction to the former, when the Prince proſecutes any of the chief Subjects, tho ever ſo juſtly, he ought not to find either Judges or Advocates to obey him: for ſucceeding Princes generally diſapprove the Actions of their Predeceſſors, and not being able to diſcharge their Fury on the dead, fall upon the remaining Miniſters of the former Government. He added, that in Crimes commanded by the Great, and executed by the Little, the old Proverb was very true, The weakeſt goes to the Wall: for 'tis not only the Cuſtom of Dogs, but likewiſe of Men ſometimes, to bite the Stone when they can't reach the Hand that threw it. And this, ſays he, I don't ſpeak without Book, for the Doctrine I am preaching has been confirm'd by the unfortunate Example of a famous Doctor of Caſtel in Bologna, on whoſe Head fell that Tempeſt, which 'twas impoſſible to ſhower down on the great Dogs, who had Teeth to revenge themſelves.

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## ADVICE LXXXVII.

*Some Princes of Parnaſſus preſent* APOLLO *with a Book of the Reaſon of State; but the Virtuoſi quarrel with their Definition of it, and publiſh a new one infinitely diſpleaſing to the Princes.*

THE chief Princes of Parnaſſus with great Applauſe two days ago preſented a Book to his Majeſty of the Reaſon or Laws of State, humbly beſeeching him that ſo deſerving a Work might be plac'd in the Delphick Library. APOLLO, who knew very well what mortal Hatred Princes generally bear to Politick Writings, which diſſect 'em to the ſilly

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* Tacit. Lib. 5. Ann.

Vulgar, and expose their inward Aims and Intentions, was mightily surpriz'd at their Request to have it made publick, and strongly suspected that they had some private end in the matter: whereupon, after the usual Custom of this Court, he deliver'd it to the Library-Censors, who examin'd it the more carefully, because they mistrusted some foul play, and indeed they soon discover'd it. The next day therefore they reported to his Majesty, that the Princes so highly extoll'd the Book they presented him, purely out of self-interest; that it treated only of Politicks in general, without mentioning that Reason of State which was promis'd in the Title: that tho 'twas but a Part, the Author, perhaps intreated or brib'd by the Princes, had slily given it the Definition of the Whole; for he says, that 'Reason of State is the Knowledg of 'Means proper to found, maintain, and inlarge a State'. By this plausible Definition he endeavour'd to make Reason of State appear an honest thing, which all learned Men, who were too pious to flatter Princes, had not scrupl'd to call a Law of Devils.

THIS Falshood of the Author greatly displeas'd APOLLO. He commanded 'em instantly to change the Title to that of 'a Treatise of Politicks; which the Princes took very heinously, and the more because an eminent Politician soon after admirably refuted that erroneous Definition, and publish'd a new one, viz. 'Reason of State is a Law useful to States, but quite contrary 'to the Laws of God and Man'. This was written in Letters of Gold on the Columns of the Peripatetick Portico, with the Approbation of all the Virtuosi, who declar'd it to be as true as the other was false and impious.

THE Princes thinking this done merely to affront 'em, were so mortally incens'd, that some were for taking up Arms against the Literati, and deciding the Controversy Sword in hand. But their Passions being moderated by the wiser sort, they all went unanimously to APOLLO, to whom the illustrious LEWIS the Twelfth of France in name of the whole Body complain'd: That the Literati had given a false and impious Definition of Reason of State, which if his Majesty did not instantly repeal wou'd fill their States with infinite Confusion. APOLLO answer'd: That from that moment he declar'd the Definition of the Virtuosi highly scandalous, and of dangerous Consequence. But 'twas a wrong method to provide against the Ills which that free Definition might occasion, by palliating it with specious words, as their Author had done: For Diseases are not cur'd by concealing 'em. That both himself, and the rest of the Princes must confess the truth of the Definition they seem'd to dread so much, if they did but reflect that when they had done any impious unwarrantable Action, they always alledg'd Reason of State for their Motive.

NOW the better to convince you, said APOLLO, addressing himself to LEWIS the Twelfth, and all the Princes present, of the truth of what I say, I'll instance in one of your own Actions, which will make it evidently appear. You know your first Wife was your Predecessor CHARLES the Eighth's Sister; and I'm sure you remember that you were ingag'd in the Conspiracy which FRANCIS Duke of Britain, CHARLES Duke of Burgundy, and several other great Lords form'd against the Kingdom of France; that you were taken Prisoner too by your Brother-in-law the King, and that while they were consulting to put you to death as a Rebel, your Wife's Intercession sav'd your Life. You know further that CHARLES dying soon after, you succeeded him in the Throne; and that you might marry the Dowager, you got your self divorc'd from your first Wife, pretending that was a forc'd Marriage, as if there needed any Violence to make a Man marry the Sister of so potent a Monarch. Now you are conscious

to

to your self, LEWIS, that this Divorce was neither agreeable to the Laws of God or Man. I desire you'd tell me then, for what Reason you drove your Wife from your Bed, to whom you acknowledg you ow'd your Life?

WITHOUT doubt, answer'd the King, 'twas for Reason of State. For the Queen Dowager having the Dukedom of Britain to her Portion, I was desirous to marry her, to unite that noble Province to my Kingdom, which had formerly done France so much Mischief.

YOU see then, reply'd APOLLO, that for Reason of State you contracted a Marriage, which you knew was absolutely contrary to all Laws Divine or Human. A plain Example, which shews that the Definition which my Virtuosi gave of the impious Reason of State is perfectly true. The Villany of it then being thus discover'd, the best Remedy to prevent the ill Effects of it is, not to practise it. For 'tis too impudent Hypocrisy to shew more Aversion to foul Words than to foul Deeds.

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## ADVICE LXXXVIII.

MARCUS ANTONIUS MORETUS *is very earnest with* APOLLO *for leave to pronounce an Oration in the publick Schools of Parnassus, in Praise of the Clemency of the Renown'd* HENRY *the Fourth of France, but cannot prevail.*

THAT fam'd Virtuoso and French Orator, MARCUS ANTONIUS MORETUS, told APOLLO some days ago, that having made strict inquiry into the Virtues of the former Kings of France, and compar'd 'em to the Valor and Glory of HENRY the Fourth, he found none of 'em deserv'd to be set in the Ballance with him, for they were vastly his Inferiors. And that to inflame the French with Devotion to his Memory, and fire the Princes of Europe to a generous Imitation of his Virtues, he humbly desir'd his Majesty's leave to make an Oration in the publick School of the Rhetoricians in his Praise: And because 'twou'd be endless to insist upon all the Perfections of that noble Monarch, that he might not exceed the usual time, he'd confine himself to his unparallel'd Clemency, which in his opinion was so peculiar to him, that it exceeded all human, and seem'd nearly approaching to the Divine Mercy. For he pardon'd his most implacable Enemys such Injurys as wou'd have remain'd indelible in any Breast but his own. And this Virtue was the more illustrious in him, because in these degenerate times, to forgive is not esteem'd an Heroick Action, but Meanness of Soul, and the Result of a cowardly Temper.

UPON this Address MORETUS himself told every one, that APOLLO, contrary to what he cou'd ever have believ'd, was greatly incens'd, and told him in a mighty Rage, That he was grosly ignorant to pretend to celebrate for a mild and merciful Prince the most implacably revengeful and unforgiving Monarch that ever liv'd. But if he'd praise his extraordinary Valor, the Constancy of his Mind, invincible in Adversity, and moderate in Prosperity; his great Knowledg in the Military Art, in which he excel'd the most renown'd Kings and Generals, who have signaliz'd themselves in the Field with immortal Honor; his matchless Wit, his indefatigable Vigilance, and judicious Conduct in the Government of that potent Kingdom; 'twou'd be the most delightful and entertaining Subject that himself and all the Literati cou'd hear.

But ſince after his winning the Crown of France he had been more cruel in his Revenge, than ever the mercileſs AUGUSTUS was in his execrable Proſcription, Parnaſſus was no place for Untruths to be broach'd in.

MORETUS was not a whit diſcourag'd at this poſitive Refuſal, but with ſubmiſſion reply'd: That having with his utmoſt diligence weigh'd all the Virtues of his Sovereign, he wou'd again affirm to his Majeſty, that there was not one more conſpicuous than his Clemency. APOLLO, looking on the Frenchman with a pleaſant Countenance, anſwer'd: 'Tis plain, MORETUS, that thou art but a mere Grammarian, who art ignorant that not that King alone ought to be call'd revengeful, who like AUGUSTUS diſpatches his Enemys after he has conquer'd 'em; for 'tis a kind of Pity to ſend a Man out of the World who implacably hates us, that he may not by ſeeing the Triumphs and Proſperity of his mortal Fo, ſuffer a thouſand Torments, and be ſtab'd a hundred times an hour: But 'tis the ſevereſt Revenge, and moſt unbounded Cruelty to let him live, confound him with Pardons, and by virtuous Actions and continu'd Succeſs martyr him every day, and put him on a perpetual Rack, as the great HENRY was known to do beyond any King that ever liv'd. For by an uninterrupted Series of Felicity, and innumerable Examples of his Juſtice, Liberality, Prudence and Piety, he tortur'd his Enemys more and more every moment: who to render him odious to the People, reported openly, that if ever he came to the Crown he'd infallibly be the Nation's ruin. With what anguiſh of Soul did they ſee him made the Darling of Fortune, and compleat Conqueror of that mighty Kingdom, and advanc'd to the higheſt pitch of Glory by his Virtue and Valor! How unpleas'd and ſorrowful did they, d'ye think, behold him Victorious and Triumphant, and not only reverenc'd, but even ador'd with the antient Devotion of the French! and rais'd ſo high, that the firſt day he mounted the Throne, he became abſolute Arbiter of the World! How killing was it to 'em to ſee that King of Navarr, whoſe Deſtruction they ſo long conſpir'd, become the greateſt Monarch they ever had, and that when they thought themſelves certain of his Ruin! They ſaw the Succeſſion too ſecur'd by ſuch a numerous and miraculous Iſſue, that they were forc'd in their Deſpite to confeſs 'twas the Gift of Heaven. Don't you think now, MORETUS, that they look'd on all theſe Bleſſings and Honors as their own Shame and Miſery! Happy therefore are they who fell in Fight againſt him, for in one moment they ended their Sorrows: but eternally wretched they, whom to their greater Confuſion he ſpar'd, ſince they were forc'd to behold the eſtabliſh'd Felicitys of that flouriſhing Kingdom.

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## ADVICE LXXXIX.

*A Virtuoſo preſents* APOLLO *with an Oration he had compos'd in Praiſe of the preſent Age, but his Majeſty rejects it for its Untruth.*

SOME days ago an eminent Virtuoſo preſented APOLLO with an elegant Oration compos'd in Praiſe of the preſent Age: In which, if you'll believe him, he proves that the World of late is much improv'd in Piety and all ſorts of Virtue; and concludes, that from ſuch happy beginnings

Mankind

Mankind has good reaſon to hope, that the Golden Age, ſo celebrated by the Poets, is rolling round again, and juſt on the point of returning.

HIS Majeſty receiv'd the Virtuoſo with his Oration very coldly, and ask'd him, if he had taken, as he ought, a full proſpect of the Age, and thro what Glaſs he had view'd it? He anſwer'd; That he had diligently frequented the Courts of many great Princes, and travel'd thro moſt part of Europe, carefully examining in each Country the Lives of the Governors, and Manners of the Subjects; and truly he had ſeen nothing in either but what deſerv'd the higheſt Commendation. That in making his Obſervation of what was Praiſe-worthy, he had us'd the Eyes of his Judgment, which he thought were not blind.

APOLLO reply'd: That he had certainly written his Oration in the dark, for tho a Man had the Eyes of LYNCEUS, 'tis impoſſible to diſcern the true State of the Age, the cloſe Deſigns of thoſe who rul'd, and the real Manners of Men, unleſs he look'd thro thoſe fine politick Spectacles, which reveal the Paſſions that ſecretly reign in Mens Breaſts, who are all Myſtery in their Actions, and ever mean fartheſt from what they outwardly pretend.

HERE his Majeſty caus'd a pair of admirable Spectacles to be produc'd of the Politician TACITUS's make, and bid the Virtuoſo take a view of the Age by them, and then tell him whether it was the ſame which he had made the Subject of his Oration.

THE Virtuoſo obey'd; and after a full Proſpect taken, May it pleaſe your Majeſty, ſays he, the Age I now behold is quite different from that in which we live: Why—this is a World full of Oſtentation and outward Appearance, with little real ſubſtance of Virtue and true Goodneſs: a World where moſt Men are cloth'd with diſſembl'd Simplicity, and ſeeming Sincerity, but made up in reality of Deceit, Tricks, and baſe Contrivances; where they make it their ſtudy to over-reach one another, and with lying Pretexts to wheedle their Neighbor into ruin. Alas! I ſee here an Age of nothing but Intereſt, in which I can't diſcover a perfect Charity and ſincere Affection, no not between Father and Son: and by theſe miraculous Spectacles I perceive that this World is only a great Warehouſe, where all things under the Heavens are bought and ſold; where the ſole Deſign of all the Inhabitants is Gain, and heaping up Wealth. In ſhort, the World I have in view is ſo monſtrouſly deform'd, that I can no longer endure theſe Spectacles on my Noſe: for certainly Mankind wou'd be very wretched, if our preſent Age, which I have deſervedly prais'd in my Oration, bore the leaſt Reſemblance of what I now ſee. Believe me Friend, reply'd APOLLO: The World thou beholdeſt thro theſe politick Spectacles is the very ſame thou boaſteſt ſo much to have prais'd; and of which all who pretend to judg without the help of theſe penetrating Glaſſes, are like thoſe Wretches, who grope in a hole for a Crawfiſh and pull out a Toad.

## ADVICE XC.

COLUMBUS *and the other famous Discoverers of the new World, make pressing Instances to* APOLLO, *that Immortality may be decreed to their daring Enterprize, but cannot obtain it.*

TWO days agô arriv'd at this Court COLUMBUS, CORTEZ, MAGAGLIANES, PIZZARO, GAMA, AMERICO VESPUCCI, and many others of the famous Discoverers of the new World. Never was seen in Parnassus a more curious or delightful Spectacle than their publick Entry: they were met, welcom'd, accompany'd, treated, lodg'd and even serv'd by the Princely Poets with all that Affection and Honor which was due to Men, who by innumerable toils and dangers had inrich'd the Universe with such large and noble Discoverys. Nor is it possible to imagine how great was the Transport of the Virtuosi, for their having at last obtain'd a clear and distinct knowledg of the extent and quality of the vast Machine of the Earth, which the Almighty has created for the Abode of Mankind.

PTOLOMY, VARRO, and the other Cosmographers were never out of these Gentlemens Company, not being able to satiate their laudable Curiosity of hearing the Description of those parts of Asia and Africa, and of all America, together with the Cape of Good-Hope, and the Straits of Magellan, which for so many thousand years were unknown to Antiquity. The Astrologers satisfy'd their Desire by the knowledg they got of the Stars of the other Pole. The great ARISTOTLE was strangely confounded when those Travellers affirm'd to him, that the Torrid Zone is so far from burning, as all Philosophical Schools believ'd, that 'tis rather too humid, and is inhabited by abundance of People: but 'twas a Novelty to him surpassing all human Wonders, to hear that the Spring there is cold and rainy when the Sun is perpendicular over the Country, and shoots down his Rays direct. From all which he came to know how many Lies he and his Fraternity had publish'd of the Torrid Zone, and was convinc'd how fallacious 'tis, by mere Conjectures to pretend to give positive Judgment of the miraculous Frame of the Universe. Besides, 'twas infinite Pleasure to him to know at last the true cause of the Overflow of the Nile, of which he remember'd he and several Philosophers besides had said a thousand impertinent things.

SENECA the Tragedian took this occasion to boast all over Parnassus, that in his Tragedys, inspir'd with a Divine Poetick Fury, he had foretold this Discovery above fourteen hundred years before it happen'd. Some Virtuosi laugh'd at him, and presum'd to say 'twas only a chance Thought: but his Majesty looking upon this as very injurious to the Honor of the serene Muses, was so angry with 'em for it, that for their Punishment, he compel'd 'em to live several days among the Ignorant.

ON Tuesday last at eight in the Evening these illustrious Heroes had publick Audience in the Royal Hall. APOLLO was attended by the Muses, who were drawn thither by the Curiosity of seeing the Faces of those Men, who fear'd not the inrag'd Ocean, but durst even in dark and stormy Nights plough its unknown Waves, full of Rocks, Shelves and Quicksands.

COLUMBUS,

COLUMBUS, after having kiss'd the lowest Step of his Majesty's Throne, and the Hem of the Muses Robes, bow'd himself in profound Reverence to the venerable College of Virtuosi, and then made a pompous Oration in behalf of himself and his Companions to the following effect.

MAY it please your Majesty, The two glorious Princes, FERDINAND of Arragon, and ISABELLA of Castile, having with a vast Expence both of Blood and Treasure, exterminated from the Catholick Kingdoms of Spain the impious Sect of MAHOMET, Heaven resolv'd to give 'em a Reward proportionable to their signal Piety: and for this purpose the Discovery of the new World was deny'd to the daring Curiosity of the Men of former Ages, the Divine Majesty having reserv'd it to recompense that ardent Zeal for his Honor, which he perceiv'd in those two most potent Monarchs, who propagated among Infidels the holy Christian Religion. Now the Creator having at last given leave for the opening this new Scene, my self first, and then the other Pilots, who are here in your Majesty's Presence, boldly sail'd the vast Ocean with such success, that after having discover'd many large Provinces, and rich Kingdoms, following the same course which your Majesty so laboriously performs, we compass'd the whole World from East to West. From which our fortunate Labors, not only Cosmography, Astronomy, and Meteorology, but even Physick it self has gain'd great Advantages: and besides the Curiosity of an infinite variety of remarkable Rites and Customs, which we found among an incredible multitude of People, we inrich'd the old World with all sorts of Spices, with Medicines of the most excellent Virtue, and with so much Treasure, that we have made Rivers of Gold and Silver flow thro all Europe, together with a great quantity of precious Stones. And now in Reward of these mighty Performances we desire only the Grant of eternal Fame, to acquire which we daringly undertook, and successfully accomplish'd that Enterprize, which appear'd dreadful to the stoutest Men of former Ages.

COLUMBUS was heard with great attention, and his Majesty presently decreed, That those renown'd Heroes shou'd be prefer'd even before the Argonauts themselves; that the glorious Ship nam'd Victoria, in which MAGAGLIANES had first sail'd round the World, shou'd be plac'd among the fix'd Stars; and that the Names of those illustrious Men shou'd be ingraven in indelible Characters on the Tables of Eternity in the great Forum.

WHILE NICHOLAO PERENOTTO, the Chancellor of Delphos, was preparing the Decree, there appear'd in the Hall MARIO MOLZA, a famous Poet, but a confounded Monster of Deformity, for he had not a single Hair on his Head or Face; and to render him yet more hideously ugly, he had lost his Nose, and was all over Scabs, Pustules, and Scars. This Wretch pointing to his Wounds, cry'd out aloud: Behold, SIR, these which you see in my Face are the new Worlds, the new Rites and Customs of the Indians; these are the Pearls, the Drugs, the Astrology, the Meteors, the Cosmography, and the everflowing Rivers of Gold, with which these damn'd unlucky Argonauts of the French Disease, who are come to Parnassus only to plague us and add Derision to our Misfortunes, have inrich'd and fill'd the World: These are the new Medicaments they have brought with 'em to infect Mankind with so cruel a Contagion, that the Learned are in doubt, whether it most pollutes the Body or the Reputation; with these Jewels, wherewith you see my Face all studded, and my Body shining, our hardy Adventurers here have embellish'd Europe: In short, with these Scabs and ulcerous Excrescencys, from which no part of me is free, like implacable Enemys of Mankind they have corrupted human Generation. As for Example,

ample, says he, and turning towards COLUMBUS was going to let down his Breeches, when the most serene Muses shock'd at his Impudence, commanded the Literati not to suffer him to defile their chast Eyes with such a beastly sight; which MOLZA perceiving, cry'd out: With your leave, serene Goddesses, I will expose nothing dishoneſt or unseemly in this august Presence, but only I wou'd give you a Specimen of the Goods which these honest Gentlemen have imported from their splendid new Worlds. And you, most worthy COLUMBUS, under favor will you resolve me how you'd have Men enjoy the sweets of the Aromaticks, which you boast to have brought from the Indys, if this plaguy Disease, with which you have so perfum'd the World, be such a mortal Confounder of Noses? How can you have the confidence to say, that you have inrich'd the World with Spices, when the Pepper, Cinnamon and Cloves cost three times as much more than they did before you imbitter'd those sweet * Figs, which in my Poems I prais'd as most delicious, with the Arsnick and Nux Vomica of pestilent Sores that I dare not name in this place?

BESIDES, d'ye think it can be said to be a happiness that the great quantity of Gold and Silver you mention has been brought from the new World to the old? I tell you 'twou'd be our greatest felicity, if those curs'd Metals, the Source of all evil, were no where to be found: But you and your Companions may boast of a double Glory, since by the Gold of the new World you have confounded the old, and by the Iron of the old have totally ruin'd the new. But what advantage is this great quantity of Gold and Silver to Europe, since the Necessarys of human Life are dearer every day than other, and the Poverty of all Nations still increases? And, not to omit what ought to render you yet more odious to his Majesty, to these serene Goddesses, and this ever venerable Senate of the Virtuosi, 'twas not an honorable Ambition, nor, as you falsly have said, the desire of that Glory which eternizes the Names of Men, that excited you to this dangerous and pernicious Attempt; but Avarice and the thirst of Gold, a Metal so much esteem'd in your Country, provok'd you to pass those Pillars of HERCULES which wise Antiquity esteem'd Boundarys to the insatiable Curiosity of Man. To prove what I say; Did not you, COLUMBUS, force your Kings of Spain to reward your great Deserts by making you be brought from the Indys in Chains, as a publick Robber of the Royal Treasure? And you, Marquiss of Pizzaro, did you not play ATTABALIPA King of Peru a very honorable trick, when you plunder'd him of the vast quantity of Gold you discover'd him to have? And to finish your baseness, did you not rebel against the Emperor your Master, an Action the more ignominious, because such Villanys are seldom committed by the Spanish Nobility? Now may it please your Majesty, says MOLZA, for all these Reasons, and for the unheard of Crueltys that these most illustrious Argonauts of Tortures exercis'd on the Indians, whom they miserably destroy'd in the Gold Mines, I humbly conceive they are so far from deserving to receive any Honor from your Majesty, that they ought to be scourg'd out of the Dominions of Parnassus as Villains of the most fatal Consequence to Mankind.

THIS Discourse of MOLZA seem'd to APOLLO, and the venerable College of the Literati, of more weight than it promis'd at first: COLUMBUS therefore was answer'd in his Majesty's Name, that he shou'd take back the French Disease, together with the Gold and Silver he had found in the Indys, and with his Companions be gone immediately out of Parnassus;

* This word in the Italian is a double Entendre.

for

for the happiness of Mankind consists in living in a little World peopl'd with Men, not in the vanity of possessing great Worlds, for the most part uninhabited by rational Creatures, and full only of wild Beasts.

## ADVICE XCI.

SIGISMUND *King of Poland bestows the highest Preferment on a Nobleman, who proves very ungrateful; and the Polish Nobility, thinking his Crime a Reflection on their Honor, take severe Vengeance of him.*

SIGISMUND AUGUSTUS, that renown'd King of Poland, so extravagantly doted on a certain Nobleman, that he advanc'd him to be the chief Palatine of his Kingdom, but very unfortunately to himself: for when the King cou'd confer no more upon him, either thro the Vice of his Temper, or because such is the fate of Princes, and such the maligoity of Mankind, that Benefits, when too great to be return'd, are paid with Ingratitude; or lastly, thro the Humour of the Nobility, who love Liberty above all things, and hate to be shackl'd with the Chains of Obligations; he not only prov'd openly ungrateful, but durst appear on some important occasions his King's most capital Enemy.

ON the thirteenth instant in the night this Person was found dead in his Bed, cruelly stab'd in several places; and under his Head the Murderers had left a Writing, advising the Judges not to prosecute any body for the Fact, which the Palatins of Warsaw, Breslau, and Posen confess'd they had for very great reasons committed with their own hands.

THIS Accident of the highest Importance, both with respect to the Person murder'd, and the quality of his Murderers, caus'd the greater wonder in Parnassus, because the Authors of it were thought to be the most intimate friends of the Palatine who was kill'd; and therefore the Writing above mention'd was suppos'd to be forg'd: but those Palatines had been seen that very day in Parnassus, and by their sudden retiring to their Palatinates, gave full Confirmation to the truth of it.

APOLLO, who is very zealous for the Peace of Poland, fearing it might be disturb'd by so fatal an Event, upon which the chief Lords of that Kingdom had already taken Arms, caus'd a Treaty of Accommodation to be set on foot in his Name between the Murderers and the Sons of the slain, who with all due respect let his Majesty know that in obedience to his Pleasure they were ready to forget the mighty Injury, and irreparable Loss they had receiv'd by their Father's death; but then, that they might be able to wipe the Tears from their Eyes, and heal their wounded Hearts, they desir'd only this Satisfaction, that the Authors of it might be oblig'd to declare what Disgust their Father had ever given his Friends, to deserve from their hands so cruel a Treatment. Their Request seem'd very reasonable, and his Majesty immediately commanded that it shou'd be made known to the Delinquents; who writ back in Answer, That having long observ'd the baseness of that Palatine towards the King his Benefactor, they often very earnestly admonish'd him upon that Head: but all their Persuasions availing nothing, the publick Honor of the Polish Nobility compell'd 'em at last to revenge with Daggers the vast Injury it suffer'd from that vile and ungrateful Man.

'TIS said, that when APOLLO had read this Justification, he confess'd, that since abundance of Crimes are committed in the World merely out of Punctilio's of Honor, and to vindicate Reputation; Judges and Princes ought not only sometimes to wink at Delinquents, but to be severe against the Offended. After which he sent the Justification to the Sons of the murder'd Palatine, who being of a grateful Inclination very different from their Father, came to APOLLO, and told him, that having impartially reflected upon their Father's Behaviour to the King, from whom he receiv'd so many Obligations, and upon the Provocation those Palatines had to take away his Life, they found themselves under a necessity of forgiving 'em this Deed. For they were very sensible that if a Nobleman, who has receiv'd great Favors from his Prince, proves afterwards ungrateful, he cuts off all the just hopes and expectations of Preferment, which the other Nobility may have, who are therefore to be excus'd if they take severe Vengeance for the Injury. For Princes, whose Goodness has once been abus'd, ought not to be blam'd if, in bestowing the highest Honors of their State, they seek for that Gratitude among the meanest of the Commonalty, which they have reason to fear they shou'd not find among the haughtiest of the Nobility.

## ADVICE XCII.

*APOLLO having got a notorious Hypocrite into his power, punishes him severely.*

SO implacable is APOLLO's Aversion to Hypocrisy, that from the moment he publish'd that severe Edict, of which we gave you a full account in one of our former, he promis'd large Rewards to all that discover'd any such Devils to his Officers of Justice: and six days ago having receiv'd certain Information of one, he had him secur'd immediately, and brought before him. His Majesty no sooner fix'd his Eyes on him than he knew him to be a thoro-pac'd Hypocrite; and having stript him of all Appearances, Fictions, and of an infinite number of Lies, he last of all pull'd over his Ears the gay Robe of feign'd Honesty, with which the Rascal had cover'd himself from head to foot, and expos'd him naked to all the Virtuosi who were present.

AFTER this he commanded that he shou'd be chain'd to the Gates of the Delphick Temple, as a terror to all Villains of the same stamp, which was forthwith executed. But never was beheld a more horrid Monster; for now in the Eyes of that abominable Wretch, who before had a commiserating look, there appear'd an incredible Malignity; in his Words, which before were all Humility, was discover'd a most Tyrannick Pride; in all his Actions, by which before he boasted of being content with a little, and scandaliz'd at having much, there was manifest such a greediness of possessing the whole World, that he plainly seem'd to wish all Mankind reduc'd to beg their Bread from his Charity. Besides, he was perceiv'd to be so damnably spiteful, that he repin'd at the Sun's shining on any thing but himself, and his own Affairs: and his livid Complexion and hideous Leanness were found to have been occasion'd more by the Prosperity of others, than by his own Misery. In a word, so shocking was the very sight of this consummate Rascal, that the People durst as well be hang'd as go to the Temple, for fear their Eyes shou'd be punish'd with the Spectacle.

ALL

ALL the chief Virtuosi of Parnassus were extremely amaz'd to think how 'twas possible that Hypocrites, with one grain only of the Musk of seeming Sanctity, cou'd so perfume the leud Sinks of their Minds, as to make 'em seem odoriferous to half-witted People; and how with a little of the Tinsel of affected Goodness, they cou'd cover such enormous Vices. But their Astonishment was increas'd to consider the Sottishness of some Men, and to reflect where were their Eyes and Senses, when bewitch'd by the Sorcerys of such Villains, they run after 'em like Spaniels, whereas they ought to shun 'em as they wou'd the Plague.

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## ADVICE XCIII.

APULEIUS *severely chastises his Golden Ass for giving him two kicks on the Breast.*

'TIS well known to all the Professors of Learning, that next to the renown'd Pegasean Horse, the most famous of all Beasts in Parnassus is APULEIUS's golden Ass. BEROALDO of Bologna by his Majesty's own choice is appointed to look after him, and has a Pension of three Crowns a month for his pains. Now it happen'd that while he was currying him t'other morning at the Stable-door, APULEIUS himself stood looking on, and gently strok'd him down with his hand; upon which the Ass immediately flung out his heels, and giving his Master two confounded Kicks on the Breast, laid him flat on the ground for dead: and 'tis certain APULEIUS was in a very sorry plight; for the Surgeons with their strongest Spirits had much ado to fetch him to life again: But at last he came to himself, and snatching up a Prong in the Stable, in a dreadful fury fell upon the poor Ass, giving him full fifty blows, and all so heavy, that they bruis'd him almost into Mummy, and dislocated all his Bones, after which his Master left him.

BEROALDO, compassionately touch'd at the sad misfortune that had befallen his belov'd Breast, flung his Arms very lovingly about his Neck, wept over him, and tenderly kissing him, My dearest Ass of Gold! says he, How has mine and thy cruel Destiny drawn this misfortune on us, for which thy trusty BEROALDO will be always a Mourner? Yet the brotherly Love I bear thee, forces me to tell thee plainly, that thou didst deserve this Disgrace for a fool as thou wert, in having us'd thy Master ill without any hopes of advantage to thy self by it. The Ass, with as much joy as if all the blows APULEIUS gave him had been the greatest favors in the World, made this Answer: Don't be concern'd, dear BEROALDO, 'twas not folly made me use my Master APULEIUS as thou saw'st, but I had long premeditated, and resolv'd upon it before. I tell thee that the blows I just now receiv'd, tho they have bruis'd me cruelly, and I yet feel the smart of 'em, have nevertheless been welcome to me: for these fifty which I have had at once in a lump, I am sure will save me a hundred within this month, and at least a thousand before the year comes about. And mark me well, BEROALDO, the Revenge thou saw'st me take of APULEIUS, will be a warning to him for the future on my account. I know 'tis necessary and commendable to execute readily whatever we are commanded, and to bear every thing from the hands of our Masters, yet from such Masters only

as will be won to Kindneſs by Humility, and who recompenſe good Services by gentle Treatment: but with ſuch hotheaded and indiſcreet Hectors, as thou know'ſt our APULEIUS to be, the beſt way is to reſolve, as I did, to kick Brains into 'em, and make 'em wiſer at their own coſt. For the reaſon why the Cudgel is more imploy'd on us poor Aſſes than on Mules, is only becauſe they are more ingenious in the Art of managing their Heels than we, who are ſuch Fools as to ſubmit to a beating patiently; and thou, my dear Groom, know'ſt better than I, that there's nothing got by Patience now adays but a double Load of Affliction.

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## ADVICE XCIV.

PAULUS JOVIUS *preſents* APOLLO *with his elegant Hiſtorys, which give ſuch intire ſatisfaction to his Majeſty and the whole College of the Virtuoſi, that in ſpite of all oppoſition he's admitted with great Applauſe into Parnaſſus.*

PAULUS JOVIUS of Como, Biſhop of Nocera, that noble Hiſtorian, after having been long impatiently expected in this Court, arriv'd a few days ago on the Confines of Parnaſſus, where he was ſoon viſited by a vaſt number of Poets, and of the greateſt Hiſtorians, and regal'd with ſeveral learned Entertainments. Beſides, all the Perſons famous for Arms and Learning, of whom in his Elegys and other Writings he has made honorable mention, after having paid him their Compliments, accompany'd him in a numerous and noble Retinue to the Royal Palace, where the Senate of Virtuoſi was aſſembl'd.

THEN JOVIUS preſented APOLLO with his Writings, which his Majeſty receiv'd with an air of Pleaſure, and put 'em into the hands of the Cenſors of the Library: by whoſe order the next day were poſted up Advertiſements in all the chief places of Parnaſſus, certifying that the Hiſtorys and other Works of the Reverend PAULUS JOVIUS being intended to be conſecrated to Immortality, all Perſons ſhou'd appear by a certain limited time to propoſe whatever Objections they might have againſt 'em.

ON the day appointed therefore all the Virtuoſi aſſembl'd in the great Council-Hall, where JOVIUS appear'd before APOLLO. Then the Cenſors made an honorable Report of the Writings of that illuſtrious Prelate, with very high Encomiums on the Purity of his Latin, the Loftineſs of his Stile, his clear Method, the infinite variety of his Matter, and above all, his exquiſite diligence in the Contexture of thoſe immortal Labors, which they affirm'd were not to be parallel'd for Latin Hiſtory ſince the Decline of the Roman Tongue and Monarchy. Only ſome over-nice Virtuoſi ſaid, that in his Hiſtorys they cou'd have wiſh'd for a few more of thoſe Political Remarks and Sentences, of which the Latin TACITUS of Terni, and the Italian of Florence are ſaid to have too great abundance.

THEN he was ſharply rebuk'd for the vaſt Gaps in his Hiſtorys; and the Cenſors expreſſing ſome Anger, ſaid, If 'twere inſupportable to the Virtuoſi to ſee the Deficiency of LIVY, TACITUS, DIONYSIUS, and other famous Hiſtorians, whoſe valuable Labors thro the injury of time are partly loſt, this Deficiency was wholly inexcuſable in him. Nor was his Apology allow'd, that the Books which were wanting had been loſt in the

plundering of Rome; for the Censors reproach'd him, that those Winter-evenings which he trifl'd away in diverting with his pleasant Genius the Cardinals FARNESE and CARPI, might better have been imploy'd in filling up the Chasms of his History; then he wou'd not have given the Literati his Friends so much reason to complain of him.

WHEN the Censors Report was over, the Doors of the Hall were thrown open, and every one had leave to object against JOVIUS whatever they had observ'd amiss in his Historys. NATALIS COMES accus'd him of Partiality in over-praising COSMO of Medicis, great Duke of Tuscany; and that being brib'd by the Marquisses of Pescara and del Vasto, he had related such incredible Feats of their Valor, that a Romance-Writer cou'd scarce have said more of the antient Knights-Errant of France. To this the Censors answer'd, That they too had observ'd, that in the Praises of COSMO, and of those two Marquisses, JOVIUS had us'd two sorts of Ink: But they found, that in an old Edict his Majesty had declar'd his Pleasure, that the liberty he allow'd to Poets of adorning their Patrons Robes with Jewels and Gold Fringe, shou'd extend to Historians likewise; therefore JOVIUS had expres's'd a commendable Gratitude in requiting with his shining Ink the Liberality of the Princes his Benefactors.

AT this — tho 'tis requir'd of every one under Censure to observe a strict silence, and the Masters of the Pegasean Ceremonys had acquainted JOVIUS with this Custom at his coming into the Hall, yet he cou'd not contain himself, but in a Rage turning towards COMES, Malicious Man! says he, what Praise can any Hero or Demi God deserve, which is not justly due to my great COSMO, the second AUGUSTUS of Italy?

THE next that oppos'd him was FRANCISCO BERNI, who alledg'd, that he had treated with too much spite the Memory of LORENZO of Medicis. To which the Censors immediately reply'd: That JOVIUS was so far from deserving blame on that account, that on the contrary, those seditious Historians ought to be severely punish'd, who by their Encomiums on such as BRUTUS and CASSIUS, provoke the giddy Multitude to Rebellion, and invite fiery Souls and brutal Desperado's to contrive and brew villanous Conspiracys against the best of Princes.

IN the last place, GIROLAMO MUTIO JUSTINOPOLITANO said: That JOVIUS's Historys being full of Lies, deserv'd the Flames rather than Immortality. The Censors desir'd him to shew 'em the particular places where JOVIUS had been guilty of Lying. He reply'd: That for his part 'twas more than he cou'd do, but this he was sure was a common report. By which senseless Answer all the Company found, that MUTIO was one of those ignorant Blockheads who accus'd JOVIUS for a Liar, without having ever read him.

## ADVICE XCV.

*The Censors imprison an eminent Virtuoso for being too talkative; but he is graciously set at liberty by* APOLLO, *and acquitted of that Imputation.*

THE Virtuosi of this State are oblig'd to weigh their Words before they speak, as carefully as others do before they write: for 'tis his Majesty's Pleasure, that for the universal Good, to hear his Literati discourse

on

on any Subject, shall be the same thing as the studying of Books; for which reason all Men in this State are so strictly observ'd in every thing they speak, that the least slip of Inadvertency is sure to meet with exemplary Punishment.

NOW it happen'd t'other day, that a Virtuoso discoursing very learnedly on a Poetical Subject, by way of Digression fell into an Episode, in which he diffus'd himself so largely, that when he wou'd have return'd to his Matter, he forgot where he left off. This was remark'd as a heinous Fault, and the Censors being inform'd of it, immediately committed him to Prison: The Criminal upon his Trial pleaded guilty; and the Judges proceeding against him with the utmost Rigor of the Law, forbad him the use of his Pen and Books. The miserable Virtuoso, to get this cruel Sentence taken off, or at least mitigated, appeal'd to APOLLO, who, tho he hates that any of his Virtuosi shou'd deserve the Character of talkative Fellows, yet to shew his Equity he wou'd determine nothing in this Affair till he first heard at large what the Accus'd had to offer in his justification. An excellent Method, which if Princes observ'd, they wou'd not have so much to answer for the Wrongs they do to their Subjects.

THE Virtuoso frankly related to APOLLO the Crime for which he had been condemn'd; and his Majesty having heard his Confession, immediately revok'd the Sentence; for he found that the Episode in which this Virtuoso had so freely expatiated was more delightful than the main Subject it self, and therefore did not believe that his Forgetfulness ought to be imputed to him as a fault, since 'twas wholly occasion'd not thro his talkative Humor, but thro his generous Ambition of acquiring Honor by that Digression: for which reason he commanded that he shou'd be set at liberty; since to speak much is no Crime in him who always speaks well.

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## ADVICE XCVI.

PHILIP *the Second, King of Spain, being highly provok'd at something which the Duke of Alva had said to* APOLLO *relating to his Government of Flanders, pursues his Revenge on that Minister; but his Majesty hearing of it, sends for the King and appeases him.*

THERE was never yet any Court in the world free from swarms of those Malignants who are continually divulging what ought to be kept secret, and take delight in sowing Mischief, and kindling the Flames of Enmity; as any one will judg by the following Instance.

THE Duke D'Alva, late Prince of the Achaians, had told APOLLO, that the reason why he caus'd the Prince of Egmont and Count Horn to be beheaded on publick Scaffolds in Brussels, tho he foresaw 'twou'd be a matter of very great scandal, was, because when a Man governs for another, his Judgment is very different from what it wou'd be if he govern'd for himself. These words were scarce utter'd before they were carry'd to the Ears of King PHILIP the Second, who was so incens'd against his Minister for this Reflection, that he resolv'd to be reveng'd on him by the Sword: and to this purpose commanded some Gentlemen of his Bedchamber to arm themselves, and whenever they met with the Duke to have no Mercy on him.

BUT

BUT this Design was soon discover'd, and represented to APOLLO who sent both for the King of Spain, and Duke of Alva. When they were come into his Presence, King PHILIP first in a violent Rage complain'd of the Duke, That thro the sole Ambition of perpetuating to himself the Government of Flanders, he had brought him into those inextricable Difficultys, of which the whole World was witness: a Crime which deserv'd the greater Punishment, because the Duke had confess'd this ill Treatment of his King with the same freedom which others use in glorying of their virtuous Actions.

TO this the Duke reply'd in his Defence: That he had wag'd War for his King in Africk, Germany, France, Flanders, and in Italy, and always with Victory. Yet his faithful and honorable Services had been so little rewarded in Peace, that in the Government of those very Provinces which he had conquer'd, not only Gown-men unfit for War, but Women had been prefer'd before him; and he in the mean time was kept at Court in Imployments beneath a Man of his Character, and meanly forc'd to worship RUY GOMEZ DI SILVA, and others (who were really much his Inferiors) because they had most interest in the King. A Contempt which his Honor, and his Temper, averse to all Indignitys, wou'd not suffer him to digest! That not only his Enemys, but even the King himself had interpreted this to be the intolerable Pride of a Man who cou'd not endure an Equal in Court, much less a Superior. That he did not deny, that to vindicate his Reputation, and not to see himself kept in the low rank of common Courtiers, he sought to secure himself for ever in the Government of Flanders; and he wou'd have endeavour'd to bring that Country to a peaceful Condition, had he thought he cou'd have govern'd it in Peace.

THIS frank Answer fir'd the King of Spain, who said, That since D'Alva had twice confess'd his fault, he ought immediately to be condemn'd. On the contrary, says APOLLO, I think it fit, that by acquitting the Duke I shou'd admonish all great Monarchs like you, to treat well those Generals, who having with the expence of their Blood purchas'd true Military Honors, deserve to enjoy their Master's universal Favor. For Reason and Justice require that Kingdoms and great Provinces shou'd be govern'd in time of Peace by those, who had the courage either to gain 'em in War, or to defend 'em against Invaders. But because many of you have no regard to what is just and reasonable, or what Gratitude requires of you; and since I see you have not the Ingenuity to learn from History how you ought to keep those Generals content, whose Actions in Arms have deserv'd boundless Rewards; blush not at least, in an Affair of such mighty importance, to take example from the Conduct of the Ottoman Emperors, who in the turbulent times of War, never give the chief Command of the Armys to any but their Grand Vizier: a Dignity so sublime, that he who enjoys it governs all the vast Ottoman Empire with supreme Authority, as the sole Arbiter both of War and Peace. The Grand Viziers therefore knowing their Imployment to be much more honorable in Peace than in War, behave themselves with extraordinary Fidelity in their Expeditions, that so they may secure themselves in the great Post they enjoy: Besides, the Ambition which necessarily accompanys so high an Honor, pushes 'em on with Vigor, and hastens the Victory. Nor is it in my power, PHILIP, nor in that of any other Prince, to prevail with Men to love others Advantage more than their own; and therefore the true art to keep Generals eternally faithful is, as I said before, amidst the Troubles of War, to give 'em a prospect of an honorable and gainful Peace at home.

ADVICE

## ADVICE XCVII.

POMPEY *the Great invites several Roman Lords to the Dedication of a splendid Theatre which he had built in Parnassus, but they refuse to come.*

POMPEY the Great having built in Parnassus a magnificent Theatre, nothing inferior to that he erected in Rome, resolv'd to celebrate its Dedication with the Show of Gladiators. To this Solemnity he invited many Princes, and among the rest some modern Roman Lords; but they excus'd themselves by saying they had not the heart to look upon such bloody Spectacles, and freely told him they were both amaz'd and scandaliz'd, that their Ancestors were so far from detesting such Scenes of Barbarity, that even the Women took delight in being present at 'em: and they durst affirm, that they were a shame to those who willingly beheld 'em, and brought but little Reputation to such as procur'd 'em to be represented.

POMPEY readily answer'd; That he shou'd extremely love and admire the mildness and humanity of the modern Romans, in abhorring to shed human Blood, if they did not sully so great a Virtue with the barbarous Curiosity of standing frequently among the Rabble at Executions, to see Men hang'd, broke on the Wheel, and beheaded.

## ADVICE XCVIII.

PETER ARRETINE *is again assaulted; and* APOLLO *considering his leud and vicious Qualitys, will not let the Delinquent be prosecuted.*

LAST night PETER ARRETINE, as he was going home from visiting his belov'd TITIAN, was assaulted by a Person who gave him a deviliſh Cut cross the Face; which is at least the twentieth Rebuke he has met with either by Cudgels or Daggers, from Men who are it seems as quick of Hand as he is flippant of Tongue, and who have maul'd his Face, Breast, and Hands in such a manner, that he looks like the Description of DEIPHOBUS in VIRGIL.

APOLLO was much displeas'd at this Action, and gave orders to his Attorny General to use his utmost diligence to discover the Delinquent. ARRETINE himself was strictly examin'd about it, and declar'd that he neither knew, nor cou'd imagine who 'twas that assaulted him. When APOLLO heard this, he commanded that no farther search shou'd be made, but all Prosecution stopt: for since ARRETINE cou'd not imagine who had treated him so roughly, he must of necessity have one of those two monstrous Defects, which deserve no pity; either of having offended so many as to be confounded in the number of his Enemys, or of forgetting those to whom he had done Injurys worthy of Resentment.

ADVICE

## ADVICE XCIX.

**APOLLO** *having receiv'd good News from Italy, imparts it to his Virtuosi, to their universal Joy.*

SO great is his Majesty's delight in hearing of whatever is commendable among Mankind, that not only in Italy and the rest of Europe, but in all other parts of the World where Learning flourishes, he gives large Pensions to a great number of Persons, who are oblig'd by the most speedy Expresses to acquaint him with all the virtuous Actions and honorable Works of Princes or private Men in any Kingdom or Province whatsoever; which being afterwards imparted to his belov'd Literati, serve 'em as so many learned and useful Lectures.

NOW the Virtuosi of Parnassus being inform'd, that Thursday last in the evening an Express arriv'd from Italy to his Majesty, early next morning they flock'd together in great numbers, and fill'd the Hall of Audience to share the News; for Italy being the Sovereign of all the illustrious Kingdoms of the Universe, and the Abode of the most valuable Sciences, is regarded not only by his Majesty, and the other most benign Planets, but by all the fix'd Stars too, with those aspects of peculiar Favor, which beget in Men a sprightly Genius for the Invention of all things most excellent and rare, the Prudence of discoursing well and acting better, and the easy learning and fruitful vein of writing elegantly on all the Liberal Arts.

APOLLO therefore with his most serene Goddesses being come into the Hall, took out of his bosom the Letters; and shewing 'em to all that were present, My dearest Virtuosi, says he, the World that has often produc'd Princes of eminent Virtue, and private Men of excellent Learning, will for ever hereafter continue to produce 'em in great numbers: for tho Learning, thro the Inundation of the barbarous Nations, has sometimes been seen floating on the Waves, yet by the care of Providence it will never sink and perish. Rejoice then with me, and let us be transported even to extasy; for no less is due to the most acceptable News I have now receiv'd from Italy, where my worthy Virtuoso FRANCESCO MARIA DELLA ROVERE, Duke of Urbin, and Prince of the modern Literati, has acted agreeably to the Design of Heaven, that sacred Justice shou'd inhabit the Earth, to prevent all differences about Property, and that it shou'd not be lull'd asleep while all stand idle Lookers on; he has been sensible that the numberless and pernicious Volumes written by Lawyers have almost lost it in Sophistry and Confusion; so that Law is become one of the greatest Plagues among Mankind, and more cruel than War, Pestilence or Famine. A Mischief, my dear Virtuosi, the greater, because tho all bewail it, yet every one gives it over as incurable. But the Almighty Governor of the World, who in Judgment for the Sins of Men suffer'd those Disorders to grow to such a head, has at last in great Mercy rais'd up a new JUSTINIAN among the Nations, and retriev'd sacred Justice from the shades of Discord and Confusion, in which she has lain so long bury'd. Know therefore, that the great FRANCESCO MARIA DELLA ROVERE, putting on a Resolution worthy eternal Fame, has commanded by an Edict, that no Advocate shall be permitted in defence of his Client to alledg any thing but the Text of the Laws, together with the Comments of ACCURSIUS, BARTOLUS, BALDUS,

BALDUS, PAUL DE CASTRO, JASON; and in criminal Affairs, ANGELO DE MALEFICIIS, and some others. An admirable Edict! nor can I without Tears reflect, that in all States, Suits at Law are grown so tedious, that a Man's Life at the longest is too short to see many of 'em decided: and yet every one knows, that among the Turks, who tho they have no Books, may be said in this particular to be wisely ignorant, they wou'd have been determin'd at a single hearing. Add to these things, my Friends, that this most pernicious Disease of the Eternity of Law-suits, which good Princes ought with their utmost diligence to exterminate from their States, is, to the last Calamity of Mankind, become the fatal Traffick of a rapacious Crew, who suck the vital Blood from Tradesmen, Peasants, Merchants, and other Persons useful to the Publick, who are all brought by 'em to beggary and ruin; while nothing makes more noise in the World than the prodigious Estates left by Notarys, Scriveners, Proctors, Attorneys, Advocates and Judges.

HAVING said this, APOLLO, accompany'd by vast numbers of his Virtuosi, went to the great Temple of Parnassus, where from the bottom of their Hearts they implor'd Heaven for the universal good of Mankind to grant long Life to the most serene FRANCESCO MARIA, to fill the World with Princes like him, and to awaken in all other Potentates the same honorable design which that wise Prince had executed in his own happy Dominions: Since 'twas a Misery which the calmest Temper cou'd not bear to see, that the Administration of Justice shou'd be so confounded, that in Tribunals the Opinions of private Lawyers, being alledg'd more than the Laws themselves, Suits were grown so expensive, vexatious and everlasting, that 'tis better to part with one's Right quietly, than endure a thousand Torments of Mind in defending it among such ravenous Harpys.

## ADVICE C.

*An unusual Fragrancy issuing from the Delphick Library,* APOLLO *goes thither in Person to discover the reason of it.*

SIX days ago from the Delphick Library proceeded an extraordinary fragrant Smell, which increas'd every day, so that all the Virtuosi of this State were extremely amaz'd at it; and not being able to divine the Cause, intreated APOLLO to discover it to 'em. His Majesty too was surpriz'd at this Novelty; and went early the next morning to the Library, thro which this Perfume was so equally diffus'd, that the Virtuosi cou'd not particularly discern from which Part it came: but APOLLO soon made the Discovery, and going directly to a place where, in an Urn of the finest Oriental Chrystal, are preserv'd the Divine Writings of SENECA the Moralist, he first paid some distinguishing Honors to those fortunate Labors, then took up the Urn with both his hands, and turn'd towards his Virtuosi, who thinking themselves unworthy even to behold such a Treasure, fell on their Knees with their Heads inclin'd to the ground, while APOLLO thus spoke to 'em.

MY dearest Literati, Let the miraculous Fragrancy which you find proceeds from the immortal Writings of my belov'd SENECA, for ever afford you this Instruction, that if you wou'd perfume the World with your sacred Precepts, and your selves with glorious Fame, you must, as SENECA did at last, tho late, conform your Lives to your Writings, and your Actions to your Words.

*The End of the Second Century.*

THE

# Political Touchſtone.

Written by

*TRAJANO BOCCALINI.*

With an APPENDIX

By the ſame Author.

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By the same Author.

# APPENDIX

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TRAVELS

IN

ITALY.

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Political Romances.

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# THE AUTHOR'S DEDICATION.

## *To the Illuſtrious Signior P. P.*

THE trueſt and ſafeſt Political Precepts are form'd either from the prudent Reſolutions, or from the Errors of Princes in the Conduct of their moſt important Affairs; or laſtly, from the ſtudy of Politicks: All which conſiſt in a ſevere and judicious Cenſure of the Actions of the Great. And thoſe who read Hiſtory, and have a Talent to examine aright, draw from thence excellent Rules of Government. 'Tis no wonder then that the beſt Writers of State-Affairs have incurr'd the Diſpleaſure of Sovereigns: for, as Princes attend with Delight to their own Praiſes, tho proceeding from the Pen or Mouth of the moſt impudent Flatterer; ſo on the contrary, they abhor nothing ſo much as the Cenſures that are paſs'd on their Actions. They think it an Affliction not to be endur'd, that the World ſhou'd ſee the Imprudence of thoſe who appear outwardly ſo great and glorious, and that their Miſcarriages ſhou'd ſerve others as Leſſons of Inſtruction to avoid the like Errors. This Truth has convinc'd me, that my preſent Advices from Parnaſſus, in which, under ſeveral Rallerys, the Actions of many unjuſt Princes are criticiz'd, their Intereſts debated, their Deſigns laid open, and their Faults remark'd, wou'd be infinitely diſpleaſing to 'em, if they ſhou'd be made publick to the World. Wherefore being unwilling to give the leaſt diſtaſte to any Perſon either publick or private, I have made a firm Reſolution not to have 'em printed; for ſince Time is neceſſary

ceſſary to bring to maturity thoſe things which at firſt thro their ſharpneſs are diſpleaſing, I hope theſe Writings of mine, which for many reaſons are diſtaſteful to our Times, will, when the preſent Set of Princes come to leave the Stage, and when the Affairs that now fill the Scene (which being matters of great jealouſy, require to be handl'd very tenderly) ſhall grow old and ſtale, afford no ſmall delight to the Readers of the coming Age, whom I have labour'd, by painting the preſent Face of things, at once to inſtruct and pleaſe. In the mean time I have choſen to conceal theſe Papers in your famous Library by making you a Preſent of 'em; with this allowance, that they may then be made publick, when the time ſhall come that they will not give the leaſt diſguſt to any Man. For my own part, I ſhall have obtain'd the utmoſt of my Ambition, if they happen to afford you that Satisfaction which I extremely wiſh they may, as well for the infinite Veneration I bear you, as for the innumerable Obligations I owe you; which have made me your Debtor in ſo vaſt a Sum, that ſhou'd I ſpend my whole Life in your Service, I ſhou'd believe after all I had done nothing towards the diſcharge of it, and that, like an ungrateful Perſon, I ſhou'd die in your Debt. I conclude with my moſt zealous Prayers for your continu'd Health and Proſperity, and am, with the profoundeſt Reſpect,

Your moſt oblig'd and devoted Servant,

*TRAJANO BOCCALINI.*

The

# *The Political Touchſtone.*

## I.

### *Why the Neapolitans are heavily oppreſs'd and ill treated by the Spaniards.*

EVER ſince it has pleas'd Almighty God to give up the People of Naples to Tyrannick Government, as a ſevere Puniſhment for their repeated Diſloyaltys, the Spaniſh Kings have wiſely enjoyn'd by a Law, which has been always ſtrictly obſerv'd, that the unruly Horſe, which the State bears for its Arms, boaſting that he'll endure neither Saddle nor Bridle, ſhou'd be conſtantly brought every ſix Months into the publick Forum, where the Political Farriers, after a formal Conſultation held, ſhou'd preſcribe the propereſt means they cou'd for the perfect Mortification of that reſtiff Beaſt, who was of ſo inconſtant and ſeditious a Temper that he'd frequently chuſe to carry two Kings rather than one. Accordingly the Grooms that look after him took this wretched Animal yeſterday out of his Stable, and becauſe he was ſo out of caſe that he cou'd hardly ſtand, they drag'd him along with Ropes into the Forum. 'Twas indeed very ſurprizing to ſee that ſtately pamper'd Steed, which us'd to make ſuch a comely Figure, ſo miſerably fall'n away now, that his Bones were ready to ſtart thro his Skin. By his ill Uſage too he was grown broken-winded, his Back was gall'd, and his Buttocks all furrow'd with Cuts and Slaſhes. And yet the jealous Spaniards keep heavy Fetters night and day on his Legs, Blinds over his Eyes, a Halter on his Head, and Barnacles on his Noſe, as if there were eminent danger of his doing 'em ſome mighty Miſchief.

THE Beaſt being produc'd after the uſual cuſtom, the Farriers held a Conſult upon him, and very learnedly debated his Caſe. At laſt they unanimouſly reſolv'd, That his Rack ſhou'd be rais'd a handbreadth higher than before, and a third part of his daily allowance of Corn taken from him. Some moral Philoſophers, and conſequently good natur'd Perſons, happ'ning to be by, were extremely mov'd at their Severity to the Horſe, and ask'd 'em, Why they cruelly ſhorten'd him of his Provender, when he was reduc'd ſo low already that he had nothing left but Skin and Bones, and had ſcarce Breath enough to keep him alive for a month.

THE wiſeſt of the Farriers turning towards the Philoſophers in a heat, told 'em very roughly; They had better mind their wrangling Diſputes of Entity and Quiddity, than trouble themſelves with Politicks, in which they were notorious Blockheads. That if the Government of that vicious Beaſt had been committed to them, they'd ſoon have found all their Kindneſs return'd with Kicks and Bites, his uſual Recompence for good

Services;

Services; and not only that, but he wou'd have thrown 'em into Ditches wretchedly trodd'n and buis'd: For 'twas his peculiar Cuſtom to plague his Maſters, tho ever ſo much his Benefactors, with all manner of Perverſeneſs, except they held a very ſtrong hand over him, and kept him in that feeble Condition by hard Uſage and Faſting. That if they wou'd make a right Judgment of that untractable Steed, and the method to be taken in governing him, they muſt not regard the leanneſs of his Sides, or weakneſs of his Legs, but obſerve the untowardly Inclinations of his Mind, which was now grown more ſeditious and fickle than ever. They added further; Wo to the Spaniards, if this unruly Horſe had Power and Means to do the Miſchief he's continually plotting againſt his preſent Maſters!

FROM all which 'tis evident to the World, that the Oppreſſions of Naples are not the Effects of the Spaniards Cruelty, or the Viceroy's Avarice, nor the Negligence of the Spaniſh Kings, but the Reſult of the moſt prudent and well-weigh'd Councils: for 'tis the higheſt Charity to employ the ſharpeſt Remedys to deprive him of the power of doing ill, who can't by any Obligements and Kindneſs be reform'd to do well. And it muſt be confeſs'd, That the ſeditious Temper of the Neapolitans can't have a better Cure than the exceſſive Cruelty of Spain.

## II.

### *Genoua being accus'd of too much Familiarity with Spain, juſtifys her ſelf in Parnaſſus.*

THE moſt ſerene Liberty of Genoua has not been admitted for ſeveral years to viſit or hold familiar Converſation with the fam'd Republick of Venice, or any chaſt Italian or Foreign Libertys. For tho ſhe liv'd formerly in wonderful Reputation for unſported Chaſtity, yet ſhe has of late mightily impair'd her Credit by that intimate Converſation ſhe was obſerv'd to hold with the deceitful Spaniard, whom ſhe has not only furniſh'd with the nobleſt Apartment in her Palace, but ſuffer'd the chief of her Nobility to ſerve him.

THESE irregular Practices, which are ſo heinous in a Lady of her Quality, have occaſion'd many to cenſure her very freely, That ſhe made her ſelf too familiar with a People who were notoriouſly plotting on her Chaſtity: and 'tis publickly reported, That ſhe granted 'em ſome diſhoneſt Favors very prejudicial to her Fame; particularly there's great murmuring about the ardent Thirſt ſhe diſcovers after the Spaniſh Gold. An Avarice fit for an infamous Proſtitute, but very unbecoming a ſpotleſs Virgin!

FROM theſe Exceſſes 'tis manifeſt, that this noble Princeſs who was counted, before ſhe fell into that pernicious Acquaintance, one of the moſt beautiful Republicks, is now become extremely deform'd in her Members; for the Noſe of the Family of DORIA is increas'd four fingers breadth, and the SPINOLA's right Leg half a hand: And to add to her Misfortunes, ſhe's mortify'd with ſeveral ſcandalous Reports, That her Citizens are ſo great with the Spaniards, that they ſerve 'em as Panders to ſuch leud Intrigues as are not fit to be nam'd. And ſome ſtick not to affirm, That the Kings of Spain have expreſs'd a deſire of coming to the very Act of Diſhoneſty with her. For, to be certain on what Terms they ſtand with her, and what

what they might expect at her hands, they ſent ſome days ago one of their Miniſters in Italy, PIETRO ENRIQUES GUZMAN, Count of Fuentes, with a Billet-doux full of extravagant Requeſts, and highly reflecting on her Honor: which convinc'd every one, that the Affection the Spaniards pretend for this moſt ſerene Lady has nothing of Platonick in it, but was mere Luſt to rule.

THE honorable Liberty had no ſooner receiv'd this inſolent Letter, but ſnatching off her Slipper, ſhe broke the Bearers Head with it, and expreſs'd ſuch Reſentment of the Affront, and Reſolution of coming, if need were, to downright Blows with the Sender, that ſhe has fully recover'd her Reputation which ſhe had undeſervedly loſt. To give the World therefore a juſt account of the Innocence of her Thoughts and Actions, ſhe diſpatch'd Embaſſadors to all the Princes of Europe, who clearly prov'd, That their Miſtreſs's Familiarity with Spain is not only honorable to her ſelf, and profitable for her Citizens, but abſolutely neceſſary to maintain the Liberty of Italy; to which her Intereſts are as inſeparably united, as any Potentates of that Country. For by the exorbitant Exchange and griping Uſury ſhe impoſes on their common Enemys the Spaniards, ſhe haraſſes 'em with a more cruel War, than the Hollanders and Zeelanders do with their Armys and Fleets.

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## III.

### *The Spaniſh Monarchy is griev'd that her Treacherys are diſcover'd.*

A DREADFUL Fire broke out in the Palace of the French Monarchy, whether by Accident, or thro the Malice of ſome treacherous Frenchmen, or (which is rather ſuſpected) by the contrivance of a People who for many years have been implacable Enemys to France, is uncertain. It rag'd ſo furiouſly, that the neighbouring Monarchs, afraid that their own States wou'd be conſum'd by it, immediately ran one and all to quench it. The Engliſh, tho naturally Enemys to that Nation, diligently carry'd thither the Waters of their Thames; the Germans thoſe of the Meuſe and Rhine; the Venetians drain'd almoſt all their Lakes; and the wiſe Dukes of Tuſcany came ſpeedily in with their Arno to extinguiſh the Fire, which, in the opinion of the moſt prudent Men, threaten'd no leſs than a univerſal Conflagration. But 'twas very ſurprizing to ſee the Monarchy of Spain her ſelf, tho thought to bear immortal Hatred to the French, as buſy as the beſt of 'em to promote ſo pious a Work. Many ſuppos'd ſhe came with no other deſign than to take pleaſure in warming her ſelf by the Blaze; and cou'd hardly believe their Eyes, when they beheld with what unſpeakable Care ſhe brought Supplys not only from Tagus and Hebrus, but ev'n from the main Ocean, of which ſhe's abſolute Sovereign, when the Engliſh and Dutch pleaſe to give leave.

SOME Politicians however, putting an untoward Conſtruction on her good-will, publickly declar'd, That 'twas very pernicious for the French to admit of the Spaniards Aſſiſtance in this their neceſſity; and that ſince they knew they were their irreconcilable Enemys, they ſhou'd rather ſuſpect 'em of contriving their Ruin, than imagine they wou'd in the leaſt endeavour their Safety: For they are a Race of Men, who meaſuring all the Actions

of Monarchs only with the Compaſſes of Self-intereſt, are ſo far generally from conducting themſelves in Affairs relating to Princes by Rules of Piety, that they never follow the Precepts of common Charity.

BUT the Politicians were ſharply rally'd for their Aſſertion, becauſe the Spaniards not only equal'd, but evidently ſurpaſs'd any Friend of the French in their Diligence and Zeal to ſuppreſs the Fire. And what was more amazing, and won Spain the greater Reputation with the ſimpler ſort, was, that tho Flanders and Auſtria were involv'd at the ſame time in the Flames of War, ſhe prefer'd the Safety of the French to any Regard for her antient Patrimonys.

YET becauſe no human Aid, or plenty of Water was ſufficient to quench the leaſt Spark, but the more Remedys they apply'd, and the greater Diligence ſhe us'd, the more the Flames of thoſe bloody Civil Wars increas'd, the moſt unthinking began to hearken to the Politicians Remonſtrances, and miſtruſted that the Spaniſh Charity was nothing but Intereſt: A ſort of Charity peculiar to that People. Inſomuch that they reſolv'd to truſt fair Appearances no longer, but to examine what the Spaniards brought in their Buckets; and upon ſearch found that inſtead of Water to put out the Fire, they fill'd 'em with Pitch, Oil, Turpentine, and other Deviliſh Combuſtibles to increaſe it.

THE like Treachery was diſcover'd alſo among ſome French Barons, who making great Profeſſion of Concern, us'd the ſame Buckets and Ingredients with the Spaniards. The French Monarchy therefore juſtly incens'd, had 'em immediately executed, and burnt in that very Flame they had been rebelliouſly fomenting in their own Country.

THE Spaniards were not only driv'n from meddling at the Fire, but by ſound of Trumpet proclaim'd villanous Hypocrites. The French Lady beſides iſſu'd out a particular Edict, That if any one ſhou'd hereafter believe there was the leaſt Charity in the Hearts of the Spaniards towards the French, he ſhou'd be poſted for a notorious Blockhead. And if after the firſt Admonition he perſiſted in his Error, he ſhou'd be toſs'd in a Blanket for his Folly.

AND now the Fire, which had got ſuch a head that the moſt judicious thought it could never be extinguiſh'd, to the wonder of all Men went out of its own accord, as ſoon as the ſaid Spaniards and French were remov'd from it. The immortal Flower-de-Luces, which were trodden under foot before, reviv'd with greater Splendor, and flouriſh'd more glorioufly than ever. And the whole Kingdom, which had been in miſerable confuſion for above forty years thro the boundleſs Ambition of many, in a moment became perfectly calm and ſerene. An undeniable Proof that the Spaniards were the firſt Incendiarys who ſet France in a Flame, tho they endeavour'd, with ſpecious Pretences of Religion and Kindneſs, to perſuade the World that they did what they cou'd to quench it.

'TIS ſaid by all, that after this the Monarchy of Spain kept her ſelf cloſe immur'd in her Palace for ſeveral days, admitting no Viſits; but giving way to extreme Melancholy, and burſting into Tears, ſhe freely confeſs'd, She had rather have loſt two of her beſt Kingdoms, than ſee her holy Pretexts, by which ſhe put off her worſt Fripperys to advantage, made a publick Ridicule and Jeſt. She thought ſhe had loſt her richeſt Treaſures, and the inexhauſted Mines of America, in being depriv'd of the benefit of painting Black for White to the World. She took it as a great Misfortune to be reduc'd to the Condition ſhe had obſerv'd the French were always in, of winning Kingdoms ſolely by dint of Sword, whereas ſhe had been

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able by her Saintly Appearances to ſet the Univerſe in a Flame. But it griev'd her moſt, that ſhe was fall'n into ſuch Diſreputation with Mankind, that ſhe was in danger of not being believ'd for the future, ev'n when ſhe happen'd to ſpeak Truth; tho before her impudent Hypocriſy paſs'd for true Devotion.

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## IV.

*The Spaniſh Monarchy arrives in Parnaſſus, and begs a Cure of* APOLLO *for her Iſſue, but is diſmiſt by the Political Phyſicians.*

THO the ſerene Monarchy of Spain arriv'd four months ago in Parnaſſus, and had immediate leave from his Majeſty to make a publick Entry, and hold a Conſiſtory of the Virtuoſi in the Royal Hall of Audience, in the preſence of the Muſes, yet the Solemnity was not perform'd till two days ſince; all the four Months it ſeems were employ'd in ſetling with the Royal Poets the Titles ſhe was to give and receive, and the Ceremonys to be obſerv'd in Viſits. The Virtuoſi cou'd not but admire at it, and heartily lament the Condition of the preſent Age, which is infected with theſe trifling Vanitys. They were griev'd the more too, becauſe ſeveral Princes poſitively refus'd to admit of any Viſits from this Monarchy, declaring they were apprehenſive of receiving ſome Affront: for their Friends had advertis'd 'em by Letters newly dated from Italy, That 'twas the Spaniards uſual Cuſtom to viſit rather out of deſign to do Injurys, than to pay Reſpect; and 'twas the higheſt piece of Folly in their eſteem that cou'd be, inſtead of avoiding Incivilitys, to wait for 'em at home, and receive 'em reverently Cap in hand.

NOW tho that Monarchy is obſerv'd to be more ſparing of her Titles than of her Piſtoles, yet ſhe has met with all poſſible Satisfaction from the Royal Poets, and noble Virtuoſi, who in Stile regard Realitys more than Oſtentation and Sound. 'Tis true, her Reputation is conſiderably leſſen'd in Parnaſſus, becauſe, tho ſhe has extreme occaſion to make Friends, ſhe's very careleſs in preſerving thoſe Perſons Affections, who deſire nothing of her but the fair Treatment of good words. Nay, every one obſerv'd it as very ſingular, that when the Maſter of the Ceremonys ſent to inform her, that the great State ſhe took upon her was odious, and proper only for a Barbarian King, but very unbecoming ſo illuſtrious a Princeſs of Europe, ſhe return'd in a prodigious Fury, that ſhe wonder'd he ſhou'd be ignorant, that a Prince without Pomp was like a Peacock without a Tail.

'TIS impoſſible to expreſs what Curioſity all the Literati had to get a ſight of this magnificent Dame; vaſt Crouds flock'd from all parts of his Majeſty's Dominions to her Palace, to behold the mighty Queen, who by a wondrous courſe of Felicity has erected in a ſhort time ſuch a formidable Empire out of the potent Kingdoms ſhe has united under her, that there is not a Prince in the Univerſe but has taken Arms of Defence thro the Jealouſy of her Power.

THIS great Queen, after a proſperous Voyage under Convoy of a numerous Fleet, arriv'd ſome months ſince in the Iſle of Lesbos, where the ſerene Republick of Genoua lent her gratis her famous Haven; tho by an antient Cuſtom the Family of the DORII took the Tribute of a fat Pigeon.

THE Monarchy of Spain, in compariſon of England, France and the other old Monarchys of Europe, is very young, but vaſtly larger in bulk. Whence 'tis concluded, that if ſhe continues to grow the uſual time, ſhe'll ſwell to the immeaſurable Gigantick ſize of Univerſal Monarchy, to which the Romans formerly attain'd. But Perſons intelligent in Politicks poſitively affirm, That ſhe'll never increaſe, but is at her full Stature in her tender years: As appears by this, that ſhe grows half an inch with more difficulty now, than ſhe did two handsbreadth before. Her Complexion is brown, and begins to incline to the Mooriſh Hue. Her Deportment is rather haughty than majeſtick, and her Actions rather cruel than ſevere. And her not being able to learn the Art of Forgiveneſs, is generally believ'd the chief hindrance of the advancement of her Grandure. She values her ſelf moſt on the Title of Univerſal Doctreſs in the Science of lopping the Heads of the talleſt Poppys in her State-Gardens; and is proud to have it ſaid, that in this Art ſhe has excell'd the mighty TARQUIN himſelf, who was the firſt Founder of it. This inflexible Severity is one reaſon why ſhe finds it ſo difficult to pardon, and ſo ſeldom beſtows her Favors, and expreſſes ſuch a magiſterial Air in thoſe few ſhe does grant, as renders 'em not very acceptable to the Receivers. But at the ſame time ſhe ſeems to be all Civility and Compliments, tho 'tis eaſy for one who can glance thro with political Spectacles to the bottom of her Heart, to diſcover that ſhe's a perfect Compoſition of Pride, Avarice and Cruelty; for thoſe who have negotiated long with her ſay, they never met with ſweeter Words or ſourer Deeds from any Princeſs in the World.

BY this ſhe has got the trick of alluring Mankind as a Friend, and terrifying 'em as a Miſtreſs. Her Hands are diſproportionably long, and ſhe's ever reaching 'em about to the beſt Advantage, without diſtinguiſhing Friend from Fo: Her Nails are like the ravenous Claws of Harpys, and her Fingers of ſo tenacious a Gripe, that they never quit what they have once ſeiz'd: Her Eyes are black and piercing; ſhe ſquints, and while ſhe ſeems to look ſtedfaſtly on one, attentively regards another. A thing very dangerous to Princes, for having turn'd her Face of late years towards Algiers, ſhe fix'd her Eyes full on Marſeilles. Beſides, her Looks may be diſcern'd to be eager and avaricious, for ſhe never caſts her Eyes on any thing, but ſhe preſently deſires it. Whence the Speculators among Mankind ſay that this lofty Queen is inflam'd with immoderate Thirſt after what is another's; and ſhe never had a Friend, but in a ſhort time by her Artifices ſhe made him a Slave. From all which it appears, that ſhe's fitter to govern Vaſſals than free Men: for 'tis her Ambition to have not only her Subjects, but even her Friends intirely at Command.

SHE is grown ſo lordly, that ſhe diſdains to imbrace the fair Opportunitys which have preſented themſelves to her, and is moſt artificial in covering her Deviliſh Intereſt with a Mantle of double Brocade. Tho ſhe daily commits Actions of an ill Aſpect, yet ſhe is continually boaſting of her Conſcience: for which reaſon the French, who have been ſo often deceiv'd by her pious Pretences, have learn'd at length to their Coſt to put themſelves in Arms and prepare for the Field, when with her Crown in hand ſhe treats of Affairs which have the greateſt appearances of Religion and Charity to her well-belov'd Neighbour. She's ſo dextrous a Rider, that ſhe has not only been ſucceſsful in breaking the generous Courſer of Naples, but has tam'd the vicious Mules of Spain, which are naturally giv'n to kicking. Her Nature is extravagantly jealous beyond all compariſon, inſomuch that ſhe has lately declar'd her Diſtruſt of her own Nation, and of every one

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under her, tho she has receiv'd on all occasions confirm'd Experience of their unshaken Fidelity.

THIS is so prejudicial to her, that such as are well vers'd in Affairs do affirm, This single Defect renders it impossible for her to grow any bigger; for no Queen values her Subjects Love less than She, or studys more to make her self fear'd. Politicians therefore think it a notorious piece of Folly in her to imagine her ill usage of People is the way to be ador'd by 'em. But notwithstanding these hateful Qualitys, she allures all Nations to her Service by the Loadstone of her immense Treasures, whose attractive Virtue violently draws 'em, tho at the same time they detest it as ungenerous and base. She's very accurate in minute Affairs, but in those of the greatest weight she is easily bubbl'd. In debating and resolving things of moment she shews wonderful Judgment and Prudence: but whether it be thro her native Sloth, or the Artifice of her avaricious Ministers, who certainly make their Markets of all important Transactions; or lastly, for that she believes no Resolution can be taken with Honor and Decency, unless a world of time be spent in Consult; she executes her Deliberations so slowly, that the Scene changing with time, her wisest Resolutions often prove unsuccessful. For this reason she is thought better in framing Conspiracys than in the exercise of Arms. She has great Courage indeed, and unspeakable Constancy to support all Inconveniences and Fatigues, but so little Resolution, that her extraordinary Circumspection has frequently the face of Fear. She seems therefore fitter to preserve States than acquire 'em; and many ridicule her, because she'll pretend to regulate all her Actions by certain solid and mature Counsels, without ever leaving any thing to the disposal of Fortune or Fate, which has favor'd the French in an extraordinary manner, and render'd 'em glorious, when they have been govern'd by much Intrepidity and little Judgment.

SOME think the sole reason of this is, because she's as fond of saving her own Blood, as thirsty after others; and the greatest Captains in the military Art laugh at her for aspiring to universal Empire, since she will never venture a stroke. Her Practice, 'tis true, is to acquire States by Marriage; which has giv'n her the utmost Aversion to the dreadful Custom of the French, of winning Kingdoms with their Blood.

SINCE she is thus more wise than bold, she's consequently more dangerous to her Enemy in Peace than War. The French therefore, who have liv'd with her hitherto in a supine Negligence, have been taught by their Calamitys to be most on their Guard when they have concluded a League with Spain. She's very prodigal of her own Riches, but so excessive covetous of her Neighbors, that she do's not value the ruining of her own Dominions in pursuit of anothers. Her Thoughts are close, and she's so reserv'd, that 'tis impossible for the sharpest Politicians to penetrate her Designs, tho they had the Eyes of LYNCEUS himself; whereas Men of common Capacity can pry into the Heart and Soul of France and other Nations.

BUT whoever wou'd pass a right Judgment on the Genius and Manners of this Lady, must believe that in all her Negotiations she's quite the Reverse within of what she appears without. Tho among the Virtues we have mention'd, she has a strong Allay of Vices, yet her ample Fortune bleaches 'em, and makes 'em pass for good Qualitys: Whence ev'n many prudent Princes think it honorable to imitate her very Crimes.

SHE's of a robust Constitution, from which all conclude her to be long-liv'd: Her only Indisposition is the Division of her Members, a Disease that

infinitely impairs the ſtrength of ſo vaſt a Body. Tho ſhe labours all ſhe can, by the aſſiſtance of Genoua, and her Alliance with the Duke of Savoy, to compaſs a perfect Union, yet the different Intereſts of thoſe two Potentates prevent her making any Progreſs therein. But ſhe ſuffers not more prejudice from any thing than from her own Grandees, whom ſhe ſolely employs in her principal Concerns. For they deport themſelves with ſuch abominable Haughtineſs, that not content to be reſpected as Men, they will be ador'd as Gods. This intolerable Arrogance has render'd the Spaniſh Government burdenſom, not only to the Italians and Flemings, but ev'n to the Spaniards themſelves.

HER Majeſty has been obſerv'd alſo, to the ſurprize of all Men, to have her Body ſtuck full of Leeches, moſt of 'em of Genoua, and ſome as large as an Eel. 'Tis uncertain whether her negligence or weakneſs hinders her from ſhaking 'em off, or the Deſtiny of great Princes, whoſe fatal misfortune 'tis to have theſe odious Animals always ſucking their vital Blood.

THIS ſtately Princeſs preſenting her ſelf before his Majeſty in the royal Hall, made her Servants unbind her left Arm; and ſhewing it naked to APOLLO and all the Virtuoſi, ſhe thus ſpoke: Great Sovereign of the Literati, behold here, I beſeech you, the noiſom Iſſue of Flanders, which the French, Germans, and ſome Italian Princes, together with the tranſmarine Renegade, out of their cruel jealouſy made me ſeveral years ago. I grant, they had ſome reaſon to be apprehenſive of my Power, when after the death of HENRY the Second, they ſaw France fall'n under the calamity of Infant Kings, and me in their Minority buſy to ſow Diſcord in the Kingdom. But now this Umbrage is remov'd, and I, without a Bluſh I ſpeak it, in my great Conteſt with the French, and particularly with that outrageous Lunatick the Prince of Bearn, have been judg'd to pay all coſts and charges, I deſire this offenſive Iſſue may be dry'd up. For 'tis evident that the abundance of Humors which flow to it, have made it ſuch a venomous Canker, that I pray Heav'n it don't prove my ruin! 'Twas not my own Ambition brought me into Italy, nor had I ſuch an ardent Thirſt to ſubdue that Country, whatever my Enemys alledg. 'Tis notorious to all, that I was invited, or rather forcibly drawn thither by the Italian Princes themſelves, to deliver 'em from the fear they were in of the French Yoke: And not a Man in Europe, but knows I remit every Year to the States I poſſeſs there, ſuch Sums of ready Mony, that they ſerve only to weaken and keep me low. How happy had it been for my Palace in Spain, which I might have cover'd with Tiles of Silver and Maſſy Gold, if I had never meddl'd with the Italians; a double-hearted People full of Deceit and ſelf-Intereſt, and good for nothing but to embark Men in dangerous Affairs without Proviſion, and then abandon 'em in their greateſt extremity: A Nation who openly profeſs to uſe the Cat's Foot to pull the Cheſnut out of the Fire. And I can't but admire that Italy, who publickly proſtituted her ſelf to all Nations, ſhou'd now pretend ſuch religious Chaſtity, that upon the leaſt motion I make, ſhe preſently falls into a Fit of jealouſy, as if I had a deſign to violate her Liberty. And tho the preſent Greatneſs of France prevents Italy and the other Princes I nam'd from any dread of my Power, yet, if your Majeſty ſhall think fit, I am ready to give 'em all ſecurity *de non offendendo*, provided this ulcerous Iſſue may be heal'd.

APOLLO order'd the Political Phyſicians to take her Caſe into diligent Examination; and after a long Conſultation held, they reported, That the Spaniſh Monarchy being evidently afflicted with a continual ardent Thirſt of Reign, had abſolute need of that Iſſue, to purge off the groſs Humors

of

of Peru, which fell on her Stomach. They conſider'd farther, that upon ſtopping the Iſſue there was eminent danger of thoſe Humors flying up into the Head of Italy, to the manifeſt ruin of the principal Members which are yet untouch'd, and that Spain wou'd by that infallibly fall into the Dropſy of Univerſal Monarchy; to prevent which inconvenience, they ſaid, there was nothing better than the Iſſue of Flanders, which ought to be kept open, as long as there was ſuch a pernicious Flux from Peru.

THEIR Reſolution was highly diſpleaſing to the Princeſs, who expreſs'd her Reſentment in theſe menacing Terms: If to ſatisfy the malice of others, I muſt waſt my ſelf to furniſh Ointment for this Canker, which my Enemys call a wholeſom Iſſue to divert ill Humors, ſome body perhaps who leaſt dreams of it, may be forc'd to take the trouble of dreſſing it.

THE French, Engliſh and Italians immediately knew her meaning, and reply'd: They did not fear it in the leaſt, for they only ſent into Flanders the Refuſe and Scum of their States, whereas the Spaniards conſum'd their Gold and vital Blood in it. For they together with the Germans, in order to ſecure themſelves from the formidable Empire of Spain, and her boundleſs Ambition, are forc'd, after the Aphoriſm of TACITUS the Political HIPPOCRATES, *Conciliis & aſtu res externas moliri, arma procul habere.*

## V.

*The Duke of Guiſe's Secretary is puniſh'd for an Offence of his Tongue.*

THE Duke of Guiſe's Secretary, diſcourſing yeſterday with ſome French Barons of the paſt Troubles of France, and mentioning his Maſter's Party, call'd it the Holy League. His Majeſty preſently heard of it, and order'd him three Baſtinado's in Publick, with this Advice, That he ſhou'd learn for the future to term it, a Deviliſh Rebellion.

## VI.

*The Spaniards endeavour the Subjection of Sabionetta, but fail in their attempt.*

EVER ſince the unwary Italian Princes, to draw the French Nail that was fix'd in the Table of Milan, made uſe of the Spaniſh Chiſſel, which pierc'd ſo deep into the Wood it ſelf, that all their Force cou'd not pull it out, the Potentates of Europe, and more particularly thoſe Princes, have been juſtly ſuſpicious of that Monarchy. And perceiving the Spaniards, after they had enſlav'd the Milaneze, openly deſign'd the abſolute Dominion of Italy, they reſolv'd, for the ſecuring their ſmall remains of Liberty, to depute every five and twenty Years certain Perſons to take the exact meaſure of the Chain that Spain was forging for their Thraldom.

THIS was put in execution a few days ago; and they found to their infinite Surprize, that 'twas increas'd five prejudicial Links. The Political Smiths were immediately aſſembl'd, and with great care aſſay'd the Iron that was added,

added, and discover'd the first Link was made for Piombino, the second for Final, the third for Correggio, the fourth for Porto Longone, and the last for Monaco.

THIS News made the Princes asham'd, that their supine Negligence had giv'n the Spaniards the opportunity of increasing the Chain of their Slavery more in the time of Peace, than they cou'd have done in the hottest War. In a just Indignation therefore at these exorbitant Proceedings against 'em, they freely told the Spaniards: That if they did not contain themselves within the Bounds of Honesty and Modesty, they'd imploy the French Files, if their own prov'd ineffectual, to reduce that villanous Chain to its due Proportion; that if those fail'd, they wou'd send for a sufficient number from England and Germany; and if after all, things came to extremity, they'd provide themselves with the admirable Steel Files of Turky.

WHILE the Princes were thus arguing the matter, a Courier came in, dispatch'd in all hast from Italy, with certain Advice, That Spain was preparing another Link for Sabionetta. Upon this the most serene Liberty of Venice instantly set open her famous Arsenal, and all the Princes of Italy ran and furnish'd themselves with Arms; the Warlike Monarchy of France commanded her Nobility to Horse; Germany prepar'd to pass the Mountains; and the numerous Fleets of England and Holland were ready to sail speedily for the Straits of Gibraltar: when in this moment of the Alarm another Courier arriv'd with joyful News, That 'twas true indeed the Spaniards had been industriously contriving a strong Link for Sabionetta, but their Labor was in vain, for it broke to pieces as they were sodering it.

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## VII.

### *Sir* THOMAS MORE *asks* APOLLO *when Heresys will cease.*

SIR THOMAS MORE, that fam'd Englishman, who upon the very day of his Admission into Parnassus was immediately honor'd by his Majesty with the Title of Matchless and most Holy, lives a very sorrowful and uneasy Life, being infinitely griev'd at those wicked Heresys, which taking rise in his own Country and elsewhere, have driv'n true Christianity out of the World, and thrown all things sacred and profane into Confusion. 'Tis a great Affliction to him to behold these Dissensions increase in the Church, and he incessantly laments the Errors of the Seduc'd, and the notorious Atheism of their Seducers.

YESTER Morning this illustrious Virtuoso presented himself to APOLLO, and beg'd to know when there wou'd be an end of those Disorders in the Christian Religion, which had been invented and sown by impious Men, either out of the ambition of Gaining, or fear of Losing, or thro Hatred and desire of Revenge.

TO this Demand APOLLO immediately answer'd: You'll see, my dear MORE, the modern Heresys cease when the Spaniards contenting themselves with their own Kingdom, shall give no further cause of Jealousy to any; and when the most serene House of Austria shall bound their Ambition of Universal Monarchy with their antient Patrimony of Apsburgh. For the present Heresys being nothing but a Political League against the Grandure of that Family, the Mischiefs will never cease till the true Cause of 'em be remov'd.

VIII.

## VIII.

### *The French endeavour to find out the Secret of the Spaniſh Perfume for Gloves.*

'TIS an immortal Emulation that's obſerv'd to reign between the potent and warlike Nations of France and Spain. There's nothing excellent in the French, but the Spaniards are eager to poſſeſs it; and the French on the contrary are reſtleſs, till they have made themſelves Maſters of all that's curious and rare in Spain. And becauſe the perfuming of Gloves with Ambergreaſe is the peculiar Invention of the Spaniards, they have left no Stone unturn'd to arrive at the Perfection of that Art: They have been at vaſt Expence in providing Musk, Ambergreaſe, Civet, and the moſt odoriferous Drugs that the Eaſt produces, but to no purpoſe; for after all their Coſt and Pains they were not able to compaſs their Deſign. But before they wou'd give it over as deſperate, they apply'd themſelves to his Majeſty, from the Influence of whoſe Beams all Aromaticks ſpring, earneſtly beſeeching him to teach the French Nation the true Spaniſh Way of perfuming Gloves.

APOLLO never laugh'd more heartily at the Fall of fluttering ICARUS, than he did at this fantaſtical Requeſt; he order'd his Prieſts that attended, to ſmell the Monſieur's Hands, which they did, and anſwer'd, they had no ill Scent: Whereupon his Majeſty told the French, That Nature ſupply'd Defects in Men with ſome extraordinary Virtue, and to that purpoſe has giv'n the Art of making ſuch ſweet Gloves to a Nation, whoſe Hands ſmell intolerably rank.

## IX.

### *The Spaniſh Monarchy goes to Delphos, to enquire whether ſhe ſhall ever obtain Univerſal Monarchy, and receives a negative Anſwer.*

YESTER Morning, two hours before Day, the Monarchy of Spain ſet out privately from Parnaſſus in a Coach and Six, attended only by a few Confederates of her Court. Her Departure gave great Umbrage, and the Monarchy of France in particular was ſo alarm'd at it, that, in order to diſcover the meaning of this Journy, ſhe took Poſt immediately, and overtook her, juſt as ſhe arriv'd in Delphos at the Oracle of APOLLO, to whom (as they who were preſent report) ſhe addreſs'd her ſelf in the following manner.

O ETERNAL and reſplendent Lamp of the World, thou right Eye of Heaven, who art not only the Author of the Day, but the Parent of all Good to Mankind! Thou knowſt that all my Thoughts have long been aiming at that Univerſal Monarchy, to which only the antient Romans cou'd happily arrive: Thou knowſt with what Effuſion of Blood and Treaſure I have endeavor'd to compaſs my Deſires; and to thee only are known the

inceſſant Watchings, Toils, and artful Induſtry, which I have us'd to accompliſh that great Deſign: Thou knowſt beſides, that a few years ago, when I ſow'd in France thoſe Civil Wars, in which I plac'd my only hopes thro the Bravery of my People, the Dexterity of my Wit, and the Force of my Treaſure, I almoſt gain'd my End. To ſurmount all the Obſtacles in my way, I had nothing left, but to join Naples to Milan; a Difficulty, which if I can ever conquer, I may boaſt I have won the Game. But, whether thro my own croſs Deſtiny, or the impoſſibility of the Affair, or the power of the many cruel Enemys combin'd againſt me, the Revolutions I had ſo long been preparing among the French, whom I have never been able to conquer, are in one day chang'd into that Peace and Tranquillity, which it breaks my heart to think of. Therefore that I may not quite ruin all my Subjects, whom by this Project I have almoſt reduc'd to Deſolation, and that I may be no longer the Proverb of the World, I throw my ſelf at thy Feet, moſt humbly beſeeching thee to anſwer me without Ambiguity, whether that Univerſal Monarchy I have ſo ſet my Heart upon, is by the Will of Heaven deſtin'd to me or not? that I may either reſt ſatisfy'd in the Impoſſibility of the Succeſs, or take heart again and encourage my Spaniards in the Poſſibility of it: for to confeſs the Truth to Thee, who ſeeſt Mens hidden Thoughts, the many Loſſes I have ſuffer'd by Sea and Land, the many Conſpiracys and Counter-Plots which my implacable Enemys have contriv'd againſt me, and are at this day more buſy in contriving than ever, make me begin to loſe all manner of Courage.

WHEN ſhe had thus finiſh'd her Demand, the Temple ſhook, and the Earth trembl'd all around, while from the Mouth of APOLLO's Prieſt iſſu'd out theſe Words: THE UNIVERSAL MONARCHY WILL RETURN TO THE MOST NOBLE ITALIAN NATION, WHEN THEY HAVE BANISH'D THOSE INTESTINE DISCORDS, WHICH HAVE MADE 'EM SLAVES TO FOREIGN NATIONS.

THE Monarchy of Spain, all diſconſolate and aſtoniſh'd at this Anſwer, went out of the Temple; and when ſhe ſaw the French Monarchy advancing to her, after the uſual Compliments, ſhe took her by the hand, led her aſide, and having reveal'd the Oracle to her, added, that ſince by the Will of Heaven the Univerſal Monarchy was to return to the Italians, France was in as great danger of new JULIUS CÆSAR's, as Spain of ſecond SCIPIO's; and to ſecure themſelves, the beſt Advice, in her Opinion, was to divide Italy between 'em. To this end, ſhe offer'd to teach her the ſame Receipt, which, ſhe ſaid, ſhe had try'd with Succeſs in the Indys; by which they wou'd make ſure Work with the Italian Nation, that nothing ſhou'd remain of that worſt Race of Men but the Name.

THE Monarchy of France thank'd her, but firſt, ſays ſhe, let me forget that unfortunate Partition of the Kingdom of Naples, which my King LEWIS XII. made with you not long ago, and then we'll talk further of this Affair; yet know, 'tis not ſo eaſy to injure the French a ſecond time, as you imagine. As to the Receipt you propoſe, to ſecure our ſelves from the Italians, pray keep it for your ſelf. To make a Deſart of the World, as you have done of the Indys, to exterminate the Race of Mankind, and govern the naked Earth void of Inhabitants, are not Maxims of French Politicks: For I have learn'd at my Coſt to reſt ſatisfy'd with a little; and therefore I build my Greatneſs more on the Multitude on my Subjects, than on the Extent of my Dominions: And provided my French can live at eaſe, I am content that others ſhou'd live too. The Agreement about Italy is an Affair at a diſtance: You

know by Experience, that Phyſick taken by way of Prevention, often haſtens the Diſeaſe; and let me tell you, with all the Freedom which is ſo natural to me, that the Enterprize of ſubduing all Italy is not ſo eaſy as you imagine. For when I had that fancy in my brains, it prov'd fatal to me; and I am apt to believe, it won't ſucceed much better with you. In ſhort, I have been convinc'd, that the Italians are a ſort of Men, who are always ready upon the firſt opportunity to ſlip out of our hands, and never grow tractable under a foreign Yoke. Tho like crafty Apes they eaſily mimick the Manners of the Nations that govern them, yet in their Hearts they preſerve their antient Antipathy: They are cunning Merchants of their Slavery, and traffick it with ſo much Art, that only by wearing Breeches made in the Sevil Mode, they force you to believe they're become good Spaniards; and make us imagine by the Collar of Cambray, that they're grown perfect Frenchmen: but when the Matter is brought to the Teſt, they ſhew more Teeth than a million of Saws. They are very like thoſe jilting Coquettes, who by fair Words and Courteſy feed their Lovers with hopes of what they never intend to grant 'em. Believe me therefore, who have experienc'd it but too dearly in the attempt of ſubduing Italy, you will get nothing at laſt but Loſs and Shame.

## APOLLO *orders an Edict to be publiſhed againſt the Virtuoſi of Parnaſſus.*

TO reſtrain the many Extravagances daily made publick by the unruly Wits of whimſical Poets, APOLLO has thought neceſſary to publiſh a very ſevere Edict againſt all the Virtuoſi of this State, but chiefly againſt the Italian Poets; whereby the great Authority that Poetical Licence had arrogated to it ſelf, is ſo ſtrictly limited, that 'tis next to being reſtrain'd *ad terminos Juris*. Moreover, his Majeſty has commanded, that all the Latin Virtuoſi ſhall take an Oath to DONATUS, Arch-Pedagogue of Pedantry, not to vary the leaſt Tittle from his Grammar; and ſevere Puniſhments are appointed for Delinquents.

NOW tho in this general derogatory Decree there be a provoking Article, to take away from all Nations their Immunitys and Privileges, as well Antient as Modern, yet a particular Clauſe is added in favor of the eloquent PARTHENOPE, by which the Neapolitans are allow'd to retain their antient Prerogative of conjugating with the Preter-plu-imperfect Tenſe.

## XI.

**PHILIP *the Second, King of Spain, after ſome Diſpute concerning his Title, makes a magnificent Entry into Parnaſſus.***

THO 'tis two months ſince the potent King of Spain, PHILIP the Second, arriv'd at this Court, yet he was not allow'd to make his publick Entry till yeſterday; for on ſome of the Triumphal Arches, which the Spaniſh Nation had erected for him with Royal Magnificence, was this Inſcription: *Philippo ſecundo Hiſpaniarum, utriuſque Siciliæ, & Indiarum Regi Catholico, Italiæ Pacis Auctori feliciſſimo.* At which moſt of the Italian Princes were diſpleas'd, and demanded to have it ras'd out; for they ſaid they wou'd never acknowledg that the Peace of Italy was owing to the Spaniards, ſince they had bought it with ready mony from the People of Holland and Zeeland.

THIS Matter was long canvaſs'd: and tho the Italian Princes clearly prov'd ~~in Court that the~~ Peace of Italy ~~ought intirely~~ to be aſcrib'd to the Netherlanders, and not to the good Will of the Spaniards, who wou'd have inſlav'd the whole Country, if they had not met with a great Diverſion; yet when this Contention roſe to the greateſt height, the Queen of Italy, with her uſual Prudence, quench'd the Flame: for having call'd all her Princes together, ſhe told 'em, they ſhou'd leave Boaſting and Rhodomontados to the Spaniards, and minding Realitys themſelves continue to feed them with Smoke.

THE Cavalcade was the nobleſt Parnaſſus ever ſaw, both for the Number and Quality of the Princes aſſembl'd to honor and ſerve King PHILIP, who was plac'd among thoſe Monarchs that have been renown'd for their Prudence in Peace, and Bravery in War. 'Twas therefore much admir'd that the Device on his Royal Banner was a Pen; by which, as the Hiſtorians fully evince, he had in France and other Places, where he had an Opportunity to uſe it, wrought more Ruin and Deſtruction, than his Father CHARLES the Fifth had been able to do with almoſt all the Cannon of Europe. The Sacred College of the Virtuoſi highly prais'd this Device, for the Authors thought it no ſmall honor to 'em, that a Pen in an able Hand had wrought ſuch Wonders.

KING PHILIP has always had the higheſt Reſpect paid him in Parnaſſus; the chief Monarchs of Europe have been proud to ſerve him: inſomuch that the day after his Entry, while he was trim'd, the Queen of England held the Baſon, and the warlike HENRY the Fourth of France thought it a mighty honor to waſh his Head; which Office he perform'd with ſuch Dexterity, that one wou'd almoſt have thought he had been born for that Employment: tho ſome malicious Perſons have reported, that inſtead of a Waſhball, he us'd nothing but very ſtrong Lye.

ALL the Virtuoſi of Parnaſſus preſented this great Monarch with abundance of Poems and other elaborate Writings, which he recompens'd with extraordinary Liberality. One of 'em preſented him with a Diſcourſe, ſhewing how the noble PARTHENOPE, and the whole flouriſhing Kingdom of Naples, thro the Plunders of the Soldiers, the Judges, the Barons, and the rapacious Viceroys who are ſent thither from Spain to fatten, is

brought

brought to the utmoſt Deſolation; and propoſing a Method by which ſhe might recover her former Greatneſs and Splendor. The King made him a Preſent of twenty Ducats of Gold, and gave the Diſcourſe into the hands of his Confeſſor, commanding him to take care of it, as of a Treatiſe very piouſly written. But ſoon after it happen'd, a crafty Politician gave him a long Diſcourſe quite contrary to the former, ſhewing how the Oppreſſions of Naples might be increas'd, and how it might be reduc'd to ſuch Calamity, that the generous Horſe, without Saddle or Bridle, which the City of Naples has for its Device, ſhou'd patiently carry the Packſaddle and its Load, and at length be brought to draw in a Cart. For this King PHILIP gave the Author a Penſion of Twelve thouſand Crowns a year, and created him Grandee of Spain; for that Book, he ſaid, was written with Senſe and Underſtanding, according to the true Maxims of good Polity.

## XII.

### *All the Princes, Republicks and States, are exactly weigh'd in a Ballance by* LORENZO MEDICI.

SINCE 'tis apparent, that the Republick of Rome, after ſhe had acquir'd all Italy, found means to arrive in a little time at that Univerſal Monarchy ſo famous thro the World; the Empire and Kingdoms that were built out of the Ruins of this great Monarchy, fell into a Debate, whether 'twas impoſſible to hinder a Potentate, grown ſo great that no other Prince ſingly can cope with him, from attaining Univerſal Monarchy; ſince 'tis evident, that the Aſſiſtance of ſeveral Nations, by reaſon of their different Intereſt, and the many Jealouſys that reign among Confederates on many Occaſions, are but vain Hopes and wretched Remedys.

TO avoid therefore thoſe Calamitys and Diſſolutions which thoſe Potentates ſuffer'd who were oppreſs'd by the Roman Power, the Empires and Kingdoms that ſprung up in the World after its Ruin, following a Counſel which for its Wiſdom ſeem'd almoſt inſpir'd, agreed that every fifteen Years all the Princes of Europe ſhou'd meet, that their ſeveral Strengths might be weigh'd, and a due Counter-poiſe and Allay given to him, who ſhou'd be found to have grown to a degree of Greatneſs dangerous to his Neighbors.

MANY Men of great Parts have been prefer'd to the honourable Employ of weighing theſe Princes and their States; but for above a hundred Years laſt paſt, it has always been executed by the illuſtrious Houſe of MEDICI, and particularly by the great LORENZO. And tho 'twas fear'd this Prerogative wou'd much offend the Popes and the Senate of Venice, who, both in Italy and Abroad, have always been at leaſt as watchful, if not more than LORENZO and the Republick of Florence, to maintain an equal Ballance between the Forces of the European Potentates; yet, by the conſent of all Hiſtorians, the Ballance was committed to LORENZO.

ACCORDINGLY on the firſt day of Auguſt, all the Princes and Potentates of Europe met together at Phocis, to aſſiſt in the important Affair of taking an exact account of their own Condition, and that of others, which laſt in State-matters is of far greater moment. By an antient and juſt Prerogative, the Ariſtocratick Monarchy of the Apoſtolick See was firſt

put

put into the Scales; and becauſe fifteen years ago it weigh'd only ſix Millions of Pounds, and was now found to weigh ſeven Millions and a half every one knew that the addition of the Dukedom of Ferrara had occaſion'd this Increaſe. Then a Curtain was drawn up, and there appear'd glittering, amidſt the Spiritual and Temporal Authority, the ſacred two-edg'd Sword that was ſent to the Popes from Heaven. And becauſe a thing of ſuch value cannot be weigh'd by human Judgment, it was only admir'd, honor'd, and ador'd by all.

AFTER this the ſeven Electoral Princes brought to the Scales the Roman Empire, which, as appear'd by the old Regiſter books, weigh'd formerly ſixty Millions of Pounds; but thro the irregular Lives of many Emperors, its robuſt Conſtitution, which made it fear'd by all, has been much impair'd, and it fell into thoſe dangerous Infirmitys, that after a long Quartan Ague have ended in a Conſumption, which has ſo waſted it, that our Age beholds it dwindl'd to nothing but Skin and Bones: yet tho 'tis thus fallen away, it makes a fair Appearance by the ſtately Motion of its Body. Beſides, that its Imperfections might not be diſcover'd, ſome good People have kindly imbelliſh'd it all without, with the antient Auguſt Titles, and with the Majeſtick Name of CÆSAR; but when it came to the Scales, 'twas found all empty within: for Feathers are not ſo light and vain, as the Name of a Prince without Authority. The Weight of the Roman Empire therefore prov'd ſo inconſiderable, that it exceeded not four hundred and eighty Pounds; this reflected great Diſhonour on the Lay-Electors, who, 'twas believ'd, had by their Artifices brought it to that miſerable Plight: For 'twas the general Opinion, that they had perſuaded all thoſe Citys and States they cou'd not get into their own hands, to revolt from the Empire, and ſet up for Liberty; that the Emperor might not be ſtrong enough to recover thoſe, of which they had ſo perfidiouſly poſſeſs'd themſelves. Thus by a miſerable Example of the Viciſſitude of human Affairs, the Roman Empire, once ſo formidable, is now, thro the Avarice and Ambition of its own Subjects, villanouſly plunder'd of its antient Poſſeſſions, and reduc'd to live in a hir'd Chamber, with a miſerable Salary of ſeven Ducats a month; which they give it rather under the Notion of Recognition and Alms, than as a Tribute: inſomuch that the illuſtrious Houſe of Auſtria is forc'd to ſupport the Imperial Dignity with its own Patrimony.

THO this great Calamity mov'd Compaſſion in many Princes, yet ſuch as call'd to mind the Inſolences of the HENRY's, the Crueltys of the FREDERICK's, the Seditions, Impietys and Robberys, which many other Emperors had practis'd in Italy, ſaid aloud, 'twas not the Rapaciouſneſs of the Electors, nor the Diſloyalty of the People, but the great Prudence of all the Princes of Europe, had cut the Talons, and pluck'd the Wings of that Eagle, who continually profeſs'd to live by Rapine, and perſuaded her ſelf, that all the People of Europe, like ſo many tame Pigeons, were to be her Prey. And many took notice, that the Princes of Italy rejoic'd heartily to ſee the Roman Empire reduc'd to ſuch Ruin, remembring very well what ſevere Uſage they had met with when the Emperors came into Italy.

THEN the renown'd Peers of France brought to the Scales their flouriſhing and warlike Monarchy, a Machine five hundred and fifty Miles ſquare, abounding with innumerable Nobility well arm'd and mounted, who not only preſerve Peace at home, but render their mighty King formidable to all the Nations of the Univerſe. A Kingdom, fill'd with great Numbers of Holy Perſons, who render it Religious; of Learned Men, who adorn it; of Merchants and Artificers, who enrich it; and of Huſ-

bandmen,

bandmen, who make it plentiful. The antient weight of this famous Monarchy was twenty millions of Pounds; but fifteen years ago it amounted not to twelve millions, thro the horrid Calamitys which the Diſloyalty of ſome of her Barons brought upon her: yet now ſhe far exceeded the weight of her former happy days, for ſhe is got up to twenty five millions.

ALL were infinitely aſtoniſh'd at this, inſomuch that the Spaniards put on their Spectacles, and examin'd very nicely, whether the Scales were true. Then to the antient Kingdom of France was added the late Acquiſition of Breſcia, a Preſent made by the Duke of Savoy; which, becauſe it gave large elbow-room to the City of Lyons, increas'd her weight above a million of Pounds.

AFTER this the Spaniſh Grandees laid in the Scales the ſeveral Kingdoms of Spain; and, to the great aſtoniſhment of ſome greybeard Chronicles, who remember'd that ſixſcore years ago thoſe Kingdoms were held in no eſteem, the weight amounted to twenty millions. The Spaniards were highly ſatisfy'd, and did not queſtion, but that by the addition of ſo many other States, which they had yet left, they ſhou'd not only equal, but far exceed the French Monarchys weight of twenty five millions. They threw into the Ballance therefore the flouriſhing Kingdom of Naples, which all believ'd wou'd have increas'd the weight at leaſt two millions; but inſtead of that, it leſſen'd it one and a half: At which ſtrange Accident the Spaniards being much ſurpriz'd, cry'd out, that either LORENZO had giv'n 'em foul play, or the Ballance muſt of neceſſity be falſe; for 'twas a monſtrous contradiction in nature, that the weight ſhou'd decreaſe by addition. They added, in a great Paſſion, that the MEDICI's wou'd do well to be quiet at laſt, and not add new Provocation to the inſupportable Injurys of Flanders, Marſeilles, and Aldighiera, and give freſh occaſions of Diſguſt to the Spaniards.

TO this reproachful Language, LORENZO without the leaſt Diſcompoſure anſwer'd, That his Ballance was juſt, but Naples and Milan kick'd up the Scale, by being ſo diſtant from the Force of Spain, and full of People, who ſo unwillingly ſupported the Government of Strangers; whereas the Affection and Multitude of Subjects, the Fertility and Concord of States, are the heavy weights that ſink the Scales. Then LORENZO, with an Air of Indignation, anſwer'd to the Particular of Flanders, Marſeilles and Aldighiera, That whenever the Spaniards contain'd themſelves within the bounds of Juſtice, they ſhou'd always be lov'd, honor'd and ſerv'd by his Great Dukes of Tuſcany; but they were greatly miſtaken, if they thought they ſhou'd ever be able to wheedle the MEDICI's out of Florence, as they had done the SFORZA's out of Milan; that States can't be depoſited in the hands of Princes, like Mony left with Bankers, to be taken up again when the Owner thinks fit, and that the Merit of any Gift is loſt when the Donor ſhews a deſire to reſume it. The Princes, who ſaw things grown ſo high, interpos'd between LORENZO and the Spaniards, and cutting ſhort this hateful Diſpute, bid him go on with the weighing.

THEN the Spaniards threw into the Scales the Dukedom of Milan, which made the weight yet a million lighter: At which they were ſo confounded, that they refus'd to put Flanders into the Scale, fearing they ſhou'd yet receive ſome greater Affront. 'Twas ſaid indeed, that if they had put in the Indys, it might have produc'd ſome good effect, provided they had left out thoſe romantick Miracles, related by ſome wide-mouth'd Fellows, who make no more difficulty of boaſting of millions of Crowns, than a Builder of reckoning his Bricks.

THEN

THEN the Engliſh were call'd, who put their Kingdom into the Scales: A Kingdom, for the Strength of its miraculous Situation, for the everlaſting Mountains that ſurround it, like Bulwarks built by the Potent Hand of the Almighty; and for the Sea, which ſerves it inſtead of a profound Ditch, truly formidable, by reaſon of the Convenience it has to attack others, and the inſuperable Difficultys of its being invaded. This Kingdom the laſt time weigh'd fifteen millions of Pounds, but now it ſcarce amounted to nine: The reaſon of this Diminution is imputed not only to its Apoſtacy, but likewiſe to the King's being a Foreigner, who cannot yet have had time ſufficient to ſettle himſelf firm in the Saddle. The Engliſh, to increaſe the weight of their Kingdom, wou'd have put Scotland into the Scales; but all the Scotch Nobility appear'd againſt it, and declar'd openly Sword in hand, that they wou'd never ſuffer their Kingdom to be united to England. The King of England ſhew'd not the leaſt Diſpleaſure againſt theſe Noblemen, who in preſence of his Majeſty, and all the Princes of Europe then preſent, had ſpoken with ſo much Freedom; but very calmly aſſur'd 'em, that ſuch an Union wou'd be of great advantage to the Scots. They reply'd, that they had freſh in their memory the mournful Example of the Miſerys of Flanders, who, when ſhe ſaw her Earls become Kings of Spain, fooliſhly flatter'd her ſelf, that ſhe ſhou'd be Miſtreſs of the Spaniards: whereas in a ſhort time, inſtead of Spain's being pillag'd by the Flemings, Flanders was tore to pieces by the avaritious and cruel Spaniards; and to compleat all her Miſerys, the Emperor CHARLES the Fifth, and his Son King PHILIP, by conſtantly living in Spain, being of Flemings become Spaniards, the unfortunate Flemings, by having loſt their Prince, from natural Subjects began to be accounted Foreigners, and of a ſuſpicious Loyalty. Thus Flanders, the native Country of CHARLES the Fifth, and Patrimony of PHILIP the Second, according to the Maxims of modern Politicks, became a conquer'd State, and was govern'd by Foreigners, with ſuch Jealouſys and Oppreſſions of new Taxes, Subſidys and Contributions, as bred thoſe ill Humors, that ſoon broke out into a Civil War; which after an unſpeakable Devaſtation of Treaſure, and Effuſion of Blood, with an incredible Loſs of Honor to the Flemings, is chang'd into a greedy Merchandize of the Spaniards. From theſe deplorable Miſerys the Scots, they ſaid, had learnt not to ſuffer their Kings to abandon their Country, and transfer the Royal Seat from their antient Kingdom, to a greater newly acquir'd; for then the Scots wou'd certainly meet with all the Calamitys, which weaker Nations are forc'd to ſuffer from more powerful that govern 'em. In ſhort, if the Kingdom of Scotland were united to that of England, and the Scotch Kings ſhou'd become Engliſh; Scotland's miſery wou'd be equal to that of Flanders, and the Engliſh wou'd imitate the Spaniards.

THOSE who were preſent when this happen'd, report, that the Spaniards told the King of England, that the Scots, who had talk'd ſo ſaucily in his Majeſty's Preſence, ought to be puniſh'd. But his Majeſty anſwer'd, that the Spaniards ought not to give others that Counſel, which had prov'd fatal to themſelves: And then, having commanded that Scotland ſhou'd not be weigh'd, he aſſur'd his Scotch Subjects, that in a ſhort time he wou'd give 'em all poſſible Satisfaction.

NEXT was put into the Scales the vaſt Ottoman Empire; which, fifteen years before, amounted to the ſum of thirty two millions, but now was found to be leſs than ſixteen: A Novelty, at which the Princes were much ſurpriz'd, and particularly the Venetians, who cou'd not believe ſo great a Decreaſe was poſſible; and therefore deſir'd, that it might be weigh'd again

more

more carefully; which was done accordingly, and they found, that in the ſhort Interval, between the firſt and ſecond weighing, it loſt eight hundred twenty two Pounds. This made it appear, that the Ottoman Empire, once the Terror of the World, was now ſo conſum'd by Luxury, Avarice and Sloth, that 'twas hurrying to its Ruin: At which all the Princes were extremely pleas'd. But the wiſer ſort diſcover'd, that the Joy of the Spaniards laſted but a moment; for they were full of fears, leſt the Depreſſion of the Turks ſhou'd turn to the Exaltation of the Republick of Venice.

THEN the Senators of Poland put their Kingdom into the Scales: but that, thro the ſeditious Hereſys they have ſuffer'd to take footing there, thro the little Authority their King has among 'em, and the exceſſive Power the Palatines have aſſum'd, prov'd not very weighty; for it amounted not to ſix millions, tho formerly it always weigh'd upward of twelve.

AFTER this the Grand Sages of the Continent, and the venerable Heads of the Council of Ten, put into the Scales the moſt flouriſhing Republick of Venice, miraculous for its Greatneſs, and for the Convenience of its Situation, which renders it fit for great Enterprizes. It weigh'd eight millions, which they ſaid proceeded from the great Maſs of Gold, which the wiſe Senators, during their long Peace, had heap'd up in their Treaſury.

THEN the Switzers, Griſons, and the other free People of Germany, brought their Republicks to the Scales; and the Princes deſir'd they might be weigh'd ſeparately, to which the Germans agreed. But the thing prov'd impracticable; for LORENZO having put the Republick of Baſil into the Scale, found that moſt of the other Republicks were ſo cloſely link'd together, that 'twas impoſſible to unrivet 'em one from another; which threw many ambitious Princes into a ſweat for fear. In ſhort, LORENZO was forc'd to put 'em into the Scales together, and found 'em ſo heavy, that all the Weights he had wou'd not raiſe the Beam.

IN the next place Savoy was brought to the Ballance by the noble Knights of the Annunciade; it weigh'd juſt as much as at the laſt Trial: But LORENZO putting into the Scale with it the illuſtrious Title which CHARLES EMANUEL Duke of Savoy enjoys, of chief Warrior of Italy, its weight was increas'd one million four hundred and twenty Pounds.

THEN with a Pomp and Majeſty reſembling that of a mighty Monarch, appear'd the Duke of Lorrain: His State, tho but ſmall, equal'd the weight of the greateſt Kingdoms, which was thought to proceed from a peculiar good Fortune of that Prince, in having his Country ſo ſituate, as to be able to create great difficultys to the Low Countrys, by hindring the Paſſage of the Succors which the Spaniards ſend thither from Italy. By this means he was riſen to ſuch Reputation, that he ſold the Merchandize of that Prerogative for its weight in Gold. So that having, with a Zeal equal to any of the devouteſt French Barons of the Holy League, lent his aſſiſtance to the Spaniards, afterwards, when the French had got the better, he ſided with them, and knew how to play the Turncoat with ſuch Succeſs, that no leſs than the Great HENRY the Fourth King of France, the Great Duke of Tuſcany, and the Duke of Mantua, thought themſelves happy in coming into his Alliance. And to compleat the Jealouſy of the Spaniards, the immortal Republick of Venice her ſelf hir'd one of the Princes of Lorrain to ſerve her, and diſcover'd ſo extraordinary a Paſſion for him, that notwithſtanding her Vow of perpetual Chaſtity, if the Venetian Senators had not took care, as ſoon as ſhe was

born, after the Cuſtom of ſome Indians, to ſow up her Virginity, 'tis thought ſhe'd infallibly have made him her Husband.

'T W A S perceiv'd that the Duke of Savoy extremely envy'd the good Fortune of that Prince; ſince knowing himſelf to be a Barrier between the French, and the Spaniards of Milan, as the Duke of Lorrain is between the French, and the Spaniards of Flanders, inſtead of reaping, like him, many Advantages by it, he had receiv'd as great Injurys and Affronts from the Spaniards his Friends, as from the French who were then his Enemys: ſo that all perceiv'd, the Duke of Savoy was convinc'd, that his adhering to the part of the Spaniards had been very pernicious to him.

T H E N the eight Magiſtrates of Sienna laid in the Scales the flouriſhing State of the Great Dukes of Tuſcany, truly wonderful for the Qualitys of the Inhabitants, who are all very fruitful both of Brain and Body, and have ever labor'd with both to maintain that good Government, Peace, Plenty and Security, which the Country enjoys: So that this State being all ſolid Subſtance, prov'd equal in weight to the moſt famous Monarchy. And 'twas obſerv'd, that L O R E N Z O took vaſt Delight to ſee, that on the Foundations of the Churches and Hoſpitals, which, in the time of the Florentine Liberty, he and his Anceſtors had laid in their Country, his Succeſſors, according to the Model the great C O S M O had left 'em, had built ſtrong Citadels. Therefore, to make a pompous Diſplay of the Bravery and Prudence of the Princes of his Race, he put into the Scale the vaſt Head of F E R D I N A N D the Great, the exceſſive weight of which hurry'd it down with ſuch a ſudden Force, that it ſnap'd in two the great Chain which faſten'd the Beam, and all was daſh'd to pieces. Upon this the Princes obſerv'd the ſingular Prerogative of the Court of Rome, in producing Men of extraordinary Prudence; for all of 'em knew that this great Man was educated in that School.

T H I S Accident of breaking the Scales hinder'd ſome Italian Princes, who were coming up, from being weigh'd. It was reſolv'd therefore, that ſince by antient Cuſtom all the Princes and Potentates of Italy were wont to be weigh'd againſt the Spaniſh Monarchy, from the general weight of all together ſhou'd be calculated the particular weight of each. To this end was brought into the middle of the great Hall a very large and exact pair of Scales, in one of which were put all the Kingdoms of the Spaniſh Monarchy, in the other all the Principalitys of Italy; and the Ballance was obſerv'd to ſtand in Equilibrio, which infinitely afflicted the Italian Princes. But while they were in this anguiſh of mind, all took notice that the Monarchy of France, by one kind Look only which ſhe caſt on the Scale in which the Italian Princes were laid, made it deſcend on a ſudden, to the general Joy of all.

W E muſt not omit to tell you here, that when the Spaniards ſaw that the Duke of Savoy, who fifteen years ago refus'd to be weigh'd with Italy, had put himſelf into the Ballance to counterpoiſe Spain, they threaten'd him by ſevere Frowns and biting their Fingers; which he obſerving, with a Generoſity becoming his undaunted Courage, Signiors, ſaid he, 'tis no longer time for you to feed Men with Hopes; I'm now convinc'd what you are, and know every Inch of you: I have learnt from your paſt Actions to reſolve to trace out my Accounts and Deſigns with another Coal; for yours, which I have hitherto us'd, has too much ſoil'd and gall'd my hands. All the flatt'ring Hopes you gave me, have not yet reduc'd me to that degree of Madneſs, as to make me drop a little Morſel in my mouth, to run after the ſhadow of the great Spaniſh Inheritance, which I ſee at the bottom of the River.

T H E

THE Spaniards complain'd moreover, that the Dukes of Parma, Modena, Urbino, the Count of Mirandola, and the illuſtrious Roman Barons CAJETANI, COLONNA, and URSINI, who are of the Order of the Golden Fleece, and to whom they pay Salarys, had been weigh'd with the Forces of Italy; whereas by that Order of Knighthood, and the Penſions they receive, they are oblig'd to adhere to them, and be the Miniſters of their Greatneſs. But thoſe Noblemen anſwer'd 'em, that the Italian Princes and Barons receive from the Monarchy of Spain the Honor of the Fleece, and enjoy the Profit of their Penſions, juſt as ſome honorable Ladys receive Preſents from their Lovers, that is, out of pure Civility, and not becauſe they ever intend to ſuffer themſelves to be debauch'd by 'em.

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## XIII.

*Why the Monarchy of Spain keeps her ſelf ſhut up in her Palace.*

THE Monarchy of Spain has not appear'd in publick for many days: She not only lives retir'd in her Apartment, but has kept her Palace-Gates continually barr'd. Now the Princes of Italy, and above all the Venetians, who are cunning Searchers into the very Thoughts of this Great Queen, as well as diligent Obſervers of her Actions, took great Umbrage at this Novelty. And becauſe they cou'd by no means penetrate the Cauſe of her unaccountable Solitude, they all concluded, there muſt be ſome great Myſtery in it.

THE Venetians, whoſe Jealouſy made 'em impatient of all Delay, clap'd Ladders againſt her Palace, and peep'd in at the Windows; they ſaw ſhe was mighty buſy, and that, together with one of her Miniſters, the Count de Fuentes by name, ſhe imploy'd her ſelf in ſtopping all the Holes about her houſe. Theſe prudent Obſervers therefore, foreſeeing well enough to what end ſhe was at work, gave notice to their Friends to take Arms; for the Spaniards, ſaid they, as ſoon as they have ſtopt up the Holes of Succors, will certainly fall to hunting the Mice, and make a terrible ſlaughter of 'em.

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## XIV.

*The Duke of Alva being arriv'd in Parnaſſus, pays a Viſit to* PROSPERO COLONNA, *who falls out with him concerning a Title, of which he had defrauded the Family of* COLONNA.

DON FERNANDO of Toledo, Duke of Alva, arriv'd here a few days ago: The military Men, by APOLLO's Command, made exact inquiry into his Actions, and he was adjudg'd worthy to be rank'd in Parnaſſus among thoſe famous Commanders, who ſubdu'd their Enemys by Patience and Cunning, rather than by open Force, and hazarding the Fortune of a Kingdom upon the dubious Event of a Battel. But becauſe GUICCIARDINI, a moſt judicious Writer of the Affairs of Flanders,

had enter'd a Complaint againſt the Duke, that he treated him ill for ſome things he had written of him not much to his Reputation, the Duke us'd all his Endeavors to clear himſelf of the Charge: for in Parnaſſus there's an Edict of APOLLO, that any Prince or private Perſon ſhall incur the Penalty of Infamy, who dares to ſhew Reſentment againſt an Hiſtorian or other Writer for any diſreputable things related of him, provided they are true. But ſo powerful were the Duke's Friends, that GUICCIARDINI was content to revoke his Complaint againſt him; who then, with the greateſt Solemnity imaginable, was receiv'd into Parnaſſus, and had a place aſſign'd him in the Company of his Majeſty's Gend'arms, commanded by the famous QUINTUS FABIUS MAXIMUS, who for his great warineſs is ſirnam'd CUNCTATOR.

NOW it happen'd, that the Duke, after having viſited ſeveral other Princes and great Generals, went to pay his reſpects to the illuſtrious PROSPERO COLONNA, who receiv'd him with all imaginable Honor, and the rather becauſe he had been told, that the Duke profeſs'd to imitate his ſlow and ſafe method of making War. But a ſtrange unlucky Accident happen'd in this Viſit; for at their firſt meeting, the Duke addreſſing himſelf to PROSPERO, call'd him *Voſtra Merce*: He was exceedingly provok'd at the meanneſs of the Title, and in a great Paſſion, I thought, my Lord, ſaid he, your Viſit had been deſign'd to honor a Perſon who is your Superior, not to affront him; but becauſe 'tis the Cuſtom of the Family of COLONNA to requite baſe Language by their Deeds, come out of my Houſe, and with my Sword I'll make you know, that all who give ſuch little raſcally Appellations to Perſons of my Character, deſerve not the Converſation of Men of Honor.

THE Duke was aſtoniſh'd at this paſſionate Reſentment of that great Commander, and reſiſting the force which PROSPERO us'd to thruſt him out of the room, clos'd with him. Upon which the Spaniards, who attended the Duke, came to his Aſſiſtance, and PROSPERO's Italian Servants ran to aid their Maſter; ſo that great Numbers being ingag'd in a narrow Place, the Combate was very ſharp and cruel.

THE noiſe was heard into the Street, and APOLLO ſoon having the News of this dangerous Accident, diſpatch'd thither in great diligence the Lieutenant-Governor of the Place with a Guard of Archers, who reſcu'd the Duke; and having quieted the Tumult, commanded the Spaniards, who had been but ſcurvily handled, to return to their Houſes. PROSPERO, to prevent any wrong Information againſt him, went in all haſt to APOLLO, and as the Story goes, in a great Rage deliver'd himſelf thus.

ALL the World knows, Sir, that the Men of the Family of COLONNA, of my Quality, have been treated with the Title of Excellence time out of mind, and before the Spaniards were thought of. Now 'tis an inſupportable Arrogance that this People ſhou'd pretend to trample on a Man like me, as the Duke of Alva durſt this moment in my own Houſe: for, if the Affront is infinitely aggravated by the meanneſs of the Perſon who gives it, how is it poſſible that an Italian Baron ſhou'd contain himſelf within bounds, when he's affronted by that baſe Spaniſh Nation, whoſe Miſerys not long ſince were a ſubject of univerſal Compaſſion, and were even recommended in all Churches to the Charity of good Chriſtians, from whom they gather'd Alms to free themſelves from the cruel Servitude they were under to the Moors of Granada?

BESIDES, the Spaniards enjoy the Sovereignty of the greateſt part of Italy, where they are lov'd, honor'd, and even ſerv'd by ſuch as my ſelf, tho

tho they daily threaten us with a cruel and universal Slavery. Their monstrous Avarice has rob'd us of our Estates, and in the deplorable Pillage of Rome their insatiable Lust violated our chastest Matrons. And now, when in return for our humble Patience they wou'd take from us our poor empty Titles, those unhappy Reliques of the Italian Reputation, every Baron of Italy ought to revenge it with Daggers, not with Complaints, as I do.

THOSE who were present report, that at the beginning of this Complaint APOLLO began to smile; and the warmer COLONNA grew, the more Gaiety was observ'd in his Majesty's divine and resplendent Countenance; insomuch that when PROSPERO talk'd of the Daggers, he burst out into open laughter: PROSPERO, said he, thou hast ever been and wilt be too cholerick; and let me tell thee, I'm much scandaliz'd, that a Man, who has always made particular Profession of Prudence, shou'd be surpriz'd, that Slaves, who have liv'd upon black mouldy Bisket twenty years in the Galleys, shou'd, when they light on good white Bread, be apt to stuff till they burst. This is so far from provoking the Brave who behold it, to hate 'em, that it rather moves their Pity. Do you Italians therefore suffer the Spaniards, who are raw in this World, and just redeem'd from Slavery to the Moors of Granada, to feed on the Titles of Honor they found in Italy. And take it from me, when they have sated themselves with that windy Repast like the French, they'll become so well-bred, that they'll give the Title of Excellence, not only to men of your Quality, but even to the Grooms that look after their Horses. And let me tell you, if you had that Prudence and perfect Knowledg of the Affairs of the World which I cou'd wish, you'd know that these exorbitant Measures and odious Behavior of the Spaniards in Italy, of which you so grievously complain, is Sugar for you, and Poison for them; for if to their Bravery, Prudence, and insatiable Ambition, they wou'd add the Charms of Civility and a winning Behavior, you'd find 'em in a little time Masters of the Universe. The Monarchy of Spain therefore, and not you Italians, ought to revenge with Daggers and all sorts of Crueltys, the Insolence of her Spanish Ministers, who disgust the good Servants of so great a Queen, and render her Sovereignty ungrateful to all her Subjects: Their Excesses stand in great need of a remedy, as being so many Blocks in her way to Universal Monarchy; to which, with the publick hate of all Italy, she never can arrive.

WITH this Answer APOLLO sent away PROSPERO very well satisfy'd. After which came into his Presence the Duke of Alva and all his Family, exceeding melancholy. APOLLO preventing the Complaint which the Duke was about to make of COLONNA, said, I am much displeas'd, my Lord Duke, at the Disorder which has happen'd; and the more, because the Occasion of it is neither just nor honorable on your Side. Therefore I think fit to put you Spaniards in mind, that 'tis an evident Token of a malignant Temper to be tenacious, as the World knows you are instead of profuse, in giving to others those Titles of Honor which they look for. The Generosity of a Nobleman is known by his shewing little Greediness of receiving Titles, and much Liberality in giving 'em; and he that gives to another even greater Honors than are his due, gains more Reputation by it, than the Person to whom they are given. But you, who are so zealous in engrossing all the great Titles to your selves, instead of increasing your Reputation, are become by this means such a jest to all Mankind, that the Italians, whose Talent 'tis to ridicule every body, when they'd expose a Braggadochio in their Comedys, always give him the Person of a Spaniard: This ought to make you all asham'd. But, I know not how it comes to

pass,

paſs, you are not aware, that to pretend to attain Univerſal Empire by affronting the whole World, is the greateſt Contradiction that can be. No, my Lord, Humanity, Gratitude, Kindneſs and Civility, are the Decoys that take the minds of Men. And pray what wou'd you think of a Fowler, who, as I perceive you Spaniards do, ſhou'd go beating a Drum into the Dove-houſe to catch the Pigeons? Let me tell you farther, that if any People have reaſon to lay the bait of Dignitys to bring the Italians into their Nets, you are the Men, by reaſon of your Deſigns on Italy: and you ought to conſider, that by the States of Naples and Milan, which you poſſeſs already, you are but faſten'd to 'em as it were with Wax; for you ſhall govern there no longer than till the Italians reſolve to drive you out: and if they cou'd be certain after your Ruin not to fall under the French, you know very well, that by giving you a little diſturbance in the Port of Genoua, they wou'd be able to throw you into a thouſand inextricable Difficultys. All which things are ſo many Admonitions to you, not to refuſe the ſatisfaction of fair words to thoſe, whom by reaſon of your Poſſeſſions in Italy you will be forc'd ſo bitterly to diſguſt by Deeds. As to the Injury you pretend to have receiv'd from PROSPERO, I muſt tell you, whatever Affront ſhall be offer'd you on the like occaſion of Titles, I will not only not reſent it, but ſhall believe you have deſerv'd the Uſage you met with.

THE Duke wou'd have excus'd the matter, by ſaying, that he had receiv'd Inſtructions from his King how to behave himſelf with the Italian Barons in the particular of Titles. But APOLLO told him, the Spaniſh ill treatment of the Italians extended no farther than to the Neapolitans and Milaneſes: Adding further, that if the Spaniards were not blind with Paſſion, they wou'd ſee that their Grandees, whom Spain it ſelf cannot contain, and who in Italy too will be playing the Giants, are yet no more than Dwarfs, when compar'd to the Roman Barons. And here a white Cloud beginning by little and little to cover the Perſon of APOLLO, the Prieſts who were about him perceiv'd that his Majeſty intended to propheſy; they fell proſtrate therefore on the Earth, and the Duke with all his Attendants did the like: Then from that hollow Cloud was heard the Prophetick Voice of APOLLO, in harmonious Accents pronouncing theſe Words.

I PROGNOSTICATE to you Spaniards, that your auſtere Behavior will one day provoke the Nobility of Italy, the Miſtreſs of the cruel Sicilian Veſpers, to plot againſt you ſome bloody Neapolitan Night-ſervice: For 'tis the peculiar Cuſtom of the Italians, with greater Fury to revenge injurious Language than the Stabs of Daggers; as being a ſort of Men, who have ſhort Forgiveneſs and long Hands, and are not only naturally inclin'd to great Reſolutions, and proſecute their Revenge to the utmoſt, but ſlily defer it, till thoſe from whom they receiv'd the Injurys have quite forgot 'em. This you will experience, and to your utter Deſtruction will find 'em, with their Arms in hand, to be ſo many ORLANDO FURIOSO's, when you ſhall imagine 'em to be grown the tameſt, and moſt paſſive Aſſes.

## XV.

### BOCCACE *is aſſaſſinated by* SALVIATI.

LEONARDO SALVIATI, a Man, conſidering the preſent times, and the quality of the modern Tuſcans, very renown'd for Learning, two days ago was guilty of an Action, which has been infinitely blam'd by all the Virtuoſi: for in the great Forum, at two in the night, he quarrel'd with the famous BOCCACE, his Majeſty's chief Writer in Proſe, and by ſeveral Wounds ſo mangl'd and disfigur'd him, that his moſt familiar Friends who have ſeen him ſince, affirm, 'tis impoſſible to know him for that comely Perſon he was before. That which infinitely aggravated this Extravagance was, that SALVIATI committed it, not thro any particular Pique againſt BOCCACE, but only at the requeſt of the GIUNTI's, Printers in Florence, and for the Lucre of five and twenty Crowns, which they offer'd him in reward of this monſtrous Villany. This Morning therefore the Cavalier LEONARDO SALVIATI, a Perſon of ſo illuſtrious a Family, was proclaim'd in the uſual Forms, a publick and notorious Aſſaſſin.

## XVI.

### *Embaſſadors from Sicily are refus'd Audience of* APOLLO, *and diſgracefully driven away.*

TWO days ago arriv'd in the Harbor of Pindus a Ship from Sicily, which landed ſome Embaſſadors, whom the People of that Iſland diſpatch'd to APOLLO upon Affairs of great Importance. They ſent to inform his Majeſty of their Arrival, and deſir'd Audience: But APOLLO as ſoon as he heard the name of Sicilians, ſhew'd open ſigns of great Diſpleaſure, and commanded LUIGI PULCI, Provoſt of the Country, to let 'em know, he wou'd neither give 'em Audience, nor ſee 'em; and therefore they ſhou'd re-imbark immediately: for the inſupportable Injury he had receiv'd from the Sicilians made him long ſince reſolve never more to have Commerce with that Nation.

THE Embaſſadors return'd to their Veſſel in obedience to his Majeſty's Command, but ſent him a moſt humble Petition, declaring, that they were ſent to his Majeſty, to lay before him the new unparallel'd Oppreſſions they ſuffer'd from the Spaniards: And that the Calamitys, in which they found themſelves involv'd, were ſo deplorable, that they deſerv'd not only his Majeſty's merciful Ear, but even the Compaſſion of the moſt barbarous Savages of the Earth.

THIS Petition was preſented to APOLLO by the Reverend Father THOMASO FAZZELLO, a very ſenſible Writer of the Affairs of Sicily, who aſſur'd his Majeſty, that the preſent Miſerys of the Sicilians exceeded the utmoſt of all human Afflictions. APOLLO anſwer'd him, that ſo great were their Demerits, that they had no juſt reaſon to complain; therefore he ſhou'd preſently let the Embaſſadors know, that if within the ſpace of

two hours they left not the Port of Pindus, he'd positively cause their Ship to be sunk by the Cannon: for he was resolv'd not to see the face of any of that imprudent Nation, which had been the Original of those mighty Mischiefs, that had plung'd both her self and other Nations in the lowest Miserys; for, by subjecting themselves to the Kings of Arragon, they laid the Ground-work of that cruel Tragedy, of which if the Italian Princes cou'd foresee the last Scene, they'd fast perpetually, and on their Knees incessantly pray for the Divine Assistance, to deliver 'em from those Ills which cannot be heal'd by human Remedys.

FAZZELLO reply'd, that his Majesty ought not to be angry with the Sicilians; but that Queen JOAN the Second, by the ever deplorable Adoption of PETER of Arragon, had occasion'd the present Ills of the Spanish Government in Italy: And his Majesty might with great reason express his utmost Hatred against that imprudent and unchast Lady.

TO this APOLLO answer'd, That such who knew not so well as himself the hidden Thoughts of Princes Hearts, blam'd that Queen for the present Servitude of Italy; but the Truth was otherwise: for 'twas evident, that to defend her self from the French Kings, she'd never have adopted a Spaniard, had she not been first convinc'd of his powerful Interest throughout Sicily; and the Kings of Arragon were no sooner call'd to the Sovereignty of that Island, than they began to execute all those Designs on Italy, in which they have succeeded but too well. And all this was so certainly owing to the Demerits of the Sicilians, that 'twould be Impiety to lessen those Calamitys, by which alone they expiated their Crime of Imprudence: On the contrary, 'twas an Act, he said, of the highest Charity to afflict 'em perpetually, that they might serve as a notorious Example to all Nations, what are the bitter Fruits that spring up in time to a People, who in madness of Despair subject themselves to a foreign Sovereignty.

FAZZELLO reply'd, That all this wou'd have been true, if the Sicilians had exchang'd the Government of an Italian King, to make themselves Slaves to Barbarians; but having by their Vespers chang'd the indiscreet and violent French for the considerate and mature Spaniards, he thought, since their Intention was good, they did not merit this grievous Displeasure of his Majesty.

APOLLO at this grew very angry with FAZZELLO, and in great Fury, Thou thinkst then, says he, that the Folly of the Sicilians ought not to be blam'd, in giving up the Insolence, Prodigality, and Negligence of the French, for the Cruelty, Avarice, and insupportable Strictness of the Spanish Government. Cou'd the Sicilians alone of all Mankind be ignorant, that the Government of the Spaniards is eternal, and therefore infallibly a mortal Disease? Whereas the Sovereignty of the French, like a malignant Fever, tho very dangerous, yet gives a man some hopes of Life, and by the application of proper Remedys may at length be cur'd, as 'twas by your fam'd Vespers; a Remedy which had been glorious indeed, if by it you had not exceedingly impair'd the State of your own Health. For wise People, FAZZELLO, never take up the Arms of Rebellion, but when they are sure to gain the inestimable advantage of changing their Slavery into Liberty, and not to change a foreign Prince for a barbarous Tyrant.

## XVII.

### SIGISMUNDO BATTORI *very late learns the Latin Tongue.*

YESTERDAY at eight in the Evening arriv'd at this Court the ordinary Poſt from Germany, and caus'd an univerſal Joy by the welcome News he brought, that the moſt ſerene SIGISMUNDO BATTORI, formerly Prince of Tranſilvania, was ſo enamor'd with the Beauty of the Latin Tongue, that to his extraordinary Glory he ſpoke and writ it with a Ceſarean Purity.

THE Virtuoſi inſtantly deſir'd APOLLO, that on this happy occaſion all thoſe Demonſtrations of Joy ſhou'd be made in Parnaſſus, which are uſual, to encourage Great Men to the Love of the Belles Lettres, when any Prince is become Learned. But his Majeſty, who ſees to the bottom of all things, deny'd 'em this Requeſt, and told 'em, Parnaſſus only feaſted when Princes learn the Sciences, not conſtrain'd, but thro the free choice of a noble Genius, and the pure love of Study. But they ought all to know, that Prince BATTORI had acquir'd the Latin Tongue, not for the Glory of appearing learned, nor thro the virtuous Curioſity of extending his Knowledg; but thro the neceſſity he was in of correcting, for the ſake of his Reputation, the boyiſh Miſconſtruction he made, in Gender, Number and Caſe, when, in the War of Hungary, he put on the fatal Reſolution of arming againſt the Turk, to adhere to the Emperor of Germany, whom, becauſe he had ſuch ſtrong Pretenſions to the Principality of Tranſilvania, he ought to have held in greater Horror than ſixty Ottoman Emperors.

## XVIII.

### *The French are diſcharg'd from the Hoſpital of Madmen, by means of the Spaniards.*

TWO days ago APOLLO diſcharg'd from the Hoſpital of Madmen a great number of French, who had been there many years; during which time, in their high-flying Fits, they play'd the Devil at ſuch a rate, that to their own prejudice, as well as the detriment of their Friends, they had given all Europe cauſe to mourn.

AT laſt it fully appear'd by authentick Evidence produc'd in form before the moſt ſerene MEDICI's, Princes of Florence, who have always been aſſiſting to the cure of that Nation's Infirmity, that they were brought to their ſenſes, and ſo accordingly they were ſet at liberty.

BEFORE their Departure from Parnaſſus, his Majeſty ſent for 'em, and told 'em, That for the future they ſhou'd learn to enjoy the Proſperity of their potent Kingdom, with more prudence than they had formerly; and above all things ſhou'd remember, they were wholly indebted for their recovery to the Spaniards, who only by ſhewing themſelves in Arms in the Kingdom of France, and particularly in Paris, had reſtor'd ſome Brains to

the empty Skulls of thoſe Frenchmen, who before had play'd ſuch mad Pranks in their own Country.

THE Monſieurs moſt humbly thank'd his Majeſty, and ſaid, They'd be ſo ſtrictly mindful of his wholeſom Advice, that in meaſuring the diſtance of Places for the future, they'd intirely make uſe of the Italian word Miles, to avoid the mournful name of League. But as to the recovery of their Brains, all their Thanks, they ſaid, were due to their magnanimous and ever victorious HENRY the Fourth; who, by the Splendor of his Bravery, enlighten'd the Eyes of the French, which were baſely blinded by the Spaniſh Hypocriſy: Beſides, the Spaniards, who had been the firſt Authors of that deplorable French Tragedy, had by their bewitching Piſtoles been able to play their Game ſo cunningly, and get ſuch Credit in France, that they made even the Wiſe run mad as well as the Fools.

## XIX.

*A Diſcovery that the Spaniſh Miniſters are wholly imploy'd in their private Intereſt.*

THREE days ago at two in the morning, forty Waggon-loads of Hay were ſeen to go into the Royal Palace of the Spaniſh Monarchy. Now the unſeaſonableneſs of that hour gave great ſuſpicion to the French, Venetians, and other Potentates, who live in perpetual Jealouſy of the Greatneſs of this formidable Princeſs; and therefore made diligent inquiry, whether in the Waggons ſomething elſe was not conceal'd, which might prove to their prejudice. The Spys they employ'd for this Diſcovery, reported, that under the Hay were hid ſeveral Cheſts, full of Pick-axes, Spades and Shovels; and becauſe theſe are Inſtruments us'd by Pioneers, the French reſolv'd to arm, and the Venetians to fit out the Gallys in their Arſenal. But 'twas judg'd convenient, before they diſcover'd themſelves, to get certain Intelligence, whether the Spaniards had lodg'd in the Palace any more of thoſe Inſtruments, or whether they expected any from other parts; and they were aſſur'd, that neither any more had arriv'd before, nor were expected for the future. The Spys added, that as ſoon as the Cheſts were unloaded, all the Grandees of Spain, and other principal Officers of this potent Monarchy, inſtead of lodging thoſe Pick-axes, Spades and Shovels in the Royal Armory, immediately divided 'em among themſelves, and fell briskly to work the next morning very early to dig Ditches, raiſe Banks, and make a thouſand Conduits and Aqueducts, each conveying the Water to his own Mill, with ſo much Labor and Diligence, that they had brought the publick Affairs to ſuch a Paſs, that the Mills of the common People cou'd grind no more for want of Water to turn 'em.

## XX.

**MAXIMILIAN** *the Emperor receives Advice of the Troubles ſprung up among his Children.*

LAST night MAXIMILIAN the Emperor receiv'd three Expreſſes: The Advice they brought was ſoon known, that the Arch-Duke MATTHIAS had taken Arms againſt his Brother the Emperor RODOLPHUS, and demanded the Kingdoms of Hungary, Bohemia, Auſtria, and the abſolute Sovereignty of the other Provinces.

THIS moſt unhappy News pierc'd the Emperor's Soul with all the Extremity of Grief; for he knew very well, that the Diſcord ariſen among his Children, adminiſter'd to the Enemys of the Houſe of Auſtria that Satisfaction they had ſo much deſir'd. That Prince therefore yeſter Morning very early addreſs'd himſelf to APOLLO, and pouring forth a Deluge of Tears, ask'd him, When the misfortunes of the Auſtrian Family, which commenc'd long before by the Conſpiracy all Germany carry'd on againſt him, wou'd end? and what Crimes they had committed to deſerve ſo cruel a Chaſtiſement?

TO this Queſtion APOLLO thus anſwer'd: The Perſecutions and Troubles of your Family, Great Emperor, ſhall ceaſe, when it has abandon'd the thoughts of governing Hungary and Tranſilvania; at which all Germany has taken ſuch umbrage, that to ſecure their antient Liberty from the power of your Family, they ſtudy nothing more than its Depreſſion: for the Germans fearing much greater Ills from your Acquiſitions, than from the Succeſs of the Turks, are reſolv'd rather to loſe Vienna than recover Buda; and the potent Confederacy, that is fram'd againſt you, ſhall then diſunite, and all Germany tenderly love your Arch-Dukes, when they let all Men ſee, they have quitted their preſent Ambition, and deſire only to be equal, not ſuperior to the other German Princes.

## XXI.

*The Dogs of the Indys are turn'd into Wolves.*

ON the twelfth inſtant about eight at night, an Expreſs arriv'd at Court, ſent to APOLLO in great diligence from Lisbon; and inform'd his Majeſty that he had brought very important News from the Weſt Indys.

NEXT morning therefore the Virtuoſi of all ſorts ran early to the Palace, to gratify their Curioſity with the Intelligence. The Spaniards were the firſt, and with great Sollicitude ask'd, whether there had been a Diſcovery made in the Indys of another Mountain Potoſi, or a new Rio della Plata; if ſo, they'd be gone this moment, they ſaid, to plant there the Holy Word of God.

THE French were ſollicitous to know, whether any new World were found out, to compleat the Spaniards ſo potent, that they might utterly ruin the Old. But 'twas look'd on as a very ill Omen, that APOLLO, when he had read the Letters, grew very ſad; and wrapping himſelf in a dusky Cloud, wept bitterly an abundant rain of Tears: from this all concluded, that the Expreſs had brought very unlucky News.

NOW while all the Avenues of the Court were crouded with Literati, who in great Affliction were waiting to know the reaſon of his Majeſty's apparent Sorrow, after much Thunder and Lightning, a dreadful Voice was heard to break out in theſe Expreſſions: ——" Faſt, and afflict your ſelves, " clothe your Bodys with Sackcloth, ſprinkle your Heads with Aſhes, and eat " the Bread of Sorrow, O you Inhabitants of the Earth, to avert the divine " Wrath, beſeeching the Majeſty of Heaven, of his infinite Mercy to pre- " ſerve the People of the old World from the monſtrous Miſerys, which we " are certainly inform'd have happen'd in the New.

THIS dreadful Exclamation ſtruck the Virtuoſi with ſo intenſe a Sorrow, that they fell to the Earth half-dead; and believing that the new World was either deſtroy'd by a Conflagration or a Deluge, they trembl'd in apprehenſion of the like Fate. All the People of Parnaſſus therefore who were preſent, in mighty Terror pour'd forth a Flood of Tears, and fill'd the Air with ſuch Sighs and Groans as were never heard before, crying aloud, Mercy! Mercy! and humbly pray'd his Majeſty to declare to his moſt devoted Subjects, what were the Ills which he advis'd 'em to deprecate.

THEN from the Royal Palace iſſu'd a ſecond Voice, which ſaid, that the Dogs which the Spaniards had tranſported into the Indys, to guard the Flocks from Wolves, were themſelves become Wolves ſo ravenous, that in devouring the Sheep they ſurpaſs'd the voracious Cruelty of Tygers. Upon this all the Virtuoſi gave an univerſal Groan, and each lamented this mighty Affliction. To what Guardians for the future ſhall Shepherds truſt their Flocks and Herds, ſince they can no longer rely on the Dogs who were wont to be ſo faithful? And how is it poſſible, that the World ſhou'd preſerve the Species of Sheep, the moſt unhappy of all Animals, now they're expos'd a Prey not only to the Wolves their Enemys, but even to the Dogs their Friends?

WHILE the other Nations were fallen to the Earth almoſt dead with fear, the People of the Low Countrys only were ſeen to run undaunted up and down Parnaſſus, encouraging every one to take heart, and not abandon themſelves to Deſpair; telling 'em, no ſort of Calamity was threaten'd to Mankind, but what might be avoided by noble Reſolutions, and an intrepid Courage. For proof of which the Flemings gave all men to know, that the Dogs, which the Spaniſh Shepherds had ſent into their Country to guard the Flemiſh Sheep, grew likewiſe ſuch ravenous Wolves, that they wou'd have deſtroy'd the whole Flock, had they not prevented 'em by a noble Reſentment, and that brave Reſolution which was known to the whole Earth. If therefore the old World ſhou'd fall into the ſame Calamitys, which are now ſaid to have happen'd in the New, all Men ought to know, that the true Remedy to chaſtiſe Dogs, who have got the vicious quality of Sheep-biting, is to give 'em a Doſe of Flemiſh *Nux Vomica*, and diſpatch 'em out of the way as they deſerve.

## XXII.

*The Monarchy of Spain visits the Queen of Italy, and great Compliments pass betwixt 'em.*

THE most serene Queen of Italy was justly fill'd with Dread, when she saw the potent Kings of France, already Masters of the Kingdom of Naples, lay claim to the Dutchy of Milan; and that, tho they seem'd to continue in their antient Friendship, they conspir'd against her Life and Reputation with such Malice, that for many years even in Peace they have made a cruel War against her by the Stratagems of Mony, and the Snares of the Pen.

NOW when the deadly Animositys between these two Queens flam'd highest, the Monarchy of Spain, contrary to all expectation, with a Retinue becoming her Grandeur, went to wait on the Queen of Italy. She was receiv'd with so great Demonstrations of Honor and tender Affection, that all the Virtuosi, who from the Looks of either Princess observ'd the Motions and Affections of their Minds, rather than their fine verbal Compliments, plainly discover'd, that there was a perfect Reconciliation between 'em; and nothing of this kind that ever happen'd in Parnassus caus'd greater Astonishment, or excited more Curiosity.

AND because the Philosophers, Poets, and other Virtuosi in all Sciences, are to seek in the art of discovering the true end of the Councils of the Great, for satisfaction in this point they had recourse to the Society of Politicians, to whose Profession this properly belongs, and who by their enlighten'd Views are able *penetrare abditos Principum recessus, & si quid occultius parant.* The Politicians gave 'em this Answer, That the Queen of Italy, to secure her Liberty from the powerful Arms of France, had been constrain'd to unite with the Spanish Monarchy. But having perceiv'd, that she too, after she had got the Kingdom of Naples and Dukedom of Milan, with a more greedy Ambition and baser Practices than the French themselves, aspir'd at the Sovereignty of all Italy; and to this end, set herself to raise Troubles in France during the minority of the Children of King HENRY the Second: observing further, that for Bauds to her boundless Lust of Rule, and Instruments of the Slavery of Italy, she imploy'd some of the chief, but indiscreet Italian Princes; she conceiv'd so cruel a Hatred against her, that by all manner of Machinations they sought the Destruction of each other. After this, thro the late unfortunate Conclusion of the Affair of Sabionetta, the Spanish Monarchy being convinc'd, that the Acquisition of all Italy was a desperate Attempt, and impossible to succeed, she intirely quitted a Thought to which she had so abandon'd herself before; and perceiving, that the greatest part of her Troubles in Flanders and elsewhere proceeded from the same Ambition, she was convinc'd, that no better way cou'd be found to secure her self, than that of giving peace to others. She saw farther, that without the Friendship and Assistance of the Italian Princes, 'twas impossible she shou'd quietly enjoy the Kingdom of Naples and Dutchy of Milan; therefore she design'd by this Visit to compose the disturb'd Mind of that Queen. A Resolution, which the Politicians term'd

most

moſt wholeſom; for what Numbers wou'd have riſen againſt her in the World, if the Spaniards ſhou'd have ſhewn an inclination to fall upon Breſcia, Bergamo, Turin and Genoa, ſince in the Acquiſition they hop'd to have made of the ſmall Territory of Sabionetta, they ſaw ſuch Conſpiracys fram'd againſt 'em, where they had the leaſt ſuſpicion, that the Quail was taken under the Net, and cou'd not have avoided falling into the Spaniel's Mouth, but by breaking the Net, and ſaving her Life thro a torn Meſh.

## XXIII.

### *The Monarchy of Spain throws her Phyſician out of the Window.*

THIS morning the Monarchy of Spain ſent for her Phyſician in ordinary, and ſoon after, with her own hands, threw him headlong out of her Palace-window; ſo that the Wretch was daſh'd to pieces, and immediately dy'd upon the ſpot.

THIS Action ſeem'd the more ſtrange, becauſe the Doctor was always look'd on to be a very good Perſon, and of great Abilitys in his Profeſſion. Many Conjectures there are concerning this remarkable Affair, but APOLLO reſolv'd to know from the Spaniſh Monarchy herſelf the reaſon of her ſevere Reſentment. Her Majeſty has told him, that forty years are already paſs'd, ſince by ſome Symptoms ſhe obſerv'd in her ſelf, and by ſome Tokens appearing in the Body of the Royal Houſe of Bourbon, ſhe fear'd, in proceſs of time ſhe ſhou'd be ſeiz'd with ſome dangerous French Diſeaſe: wherefore by way of prevention, ſhe had conſulted her Phyſician, who preſcrib'd her a tedious, fulſom and expenſive Purge, compos'd of the Oils of ſeveral Holy Leagues, Inſurrections of the People, Rebellions of Barons, and other very ungrateful Medicines, by which ſhe weaken'd her Conſtitution, and quite loſt her Appetite; and that the vaſt quantity of Syrups and Drugs ſhe had taken with ſo much Agony of Torment, had no other effect, than to haſten that Miſchief which otherwiſe might perhaps never have happen'd to her. Beſides that by the frequent Application of Leeches, her Body had been ſuck'd ſo dry of its beſt vital Blood, the Spaniſh Gold, that thro her Weakneſs ſhe had not been able to evacuate thoſe ill Humors of Flanders, with which ſhe has been, and is ſtill grievouſly oppreſs'd.

NOW theſe Diſorders, ſhe ſaid, proceeding from the ill Advice of this ſottiſh Quack, ſhe was ſo inrag'd againſt him, that ſhe had vow'd to throw him out at the Window, if ever he preſcrib'd her another Purge for Prevention And perceiving that the Pains ſhe has now in her Shoulders of Holland, are plainly a French Pox, ſhe ask'd his Advice how to get rid of it: he, having forgot his firſt blunder, fooliſhly order'd her a ſecond Purge, exactly like the former. This vex'd her to the very Soul, and therefore ſhe took that Method to puniſh him in his ſecond Fault for the firſt great Error he committed. And ſhe thought too he abundantly deſerv'd it, ſince from the fatal Conſequences which happen'd before to her Spaniards, he had not learnt to know, that precautionary Purgations work not thoſe good Effects which the Phyſician believes, and the Patient ſtands in need of.

## XXIV.

### *The Cardinal of Toledo's Summary is refus'd Admission into the Library of Parnassus.*

SOME days ago the Illustrious and Reverend FRANCESCO CORDOVESE, Cardinal of Toledo, a Person of most exemplary Life, a learned Divine, a great Philosopher and fam'd Preacher, arriv'd in Parnassus, having been met on the Borders of this State by ALEXANDER of Alets, and CORNELIO MUSSO Bishop of Bironto, and treated every where at his Majesty's Expence.

THIS learned Person presented his Writings to the venerable College of the Virtuosi: His Philosophical Tracts were not only prais'd but admir'd; and his Commentarys on Subjects of Divinity were receiv'd with extraordinary Applause by all the sacred Writers, and soon after carry'd in a rich Urn under a Canopy into the Delphick Library, where, together with the Name of their Author, they were consecrated to Immortality. His Summary only, tho a very learned Piece, was rejected by the Virtuosi, who freely said, his Majesty's Library was already so stuff'd with Summarys, that many of 'em might be spar'd as needless. For great numbers of Divines had treated of Affairs relating to private mens Consciences with such severity, that they had call'd in question their Salvation for the value only of three Farthings. And the World wanted very much to see a compleat Summary, compos'd on the Consciences of great Princes; a thing very necessary for the universal Quiet, and yet wholly omitted by the Theologians. Such a Work ought to treat with exactness about those Actions of Princes, by which they so frequently throw the World into the utmost Confusion, and fill it with Robberys, Assassinations, and such innumerable Murders, that many of 'em, thro the Rage of arbitrary Sway, have made Rivers run with human Blood.

THE wise College of the Literati hearing these Particulars, said, they had a great desire to hear the following Questions disputed and resolv'd, viz. Whether Christian Piety allows of that Right, which the Violence of the Sword has usurp'd to it self over the States of others? Whether a Principality taken from another, either by Force or Fraud, can be kept by a Man who has the true fear of Heaven? Whether the Maxims for governing a Kingdom which is conquer'd, with design only to impoverish and destroy it, can be practis'd by a Man born in the Christian Faith? And lastly, whether to have carry'd so high the reason of State, that at present it tramples on all Laws both Human and Divine, be not a more detestable and execrable Idolatry, than to worship the Statue of Nebuchodonosor and the Golden Calf?

THE College said farther, their Desires wou'd be compleatly satisfy'd, when there shou'd be found any Divine so conscientious, as to deter Princes by his Writings from doing Ill, as many of 'em have taken abundant pains to terrify private Men: For they thought it strange, that many of those Gentlemen play'd the Casuist so laboriously, concerning the minute account which Shopkeepers must give hereafter for every idle word in Trade and Conversation, and had never once mention'd the enormous Crimes committed by the Great, when plundering with their Troops the Territorys of

others,

others, they precipitate all things Sacred and Profane into the utmoſt Ruin. But ſurely, inſtead of writing Volumes upon the venial Treſpaſſes of private Perſons, they might with much greater Advantage to the Publick, and to their own eternal Reward, have commented upon the Actions of LEWIS the Twelfth, and FRANCIS the Firſt, Kings of France; of FERDINAND King of Arragon, and of the Emperor CHARLES the Fifth, whoſe Souls left this World, charg'd with the Guilt of a million of Murders, of which they muſt render a punctual account to the Majeſty of Heaven. And this is no more than a Debt due to Mankind, which is ſo much afflicted by the Ambition of Princes, and ought to receive the Conſolation they ſo earneſtly deſire, of ſeeing the Rulers of the Earth aw'd from their evil Practices, and taught to know, that the Devil's Houſe has Apartments to receive the Great as well as the Little.

## XXV.

ALMANZOR, *formerly King of the Moors, meets with the Kingdom of Naples, and they bewail their Miſerys thro the Oppreſſion of the Spaniards.*

ALMANZOR, that famous King of the Moors, who for many years govern'd the noble Kingdom of Granada, meeting yeſterday with the Kingdom of Naples, fell into diſcourſe with him; and as they walk'd, having for a good while look'd earneſtly on the Chain which the Kingdom of Naples wears on his Legs, told him, He perceiv'd the Workmanſhip was Mooriſh, and believ'd he had ſeen it before. At length in a Surprize—— Alas! ſays he, I know this very well! Why, 'tis the very individual Chain wherewith my Predeceſſors and I for ſeven hundred years held in Slavery many Kingdoms of Spain: Let me therefore intreat to know, how, by whom, and when you were firſt ſhackl'd with it?

THOU haſt good Eyes, ALMANZOR, reply'd the Kingdom of Naples, and an excellent Memory; for this unlucky Chain was brought from Spain by GONSALVO CORDOVA, ſirnam'd il Gran Capitano, and therefore 'tis very likely to be the ſame thou ſpeakeſt of. 'Tis now above a hundred years that I have endur'd the Slavery in which thou ſeeſt me, and I know not whether I ſhall ever get free from it: for the mighty Power to which I ſee Spain arriv'd, makes me deſpair of Succour from Men; ſo that I never expect to regain my antient Liberty, unleſs Heaven in my behalf is pleas'd to renew the Miracles of the Red Sea.

ALMANZOR reply'd, The Years agree exactly; for not long before the beginning of thy Slavery, the Spaniards ſhook off from the Feet of the Kingdom of Granada this my Chain, with which they have ſince fetter'd thee. But do me the favor to relate how 'twas poſſible for the Spaniards to render themſelves Maſters of a Kingdom like thee, ſo powerful and ſo remote from their Strength.

By Fraud, ALMANZOR, ſaid the Kingdom of Naples, did the Spaniards get footing in Italy; for by open Force they cou'd never have made ſuch ſignal Acquiſitions, and ſo diſproportionate, as thou well obſerveſt, to their Strength, which was ſo far remote. But liſten, and be amaz'd at the large Conſcience of a certain King of Spain in State-Affairs, tho he us'd the utmoſt

utmoſt Artifices to appear to Fools a perfect St. MACARIUS, painted on a Wall: Liſten, I ſay, and thou ſhalt hear a Tragedy, according to the Precepts of my Chriſtian Religion, cruel and villanous; but, according to modern Politicks, the wiſeſt that ever any Nation repreſented on the Theatre of the World.

MY King ALPHONSO gave his Niece ISABELLA in marriage to GIOVANNI GALEAZZO Duke of Milan; from which unhappy Nuptials my Perdition bears date. At firſt that unfortunate Prince's Youth, and afterwards his unſpeakable Stupidity, encourag'd LODOVICO SFORZA to ſeize upon his Nephew's State. ALPHONSO, as he was oblig'd in honor, endeavor'd to hinder this Uſurpation: LODOVICO perceiving his Intentions, and knowing that, without the ruin of my Kings, 'twas impoſſible to obtain his unjuſt deſire, ran violently into the Reſolution, which prov'd afterwards ſo fatal to himſelf, to me, and all the Italian Princes, of inviting the French into Italy to conquer me. My Kings, to defend themſelves from ſuch potent Enemys, call'd to their aſſiſtance that good Prince FERDINAND of Aragon their Couſin, who ſhew'd himſelf ſo loving a Relation, and ſo faithful a Friend, that inſtead of driving away the French, he very honeſtly ſhar'd me with 'em; and to compleat the Tragedy, ſoon after this unhappy Partition, he made war on the French, beat 'em, and compel'd 'em to return into France with ſhame and loſs. Thus the pious FERDINAND, without any ſcruple of Conſcience, became my abſolute Lord; then it was that he ſhackl'd me with this Chain, which thou haſt obſerv'd to be the Manufacture of thy Nation: And I know not, whether the Chronicles of the Saracens, Moors or Turks, record any greater Villany than this, committed by a King, who affecting to be thought a Saint, not long before had receiv'd from the Apoſtolick See the glorious Title of Catholick Majeſty.

'TIS certain, reply'd ALMANZOR, that the Chronicles of my Nation, which thou haſt mention'd, record very foul Actions committed by Princes thro the Luſt of Sovereignty; yet what thou haſt told me of FERDINAND ſurpaſſes 'em all. But ſince thou, ALMANZOR, ſaid the Kingdom of Naples, and thy Nation held in Chains the Kingdom of Granada for ſo many hundreds of years, what courſe did the Spaniards take to ſet it free?

THAT Union, anſwer'd ALMANZOR, of the Kingdoms of Caſtile and Aragon, which enſu'd upon the Marriage of FERDINAND and ISABELLA, occaſion'd the Liberty of the Kingdom of Granada; a moſt unhappy Union, which all the Potentates of Europe as well as my ſelf will for ever bewail with unfeign'd Tears, as the Occaſion of all thoſe mighty Subverſions of States, which to this day are ſeen in moſt parts of Europe, but more notoriouſly in Italy. And believe me, Neapolitan Kingdom, I ſhou'd till now have reign'd happily in Spain, had not that pernicious Union precipitated my Grandeur. For the great Jealouſys that reign'd between the People of Caſtile and Aragon, were to me impregnable Citadels, which would have made my Sovereignty eternal: But believe me too, that the Succors which the Popes gave to FERDINAND and Queen ISABELLA, much accelerated my Suppreſſion.

NO more of that, good ALMANZOR, ſaid the Kingdom of Naples; for after thy expulſion from Spain, the Popes ſuffer'd ſo extremely from the ambitious Spaniards, that it may be truly ſaid, they dearly ru'd thoſe Succors, which drew on their Heads the vaſt Calamitys into which they fell. For, tho the Apoſtolick See was very well pleas'd to ſee the Moors driven out of Spain,

yet that Pleaſure was imbitter'd by my Slavery, which ſoon ſucceeded it: The Popes having never dreaded any thing more, than that I ſhou'd fall into the hands of a potent Prince, who might be able to make 'em live in thoſe perpetual Jealouſys, which now will ſcarce permit 'em to ſleep in their Beds. A full Teſtimony of the Truth I now tell thee, was the villanous plundering of Rome by the Spaniards ſoon after my Slavery; by which Ingratitude they requited the Apoſtolick See for her Remiſſion of the Tribute of Naples, and for the Succors they receiv'd from her during the War of Granada. A Calamity, which exceeding all others, has ſo open'd the Eyes of the dulleſt Sleepers, that every one ſees of what fatal conſequence it is, out of an imprudent Zeal, to unchain Lions. For the Spaniards no ſooner ſaw themſelves free from the Impediment of the Moors of Granada, than thro their notorious Ambition of ruling the Univerſe, moſt important Jealouſys of State and Controverſys in Religion diſcover'd themſelves not only in Italy, but throout all Europe; inſomuch that I have often heard it declar'd by Perſons of the fineſt Diſcernment, that 'twou'd perhaps have been leſs prejudicial to many Princes of Europe, that thou ſhou'dſt ſtill have reign'd in Granada, than that the Spaniards ſhou'd have come into Italy to rob us of the important States which there they now poſſeſs: This has occaſion'd ſuch a Change even in Affairs of Religion, that thoſe who enter deepeſt into the ſprings of publick Councils, make no ſcruple to ſay, that the fear which Germany had of the exorbitant Power of the Emperor CHARLES the Fifth, was the reaſon that the Moors who were in Granada, are chang'd into the innumerable Hereticks we now ſee in Germany and elſewhere.

TO this ſad Confuſion of ſacred things are added the publick and private Miſchiefs which my Deſtruction brings upon the Italian Princes, and particularly on the Popes: For no ſooner had the Kings of Spain loaded my Heels with this Chain, but they began to aſpire after the Sovereignty of all Italy. And for the ſpeedy attaining it, they knew very artfully how to intereſt themſelves in the differences then on foot between the Italian and French Princes, concerning the Succeſſion of the Dutchy of Milan; in which the mighty CHARLES the Fifth behav'd himſelf in ſuch a manner, as proclaim'd him a worthy Deſcendent of his Great Grandfather by the Mother's ſide; for having driven the French out of Italy with the Forces of the Italian Princes, inſtead of replacing the SFORZA's in their States, according to the Compact between him and the other Confederate Princes, he, by the fraud of a thouſand Turkiſh Notions, made himſelf abſolute Maſter of that important Dutchy.

HOLD here, ſaid ALMANZOR, make a full Pauſe——If the noble State of Milan be likewiſe unhappily fallen into the hands of the Spaniards, what hinders 'em from over-running all Italy in an inſtant? And if thy Slavery has manifeſted to the World, that the Succors of Princes ſerve more to his advantage who lends 'em, than to theirs who receive 'em, what was the occaſion that the Italian Princes did not rather ſuffer Milan to be ſubject to the French, than by receiving Aids from the Spaniards, run the riſque of that Dutchy's falling into the power of the Kings of Spain, as thou ſayſt it has?

WHAT?——why the Power of the Kings of France, anſwer'd the Kingdom of Naples, in defending from the Spaniſh Ambition the Remains of the Italian Liberty; for thoſe glorious Kings, in reſpect to their own Greatneſs, wou'd not permit the Sovereignty of all Italy to fall into the hands of the Spaniards, who cou'd not ſatiate their ardent Appetite of Rule by the acquiſition of all the new World, and by ſo great a part as they poſſeſs

poſſeſs of the Old. Beſides, the Italian Princes, who are ſenſible of the danger of a wretched Slavery, to which they're expos'd, are ſo united, that tho compos'd of many States, they make but one body; and the Spaniards, who have us'd all poſſible Artifices to diſunite 'em, have loſt their Labor.

BUT as to the State of Milan, thou oughtſt to know, that 'twas judg'd more ſafe for the common Liberty of Italy, to have that Dutchy fall into the power of the Spaniard, than to have remain'd in the hands of the French, who, becauſe they border on Italy, if the leaſt part of it were given 'em, wou'd in all probability make themſelves Maſters of the whole. But 'tis quite otherwiſe with reſpect to the Spaniards; for tho their Strength be very formidable, 'tis ſo remote, that they can't without extreme difficulty tranſport Forces enough to maintain their Acquiſitions, much leſs to ſubdue the whole. That's true indeed, ſays ALMANZOR, but proceed and tell me what prejudice the Popes have ſuſtain'd by thy falling into the hands of the Spaniards.

YOU muſt know, anſwer'd the Kingdom of Naples, that whereas the Popes were formerly the Terror of my Kings, 'tis now quite otherwiſe; for they live in perpetual dread, leſt Milan ſhou'd one day be united to Naples, to which they ſee the Spaniards have directed all their Thoughts: hence the Spaniards (who have a peculiar Genius in making their advantage of the fears into which they have thrown their Neighbors) have arrogated to themſelves ſo great an Authority in the Court of Rome, that they boaſt themſelves Arbiters of the moſt important Matters tranſacted there. To this may be added, that when the Kings of Naples were not Kings of Spain, the Popes, on the leaſt threatning to refuſe the Inveſtiture, obtain'd from my Kings Principalitys, Dukedoms, Marquiſates, and other great States, by way of Donative: Beſides that they made 'em purchaſe their Friendſhip by Marriage into their Familys, and by all manner of Liberality. But now that fear being over, if the Popes will aggrandize their Relations with the Titles of important States, they muſt buy 'em with ready mony; and the wiſe Kings of Spain extort an exceſſive Price for 'em too, beſides the precious Gold of Prayers and Intreatys, which they never fail to inſiſt on as the firſt payment.

IMPORTANT Intereſts and great Grievances, ſaid ALMANZOR, are theſe which thou haſt repreſented to me; but ſay, Kingdom of Naples, thou who art the Magazine of Silks, and the Granary of Italy, how com'ſt thou to appear ſo ragged and lean? Alas! reply'd the Kingdom of Naples, ſince the Spaniards who come naked from Spain, after their Arrival at my Houſe, will preſently be cover'd with Gold, I'm compel'd to ſtrip my ſelf to clothe thoſe Tatterdemallions. Beſides, if thou ſawſt the greedineſs of the Viceroys who are ſent to me to repair their ruin'd Fortunes, and knewſt the Rapines of the Secretarys, and of a thouſand Officers and Courtiers they bring with 'em, who are all thirſty of my Blood, thou wouldſt wonder indeed how 'twas poſſible I ſhou'd ſatisfy the voracious Appetites of ſo many hungry Wolves. As to the little Fleſh thou ſeeſt on my Bones, the Spaniards ſay, they found it written in the Book of a certain Florentine, who has laid down the cruel Rules of modern Politicks, that I being a conquer'd Kingdom muſt be kept lean, like thoſe Barbary Horſes that are imploy'd only in Races.

AND the People of Milan, ſaid ALMANZOR, how are they treated?

THEY too, anſwer'd the Kingdom of Naples, are daſh'd with the ſame Water with which thou ſeeſt me all over wet; and there's only this

difference between us, that it drops in Milan, but pours down on me like a Deluge. The reaſon of this is the different Temper of the Lombards and the Neapolitans: for the Nobility of Milan are naturally capricious, free, reſolute, and very remote from the Vice of Flattery, which is peculiar to my Neapolitans; but are ſo apt to take fire, that I dare affirm, if there were but one Spirit of a Cremoneze among my Barons of Naples, 'twou'd be ſufficient to hinder that extorted Donative, which has brought me to feed on Bread and Onions; and which the Spaniards have often with big words demanded in Milan, but have been reſolutely anſwer'd, they ſhou'd have no ſuch thing. Beſides the neighbourhood of the Griſons, the Duke of Savoy and the Venetians oblige the Kings of Spain to greater moderation in Milan: When the Popes handled their Arms, I too, on their account, was highly reſpected.

BUT withdraw, good ALMANZOR, and be gone immediately, for yonder comes my mortal Enemy Don PIETRO DI TOLEDO: I wou'd not for the World he ſhou'd ſee me here making my Complaint to thee, for this too is an Aggravation of my Sufferings, that I'm compel'd to call this wretched Condition my moſt happy Golden Age, tho, as thou ſeeſt, it has brought me to the laſt Extremity.

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## XXVI.

### *The Count* DI FUENTES *is admitted into Parnaſſus.*

DON PIETRO ENRIQUES GUZMAN Count di Fuentes, was in the laſt Conſiſtory admitted into Parnaſſus, but not without a very ſtrict examination; for APOLLO wou'd be fully ſatisfy'd whether, during the many years that he govern'd the Dutchy of Milan, he had given no Diſtaſt to thoſe Italian Virtuoſi, who for their wonderful Fertility of Wit, given 'em by Nature for the invention of elegant things, were deſervedly ſtil'd by his Majeſty THE ELDEST SONS OF LEARNING.

AMONG ſeveral Oppoſitions made againſt this illuſtrious Perſon, one thing very prejudicial to him, was his being accus'd of not having been ſo diligent in governing the People of Milan, as in the ſowing Diſſenſion and creating Jealouſys between his King and thoſe Italian Potentates, whoſe Friendſhip he ought to have ſought by all the Artifices in the World, and even by the meaneſt Condeſcenſions: yet he invalidated the heavieſt Accuſations brought againſt him, by producing authentick Teſtimony that in Italy he had been a Prodigy of Nature never ſeen before; that is to ſay, a Spaniſh Officer that hated mony. FUENTES was therefore declar'd moſt worthy of a Station in Parnaſſus. And becauſe APOLLO believ'd him a great Lover of Juſtice, and a mortal Enemy to Ruffians, of whom he had purg'd the State of Milan, having fill'd the Spaniſh Gallys with 'em, he conſtituted him Superintendent of the Satyrick Poets, with full Authority to puniſh ſuch who play the Aſſaſſins in Parnaſſus, and with their defamatory Diſtichs wound the Honor of Perſons of Quality.

THE Lord High Chancellor ſent the Count, in a very rich Baſon of Gold, the Patent of his Admiſſion, with all the uſual Favors, Prerogatives, Honors and Salarys; but with one Reſtriction, written by APOLLO himſelf, whereby his Majeſty commanded him, upon no account whatever to ſtir out of his Houſe during the month of March.

FUEN-

FUENTES complain'd much to APOLLO of this ſtrange Prohibition, which had not been us'd in the Letters Patent of BARTOLOMEO D' ALVIANO, of ANTONIO DA LEVA, of PIETRO NAVARRO, of the Marquiſs of Peſcara, nor of the other Captains of his Rank; and indeavor'd by all manner of Intreatys to prevail with his Majeſty to take it off, but to no purpoſe: for APOLLO bid him be quiet, and told him, that ſince himſelf, to prevent the World's being left without light, was oblig'd to run his uſual Courſe that month when he has the ill quality of ſtirring up pernicious Humors in men, without being able to diſſipate 'em, he wou'd not during that time ſuffer a Perſon to be ſeen in Parnaſſus, who had the ſame defect in a much greater degree.

THE Spaniards however, who are very oſtentatious of the Proſperity of their Affairs, and artful in concealing their Misfortunes, made extraordinary Rejoicings by Fireworks, Illuminations, diſcharging of Cannon, and the like, for the Count's Admiſſion into Parnaſſus. Now it happen'd that after midnight, while the Piazza, in which ſtands the Palace of the Spaniſh Monarchy, was throng'd with Princes, who took delight in ſuch ſights; FUENTES, either thro a ſeditious Nature, or prompted by ſome private Grudg, or deſigning to diſturb the quiet of Italy, offer'd to diſmount him in War who commanded in Peace; inſomuch that he went into the Street, and wou'd have thrown a Rocket at an Italian Prince, but it burſt in his Hand, burnt his Face, and made him in ſuch a filthy Pickle, that he immediately left Parnaſſus to get himſelf cur'd, ſome ſay in private; others affirm 'twas out of ſhame, that the miſchievous Affront he had deſign'd for another, was retorted on himſelf: but the moſt common Opinion is, that he'll return no more hither, that he may not become the general Laughing-ſtock, for having by that indiſcreet Action wholly loſt the Glory he had been ſo many years acquiring by the good Government of Milan, and his moſt important Enterprizes in Flanders.

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## XXVII.

*All the States in the World are cenſur'd in Parnaſſus for their Faults.*

SINCE nothing employs APOLLO's Thoughts more, than that the Princes of the Univerſe, by their good Government, ſhou'd give their People the ſatisfaction they ought, his Majeſty many hundred years ago inſtituted an admirable Cuſtom in Parnaſſus, that every year the Names of the chief Potentates of the Earth ſhou'd be written in little Schedules, and drawn one by one from an Urn: and that in preſence of the whole ſacred College of the Literati, the publick Cenſor of Politicks ſhou'd repreſent to each the faults he had obſerv'd in his Adminiſtration; obliging the Princes to defend themſelves with very ſufficient reaſons from the things laid to their Charge, or to amend 'em in a months time.

THIS noble and ſacred Inſtitution, in the proceſs of ſo many Ages that it has been put in practice, has oblig'd the Princes to correct many of their Errors; beſides that, knowing the rigorous examination they are to undergo, they ſtudy to conduct themſelves ſo virtuouſly, that they may not be put to the bluſh in the preſence of ſo many illuſtrious Perſons.

ON the day appointed therefore all the Princes of the Univerſe appear'd before APOLLO: At what time Count BALTHAZAR CASTIGLIONE,

LIONE, Political Cenſor, told the Reverend GIOVANNI DELLA CASA, Nuncio from the Apoſtolick See to this State, who was firſt drawn out of the Urn, that he thought it very ſcandalous, and unbecoming the Majeſty of the Popes, that there ſhou'd be ſeen in Rome ſo many potent Familys, to whom it ſerv'd inſtead of a rich Patrimony, to make themſelves known to foreign Princes for Perſons diſaffected to the Grandeur of the Apoſtolick See; and who on all occaſions, by the power of their Factions, are ready to bring the Popes into a World of Trouble: And he might truly affirm, he had never in all his Life ſeen a baſer or more execrable Action than that of the Emperor CHARLES the Fifth, in rewarding with the noble Charge of the Kingdom of Naples, the ſeditious and ſhameful Treacherys which Cardinal POMPEO COLONNA practis'd towards Pope CLEMENT the Seventh.

THEN the Nuncio ask'd the Count, how long 'twas ſince he had been at the Court of Rome? He anſwer'd, above threeſcore years. The Nuncio told him, that he ought to make another Viſit there now, and he'd find that the vaſt quantity of four Grapes, which the POMPEYS, the FABRITII, the PROSPERI, and the ASCANII of the Family of COLONNA, the VIRGINII, and other chief Barons of the Houſe of ORSINI had eaten, had ſo ſet on edg the Teeth of their Nephews and Grandchildren, that they cou'd not ſo much as chew the Herbs in their Broth. For the Popes, remembring their Exceſſes, had ſo excellently practis'd the Tarquinian Maxim, that they had reduc'd thoſe Poppys, which were formerly as high as Cypreſſes, to the humble Stature of ridiculous Shrubs.

THIS Anſwer ſatisfy'd the Count, who turning towards the Roman Empire, which happen'd to be the ſecond drawn, told him, The Diſorders that reign not only in the Houſe of Auſtria, but throout all Germany, proceeded from the negligence of the preſent Emperor RODOLPHUS: he earneſtly deſir'd therefore, that his Imperial Majeſty wou'd attend with greater care to the Government of his many Dominions; and remember, that Princes, who are the Rulers of Mankind, bear on their ſhoulders the heavieſt Burden, and have taken in hand the moſt laborious Task in the World.

THE Roman Empire return'd a thouſand Thanks to the Cenſor for this kind Advice, and with much gravity anſwer'd, 'twas the common misfortune of Princes to be accus'd of negligence when any Diſorders happen in their States, tho it be notorious that they have ſprung from the Machinations of too powerful Enemys, and cou'd not have been avoided by the moſt prudent Prince whatſoever. Now he left it to every one's conſideration, whether the prodigious Felicitys of the puiſſant Houſe of Auſtria, in inheriting by Marriages the States of Flanders, the Kingdoms of Spain, Naples, Sicily, Bohemia, Hungary and Portugal, and the Acquiſition of the noble Dutchy of Milan, had not given ſuch deviliſh Jealouſys to the Princes of Germany and Italy, and indeed of all Europe, as to occaſion the paſt and preſent Ruins which are ſeen in his antient Patrimony; to which not even the Emperors who ſucceeded MAXIMILIAN the Firſt, tho reputed moſt valiant and wiſe Princes, cou'd ever apply any remedy, which did not infinitely exaſperate the Wound, which thro the abundance of malignant Humors flowing to it, might truly be call'd incurable. Beſides, he deſir'd all to reflect on the little Authority which the modern Emperors have in Germany, and ſaid, it was not only unkind, but manifeſt Injuſtice, to expect that a Man with his hands bound ſhou'd perform the Exploits of ORLANDO. He propos'd likewiſe to their conſideration the Quality of the Empire, which being Elective, they who obey have more Authority there

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than they that command. Moreover, he repreſented to 'em the preſent weakneſs of the Houſe of Auſtria in Germany, from which the ſeditious Hereſys now reigning there, having alienated the Hearts of the People, the preſent Emperor ſees himſelf depriv'd of the obedience of the greateſt part of his Subjects. Therefore he deſir'd every one wou'd pleaſe to reflect on the Inclinations of the Kindred, which the German Branch of the Houſe of Auſtria has in Spain: And they wou'd find, that the Germans who are born in Liberty, to ſecure themſelves from the exorbitant Power of that great Family, take an impious collateral Revenge even on thoſe, who wou'd not themſelves be ſafe from the Tyranny of the Spaniards, if they ſhou'd ever for the Sins of Mankind be ſuffer'd to obtain that Univerſal Sovereignty, from which, thro the Mercy of Heaven, they are yet the farther off, the more they labor to approach it. Then he put 'em in mind, that the firſt, who with all manner of diſreſpect in Italy and elſewhere, diſinherited the Empire of his Grandeur, were the very ſame Kindred of his in Spain; which all Men plainly perceiv'd by the Uſurpation of Final, and the other Imperial Fiefs, of which they have poſſeſs'd themſelves.

NOW all theſe things, by ſtirring up pernicious Humors without diſſipating 'em, have been the cauſe that the German Branch of the Houſe of Auſtria is cruelly aſſaulted by moſt potent Enemys; while the Spaniards by their Threats only fill the whole World with Diſguſts and Jealouſys.

IN the laſt place, he deſir'd the whole ſacred College to conſider, that to the miſerable barrenneſs in Children, which appears in the preſent Emperor, is added a fatal fertility of Brothers; one of which, ſpur'd on by the moſt violent Ambition, had lately made no ſcruple to give a puſh to his tottering Houſe: All which unfortunate Circumſtances wou'd have made even King SOLOMON himſelf appear a Fool. Now every one thought theſe Excuſes very ſubſtantial, and the Cenſor was ſatisfy'd with 'em.

THEN he addreſt himſelf to the warlike Monarchy of France, and told her, that all the Virtuoſi of Parnaſſus earneſtly deſir'd that ſhe'd pleaſe to regulate the reſtleſs, capricious, and too impetuous brains of her French, reducing 'em to thoſe bounds of Diſcretion, and to that quietneſs of Temper, which is obſerv'd in the noble Italian and Spaniſh Nations; for 'twas a great blemiſh, he ſaid, to her Reputation, that the Kingdom of France, which holds the firſt place among the chief Monarchys of the Univerſe, ſhou'd be inhabited by ſuch raſh and hair-brain'd People.

TO this Reprehenſion the French Monarchy reply'd, That the Cenſor not being well inform'd of the Intereſts of her Kingdom, had blam'd as Defects the chief Virtues which ſhe valu'd in her French, whoſe Folly, Inconſtancy, Inadvertency and Temerity, had render'd her ſo formidable a Queen: For her Frenchmen, with unſpeakable Alacrity, at her leaſt beck expos'd themſelves to dangers, to which ſhe ſaw other Princes cou'd neither with Goads, Halters, nor all the moſt cruel Tortures, drive on their wiſe, wary, and circumſpect People; and in her many Wars with ſeveral brave Nations ſhe had learnt, that Armys compos'd of Soldiers of little Brains and much Courage, provided they are commanded by an able General, win Victorys over thoſe People, who make moſt profeſſion of Circumſpection and extraordinary Wiſdom.

CASTIGLIONE was the more ſatisfy'd with this anſwer of the Monarchy of France, becauſe by the Condition of her potent Kingdom it plainly appear'd, that the French poſſeſs all thoſe Endowments and Virtues that are neceſſary to found, enlarge, and maintain a great Empire.

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THEN the Censor turning towards the mighty Monarchy of Spain, told her, That nothing gives more satisfaction to all People, particularly to such as are subject to foreign Nations, than the Humanity and courteous Behavior of their Rulers: But her Spanish Barons, whom alone she sends to the Government of Naples, Milan and Sicily, by their usual Castilian Stiffness and insupportable Spanish Pride, greater beyond all comparison than the Kings of Spain themselves cou'd have practis'd in those States, have so disgusted her good and faithful Subjects, that they have render'd the Spanish Government infinitely odious to Mankind. Besides, she wants a quicker dispatch; for by her tediousness and perplexity in deliberating important Matters, she has slipt very fair opportunitys of enlarging her Empire.

THE Monarchy of Spain express'd her grateful Thoughts to the Censor for his Advice; and to clear her self, said, That a Gentleman, who has a young Wife, beautiful to a miracle, but very wanton withal, shews his Discretion, in being more pleas'd to see her hate a certain spruce Servant in his Family without a cause, than be fond of him. As to the slowness of Resolution in her Affairs, she said, tho she knew it to be a fault, and prejudicial to her, 'twas not in her power to remedy it: for the Almighty, not without important reasons, had created her Spaniards of a nature wholly different from the French; and as these are rather rash than mature in their Resolutions, she, by being over-slow and irresolute, obeys the Will of the Creator, who was pleas'd to have it so.

THE Monarchy of Poland was next drawn; to whom Count BALTHASAR said, That all the Princes of Europe cou'd have wish'd, that the present King SIGISMUND had punish'd the seditious Noblemen who lately rebel'd against him, with some Severity worthy of so heinous a Crime, that other Noblemen might have been deter'd from the like Offences.

THE Polish Monarchy answer'd, that in her Elective Kingdom, Severity to the Nobles had always prov'd hurtful, tho it be expedient in Hereditary States: For the same Senate, that out of love to a Prince gave him the Kingdom, may, if they are agitated with the powerful passion of Hate, take it from him again; for wise Senators are wont to reserve to themselves the necessary Instruments, to inable 'em, upon all occasions of dissatisfaction, to revoke their former Liberality. And SIGISMUND the present King, being the first of his Blood that ever reign'd in Poland, ought to direct all his Thoughts to this sole end of winning the hearts of the Nobility, that so he may perpetuate the Succession of that great Kingdom in his own Family; especially considering that the Poles, tho their King be elected, never alienate the Succession from the Blood Royal, if the Prince knows how to acquire the universal good Will of the Nobles by his Humanity and obliging Behavior. For Poland, being a Nation which cannot live in perfect Liberty, has yet so great a detestation of total Slavery, that the King, who feigns most not to see, and seems not to desire to know all things, is by them accounted the most vigilant and quick-sighted.

NOT only the Censor, but the whole College of Virtuosi allow'd that this Justification of the Monarchy of Poland was truly excellent. And because the most renown'd Monarchy of England was next drawn out of the Urn, the Censor, with a Countenance somewhat angry, but in very gentle expressions, told her, That if Wisdom were necessary to any, 'tis chiefly to Princes, in order to their discharging the weighty Trust of the Government of Mankind: Now the truest Wisdom of Men being the Fear of God, no very prudent Government, he said, cou'd be expected from one who was an Apostate. He desir'd her therefore to tell her present King JAMES the

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Firſt, that the political Maxim which England and Scotland have follow'd, of accommodating Religion to the purpoſes of Ambition, and uſing it as an Inſtrument to wind about the People, was either unknown to the Antients, or not practis'd by 'em; becauſe they durſt not ſo grievouſly offend Heaven: and that his Majeſty wou'd do well to have continually painted before his Eyes the deplorable Calamity's of the Greek Empire; which, tho in extent of Dominions, in the multitude of Subjects, and in immenſity of Treaſure it far ſurpaſs'd the Kingdom of England, yet becauſe to exempt it ſelf from the Divine Superiority of the Roman See, it diſunited from the Catholick Religion, it incur'd the Divine Diſpleaſure in ſo eminent a degree, that the World beheld it a Slave to the moſt vile and barbarous Nation, which in the memory of Mankind ever had any Sovereignty on the Earth. The Cenſor told her too, ſhe ſhou'd admoniſh King JAMES, that he ought the rather to reconcile himſelf to Heaven; becauſe being Lord of two Kingdoms, ſo great Enemys to each other, 'twas impoſſible for him, without particular aſſiſtance from above, to eſtabliſh the Union of thoſe two great Crowns; and he ought to know, that he daily irritated the Divine Majeſty more and more againſt him, becauſe he ſpent the greateſt part of his Time in diſputes of Divinity, and in defending the Errors of his Sect.

AT this ſharp but juſt Cenſure of CASTIGLIONE, the Engliſh Monarchy was ſeen to weep, and made no Reply but with Tears.

AFTER this the Count turning towards the Ottoman Empire, ſaid, That to be ſo ſevere as he was againſt his chief Miniſters, merely on ſlight Suſpicions, was judg'd by all the World to be very great Barbarity; ſince all agree that Men of extraordinary Merit ought to be puniſh'd only for heinous and manifeſt Crimes: and if the Ottoman Emperors took away their Miniſters Lives juſtly, yet the Cuſtom of ſeizing their Eſtates on a ſudden by Confiſcation, and thus depriving their Poſterity of 'em, was a great blemiſh to Juſtice; for every one was of opinion, that by this cruel Proceeding the Eſtates of Men were rather condemn'd than their Crimes.

TO this open Reproof the Ottoman Empire anſwer'd with wonderful gravity, That he was grown to that Greatneſs, in which the World beheld him, only by the powerful means of rewarding and puniſhing immeaſurably; and that the ſole Foundation of the quiet of every State conſiſting in the Fidelity of the chief Miniſters, Princes ought to make it their chief Indeavor, by endleſs Rewards and Puniſhments, to allure men to be Loyal, and deter 'em from Treachery. And ſince thoſe Miniſters, ſays he, who have in their power the Arms of Emperors, and the Government of their States, can commit no fault, but in Affairs of the greateſt moment; 'tis the part of a fooliſh Prince, to allow the Criminal a formal Trial, to grant him time for his Defence, and hear his Juſtification. No—in this caſe the Prince who wou'd not be ruin'd, ſhou'd rather indeavor to ſeize his Miniſter unawares, and ſecure himſelf by making the Execution even precede the Accuſation. Thus have I often by precipitate Puniſhments prevented the accompliſhment of the baſeſt Treaſon; which method, tho I confeſs very ſevere, is the reaſon that in my States there have never appear'd any Counts of St. Paul, Princes of Orange, GASPAR COLIGNI's, Dukes of Guiſe, of Aumale, of Mayne, and of Mercury, nor any other Monſters of Treachery, who, to the eternal reproach of thoſe Princes, who knew not how by Cords, Daggers and Poiſon to prevent their Ruin, have been ſeen elſewhere. In State-Affairs 'tis a Rule, no leſs common than ſecure, that any Miniſter who gives his Prince the leaſt ſhadow of a Reaſon to ſuſpect his Truth, incurs the penalty of Death. For thoſe Generals who have Armys under their

command, are oblig'd, like the Wives of Men of honor, to live with ſuch Purity, as not to give the leaſt ſuſpicion of an immodeſt Deſire, much leſs of an unchaſt Action. Now as to my ſeizing the Eſtates of my Baſſa's after their death, I think I may ſay with a great deal of truth, that the Salarys, Gifts and Riches, with which other Princes reward their Favorites, in compariſon of the inexhauſtible Treaſures which I beſtow on my deſerving Miniſters, are but poor and miſerable, as appears by the vaſt Wealth that RUSTAN, IBRAHIM, MEHEMET, and many others left behind 'em: and the chief care that a Prince ought to take in rewarding his Miniſters, conſiſts in following ſuch meaſures, that the immenſe Riches with which he has bought of 'em their Fidelity, may never be imploy'd to the prejudice of the Donor. I have learnt from the great Diſorders which have happen'd in the States of other Potentates, that 'tis fatal for Princes to ſuffer the extraordinary Wealth of a deſerving Miniſter to fall to his Children, unleſs they have merited it by imitating their Father's fidelity. I confiſcate therefore the vaſt Eſtates of my Baſſa's, not as many have misjudg'd out of Avarice, but to keep thoſe Perſons from being debauch'd by an idle Life, who being the Sons of very worthy Fathers give hopes that they will tread in the ſteps of their Progenitors: and I perpetually keep the doors of my Treaſury open, to reſtore 'em twofold their paternal Inheritance, when by their Loyalty they have deſerv'd it. To conclude, France and Flanders have afforded freſh Examples, which have made it notorious to all the World how apt immenſe Riches are to diſturb the Peace of any great Kingdom, when poſſeſs'd by an ambitious Perſon.

WHILE the Ottoman Empire was thus arguing, he took notice, that the Monarchy of France, by ſhaking her head, ſeem'd to intimate that ſhe did not at all approve his Reaſons: wherefore with ſome ſort of Reſentment, Great Queen, ſaid he, my cuſtom in ſeizing the Eſtates of my Baſſa's conduces to the Grandure and Tranquillity of my State; and the Friendſhip between us makes me wiſh, that you obſerv'd the like Cuſtom. You know very well how the Duke of Guiſe lately imploy'd the vaſt Riches, with which the generous King FRANCIS the Firſt, and his Son King HENRY rewarded the Merits of Duke FRANCIS his Father. I pity that Prince, who not knowing how to practiſe ſeverity upon others, is cruel to himſelf, for he fooliſhly cheriſhes a Serpent in his boſom. You and I, and all who govern, know that Sovereignty's the ſweeteſt Draught in the world; and there is not a Man living, but for a taſt of it wou'd gladly expoſe his Life to the utmoſt peril. Princes ought to be exceeding vigilant therefore in cloſing up, and rendering impracticable all the Roads and Avenues to Government, that ſo they may diſcourage the leaſt ſtep towards Ambition. Nay they ought to order things ſo, that every private Perſon may think of ſcaling Heaven, as ſoon as of attaining one drop of the delicious Nectar. And let me tell you plainly, that if your Duke of Guiſe had but dar'd in my State to entertain a thought of what, to the ſcandal of the Publick, he openly acted in the Kingdom of France, I'd have made him that moment feel the ſtroke which your HENRY the Third, tho urg'd by moſt of the Italian Princes, cou'd never be prevail'd on to ſtrike, till the laſt hour of his dreadful Misfortunes, and when the Diſtemper of Rebellion was become incurable. When Ambition reigns among the Nobility, Princes are oblig'd to ſhew themſelves all fierceneſs, and perpetually to keep the Axes in readineſs to puniſh Rebels, and the Treaſury open to reward the Loyal: for he is unworthy to command, who has not the Talent to make himſelf be obey'd; nor can any thing more ſcandalous be ſeen in a State, than a Prince who lives

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in fear of that Officer whom he ought to make tremble. But 'tis natural to you Princes of Europe, who profeſs Learning, and follow the refin'd Rules of Politicks, to call me barbarous, and my ſafe method of Government Tyrannical, while you ſuffer your ſelves by your Heroick Virtues of Clemency and Moderation, to be reduc'd to the ſhame of ſuffering a thouſand Indignitys.

'TIS impoſſible to repreſent how much this Diſcourſe of the Ottoman Empire diſguſted the whole ſacred College of the Virtuoſi; who riſing from their Seats with great Indignation told him, they cou'd by convincing Arguments prove that all his Aſſertions were villanous Conceptions, unworthy to be utter'd by any one who had a rational Soul, and even to be heard by Men who made any pretence to Honor.

TO this the Ottoman Empire reply'd, that the Quiet and Peace of States ought to be prefer'd before all other human Intereſt.——But here the Cenſor, to break off this hateful Diſpute, turn'd towards the great Dukedom of Muſcovy, and told him; That among all the chief Honors of a Prince, the ſecond was ſaid to be that of governing a People who are Lovers of Learning: on the contrary it was not only a blemiſh to his Reputation, but a great Crime in him to be ſo zealous that his Subjects ſhou'd be educated in the groſſeſt Ignorance; for he was become the ſcorn of Mankind for baniſhing the liberal Arts, and allowing his People only to learn to read and write.

TO this Cenſure the Dukedom of Muſcovy anſwer'd: That the dreadful Flame, which he always obſerv'd Learning has kindled in thoſe States where 'tis admitted, made him reſolve never to ſuffer ſuch ſcandalous Tares to be ſown in his Grounds. For Men being the Herds and Flocks of Princes, as Oxen and Sheep are of private Men; 'tis the higheſt folly, with the Craft and Malice which the Sciences infuſe into thoſe that ſtudy 'em, to arm thoſe human Sheep, who by reaſon of their natural Simplicity are quietly rul'd in great numbers by a ſingle Shepherd. And Heat, ſays he, is not more the quality of Fire, than 'tis the nature of Books to transform the tameſt Sheep into fierce Wolves. And I think it an indiſputable Truth, that if the Germans, Hollanders and Zeelanders had been kept by their Princes in Ignorance, and not ſuffer'd to debauch their Minds with Latin and Greek, they wou'd never, to the ruin of the antient Religion, and total deſtruction of many Princes who formerly govern'd thoſe Provinces, have had Judgment enough to found ſuch perfect Republicks, as the Wit of SOLON, the Wiſdom of PLATO, and all ARISTOTLE's Philoſophy cou'd never invent.

THIS Anſwer ſo enrag'd the Cenſor, and all the ſacred College of Literati, that with menacing Looks they ſaid, That the reaſons alledg'd by the Dukedom of Muſcovy were palpably blaſphemous. Nay, one wou'd have thought they intended to have ſhewn their Reſentment by deeds; but their Courage fail'd 'em, when they ſaw moſt of the great Monarchys lay hand on their Weapons to defend the Muſcovite; who ſeeing ſo many Potentates ready to take his part, grew yet more inſolent, and ſaid, If there was any Man there who had the confidence to ſay, that Learning was not infinitely deſtructive of the Quiet and good Government of States, and that a Prince cou'd not with more eaſe govern a million of Ignorants than a hundred Literati, who naturally love Command, and hate to obey, he ly'd in his Throat.

THE Virtuoſi were all in a flame at this bold defiance, and bravely reply'd; That the Muſcovite talk'd like an impudent Blockhead, and they

cou'd prove, that Men without Learning are mere Aſſes, and two-leg'd Beaſts. And now they were going together by the ears, when the Cenſor commanded 'em to forbear, and ſhew the Reſpect due to that Place where they were all aſſembl'd to correct Diſorders, and not to give occaſion of Scandal. And ſuch was the Veneration every one had for the Majeſty of the Cenſor, that the Minds of the Princes and Literati, tho frantick with Indignation, were calm in a moment.

BUT we muſt not omit to obſerve here, that the moſt ſerene Duke of Urbin, who before ſat in the Claſs of the Princes, when he ſaw the Scuffle begin, went over to the Virtuoſi, and poſting himſelf at their Head, diſcover'd a firm Reſolution to loſe his State, rather than not to defend the Liberal Arts.

WHEN the Tumult was appeas'd, the Cenſor told the Venetian Liberty, who happen'd to be next drawn out of the Urn: That ſhe knew very well, the hardeſt task which Ariſtocracys can have is to curb the young Nobility, who, diſguſting by their Licentiouſneſs the more virtuous Citizens, have often occaſion'd the ruin of the moſt famous Republicks; and that he, to his great diſpleaſure, had heard that the young Venetian Nobility by their haughty Manners had affronted many honorable Citizens of that Free State, who complain'd aloud, that while their Inſolence increas'd, their Puniſhment was abated. Therefore he put her in mind, that 'twas of fatal conſequence to Ariſtocracys, that they who ought to glory in being far remov'd from thoſe Dangers, to which a People ſubject to the Will of one Man are expos'd, ſhou'd be heard to complain of their Oppreſſion by many Tyrants.

TO this the moſt ſerene Venetian Liberty anſwer'd: That the Diſorder mention'd by the Cenſor was both true and dangerous; but Pride is ſo inſeparably annex'd to Authority, that they ſeem both to have been produc'd at a birth; and the exceſſive Liberty, which the Nobility of Ariſtocracys aſſume to themſelves above the Citizens, is by all the great Men who have treated of Republicks, held to be incurable. For tho 'tis neceſſary by ſevere Puniſhments to reſtrain Inſolences; yet on the other hand, Ariſtocracys ought as much as poſſible to avoid the publick Chaſtiſement of their Noblemen, tho they are ſeditious, that the People may not be taught to deſpiſe their Governors, who, for the preſervation of the Publick Liberty, ought to be held in the higheſt Veneration. That, tho in her Venice the diſorderly Noblemen are not openly puniſh'd between the two Pillars in St. MARK's Place ſo often as many ſeem to deſire; yet the great Council, the Pregadi, the College, and the other ſupreme Magiſtrates, who diſpoſe of the publick Offices, do by the Puniſhment of ſhameful Repulſes make a cruel ſlaughter of thoſe ſeditious Noblemen, who in their free Country have diſcover'd an Inclination to Tyranny: and there are many Perſons of the moſt noble Venetian Familys, who for their Demerits have had their Reputations mortally wounded with Denials; and being ſtruck to the ground, have never been able to riſe more to Honors and Dignitys, in which the Life of Noblemen in Ariſtocracys conſiſts. Nor cou'd PERILLUS himſelf have invented a greater Torture, than a Nobleman of Venice feels, when ſtanding Candidate for ſome Honor, he finds a Perſon younger than himſelf prefer'd before him, only becauſe judg'd by the Senate more deſerving.

CASTIGLIONE admir'd the Juſtification of the moſt ſerene Liberty of Venice; and at the ſame time prais'd the Circumſpection and Severity ſhe uſes in chaſtiſing any Demerit of her Nobility.

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THEN the Cenſor told the Dukedom of Savoy, That his State being ſituate on the Confines of France and Italy, he lay under a neceſſity of maintaining with all poſſible diligence a Neutrality towards thoſe Princes on whom he border'd. Yet in the late Commotions of France, by diſcovering himſelf to be wholly Spaniard, he had not only involv'd his own State in great Trouble, but thoſe too of all the Princes of Italy: and while with his Forces he was blowing the ſparks of the Inſurrections in France, he ought to have believ'd that the Flame wou'd firſt burn his Friends and Relations before it reach'd the other Italian Potentates who were his Enemys.

THE Dukedom of Savoy immediately anſwer'd the Cenſor: That 'twas true indeed, his laſt Duke had enter'd into an Alliance with the Spaniards; but the fair Chance he had in having three ſevens in his hand, had compel'd him in a manner to venture his All at one ſtake. And he was the rather incourag'd to run this hazard, becauſe there ſeems to be a fate, that Mony won at Play ſhall be loſt again at the ſame Game. Now tho to his great misfortune the fourth Card that was dealt him happen'd to be an ill-favour'd Court-card of Affront, which made him the worſt Hand that cou'd be out of the whole Pack; yet he knew all brave Men wou'd own, that tho his Reſolution was full of danger, they themſelves cou'd not have play'd their Game otherwiſe.

THE Cenſor underſtood the Metaphor, and prais'd the magnanimous Reſolution of that Duke, who, when he ſo boldly threw the Dye for the greatneſs of his Fortune, might very properly have repeated thoſe famous words, *AUT CÆSAR, AUT NULLUS.*

AFTER this turning towards the great Dukedom of Tuſcany, he reprehended him ſharply for provoking a Lion by his Gallys, reminding him of the Calamitys which the Knights of St. JOHN of Rhodes ſuffer'd in Tripoli, and the great danger they lately run in Malta, for having imprudently attempted to faſten Squibs to the Neck of a Savage: whereas every wiſe Chriſtian Prince, he ſaid, ought rather to favour the preſent Slothfulneſs of the Turks, than by Injurys, which may be very prejudicial to Chriſtendom, awaken and compel 'em to apply themſelves afreſh to Naval Affairs, which now they wholly neglect. He inform'd him likewiſe of the frequent Complaints of many People, who exclaim aloud, that thro his having obſtructed the Levant Trade of Italy, the Drugs that come from beyond Sea are riſen to an exceſſive Price.

TO this Reprehenſion the great Dukedom of Tuſcany anſwer'd: That the Power of a Prince cou'd not be accounted perfect, if by a ſufficient number of Ships of War he had not ſome Command upon the Sea. That his Gallys were not only neceſſary for the Greatneſs of Tuſcany, but likewiſe for the Security of the general Liberty of Italy; ſince they are a Nurſery for Sea-Officers and Mariners. That he confeſs'd they were indeed an obſtruction to Trade; but he deſir'd at the ſame time it might be conſider'd that the Art of War, either by Sea or Land, can't be learnt or practis'd without ſome damage to Mankind. And ſince Tuſcany breeds a numerous Raſcality of turbulent and extravagant Humors, he was abſolutely neceſſitated to have theſe Gallys, which ſerv'd him for Scavengers to carry the Dirt out of his State, and keep it clean: for his Slaves were only Men who had committed ſome Crime, and his Soldiers compos'd of thoſe unquiet Spirits, from whoſe Reſtleſneſs he had reaſon to apprehend they wou'd in time fall into the greateſt Diſorders.

THIS Excuſe of the great Dukedom of Tuſcany was accepted by the Cenſor and whole ſacred College with univerſal applauſe. After which the

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Count told the moſt ſerene Liberty of Genoua, who was laſt drawn out of the Urn, That the exceſſive Banks ſhe permitted her Nobility to keep, occaſion'd the great Diſorder of inriching private Perſons, and impoveriſhing the Publick, whoſe Revenues wou'd riſe to a much greater Sum, if the perſonal Eſtates of her Noblemen were imploy'd in Trade. And that the Prohibition of their Banks wou'd be a means to make 'em leave that ill Correſpondence with the Spaniards, which is ſo great a blemiſh to her Reputation.

THE Liberty of Genoua, with a readineſs which gave particular delight to all the Virtuoſi, anſwer'd thus: That 'twas true, the Banks produc'd that effect which the Cenſor had mention'd, and were therefore very dangerous in a Monarchy; but that without any damage to the publick they might be permitted in a well-regulated Commonwealth, for the greateſt and moſt ſecure Treaſures of a free State are the Wealth of the Nobility and Commonalty united. A thing which never happens in Monarchys, where between the Poſſeſſions of the Prince and the Eſtates of private Perſons there is built a thick Partition-wall of *Meum* and *Tuum*: For in Monarchys the Revolutions of State happen with very little concern to the People, only changing the Name of MATTHEW into that of MARTIN; but in the Subverſions of Republicks, where Liberty is chang'd into Slavery, the publick Treaſure is properly the Subſtance of private Men, who then laviſh their whole Eſtates in defence of their Liberty to the laſt gaſp of Breath. In the next place, as to the Correſpondence of her Nobility with the Spaniards, ſhe deſir'd they'd all pleaſe to conſider well, whether the Converſe of her Genoueſes was hurtful to the Spaniards, or the Familiarity of the Spaniards to the Genoueſes; for then they'd certainly find that the Pot was not much afraid of being ſmutted by the Kettle.

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## XXVIII.

*The Monarchy of Spain offers to make the Cardinal of Toledo her Secretary of State, who refuſes to accept of it, but upon a Condition which cannot be granted.*

'TIS rumor'd in this Court, that the potent Monarchy of Spain propos'd a very large Salary to the Cardinal of Toledo to be her principal Secretary of State, and to aſſiſt as her Divine in the Council of State, that nothing might be there determin'd which could in the leaſt hurt her Conſcience. The whole Court was extremely ſurpriz'd at this News; for every one knows how little that Prelate favour'd the Intereſt of his King in the Conſecration of King HENRY the Fourth of France: wherefore none cou'd imagine the reaſon why ſo wiſe a Princeſs wou'd make uſe of ſuch a ſuſpicious Perſon in a buſineſs of the higheſt importance.

THEY who profeſs to know beſt the manner of proceeding of the ſubtle Spaniards, have diſcover'd even in this the old Cunning of the Kings of Spain, whoſe cuſtom is never to reſt, till by Penſions, Offices of Honor, and all the Artifices of kind Demonſtrations, they have brought over to their Intereſt all thoſe great Subjects who were alienated from it, and whom they know capable of doing 'em daily Services.

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THE chief Confidents of this great Cardinal report that he very joyfully accepted of the noble Office that was offer'd him; but on a condition which the Spaniards immediately rejected: For he ſaid, that when at any time, by the Authority of the holy Scriptures, by the Fathers, and by the Canons, he ſhou'd have convinc'd the Council that the Reſolutions they were taking were repugnant to the Laws of God and Man, he wou'd have it in his power to hinder their Execution; that the World might know the Office of Royal Divine in that Council was only to direct the King's Conſcience according to the Will of God, not for a Blind to eſtabliſh the abſolute Sovereignty of Kingdoms over Men: for he thought it too ſcandalous, that a Perſon of his Character ſhou'd be made uſe of to authorize the Diabolical Impiety of the modern Reaſon of State, and to make ſilly People believe the moſt ſtinking Aſſafetida was as good Musk as ever came from the Levant.

## XXIX.

### APOLLO *deteſts a Project propos'd to him for the raiſing of Mony.*

MONY is at preſent very ſcarce in this State; and not only his Majeſty's Exchequer, and the Treaſurys of all the greateſt Princes of this Court find the want of it, but the Noblemen, Merchants and Artificers ſuffer extremely thro this Deficiency: inſomuch that t'other day the Commiſſioners of the Revenue, and other Perſons deputed by his Majeſty for this Affair, held a long Conſultation concerning the Ways and Means to remedy this great Diſorder. And 'twas unanimouſly reſolv'd, that 'twou'd be expedient in Parnaſſus to introduce the wonderful Cuſtom obſerv'd by many Princes in Italy, of making over the publick Revenues to private Men for the honeſt Rent of ſix *per Cent.* and to make it lawful too for private Perſons to lend Mony to any that wanted it at Eight *per Cent.* Intereſt.

THIS Project, which thoſe Gentlemen ſo highly approv'd, was no ſooner mention'd to APOLLO, but he rejected it with the utmoſt abhorrence, as moſt pernicious both to the Publick and to private Perſons: He'd never, he ſaid, by ſuch a Practice give the ill Example to other Princes of mortgaging in their life-time thoſe Revenues which they ought to tranſmit to their Succeſſors without any Incumbrance, as they themſelves had receiv'd 'em. For ſuch Inventions not only open a door to the ruin of States, but level the way for the Avarice and Malice of thoſe Princes, who governing elective Kingdoms, or not having perhaps any Succeſſors of their own Blood, wou'd alienate the publick Funds, which are the true Arſenals and Magazines that preſerve and aggrandize Kingdoms. A Diſorder, which having been maliciouſly introduc'd into divers States, has extremely impair'd 'em.

HIS Majeſty ſaid further, that in many States the Taxes and Impoſts were at preſent obſerv'd to be much augmented, becauſe the new Princes had found the Publick Revenue incumber'd by their Predeceſſors. And to provide for the emergent Neceſſitys of the Government, and the Expences of their Houſhold, they had been oblig'd to invent new Dutys, and againſt their will with freſh Impoſitions to oppreſs their weary and exhauſted Subjects. Which Miſchiefs will one day bring mighty ruin upon their States, and ought the rather to be fear'd, becauſe Princes being no longer able to charge their People with new Dutys without the manifeſt danger of Inſurrections, will at length be compel'd to grow deſperate, and ſeize the alienated

Revenues,

Revenues, colouring their Violence with the Pretext, that 'tis impoſſible they ſhou'd have been mortgag'd with ſuch Malice and Prodigality by their Predeceſſors in prejudice of the State, and of him who was to ſucceed it it.

MOREOVER, ſince States are ſubject to the Judgment of the Sword, if it happen that a Kingdom where the publick Revenues are mortgag'd, ſhou'd be uſurp'd and ſeiz'd by any foreign Potentate, the new Prince by ſtopping the ordinary Payments wou'd have a plauſible, if not a juſt reaſon, to ruin an infinite number of Orphans, Widows, and other miſerable Perſons, who had laid out all their Subſtance in the purchaſe of the publick Revenues. And his Majeſty ſaid, he knew that the abuſe of alienating the publick Revenues was gone ſo far, that many Princes with a matchleſs Extravagance had ruin'd their Eſtates, interpreting this Barbarity a politick Proceeding, to weaken in Elective States the hateful Succeſſor, and in Hereditary the foreign one. Laſtly, 'tis a wicked Cuſtom, ſays APOLLO, that private Men ſhou'd gain by purchaſing the publick Revenue, and by the fatal introduction of Uſury for the bare Mony they lend, without employing it in Merchandize; it being moſt deteſtable and ſhameful, that Mankind, born to live by their honeſt Induſtry and Labor, by cultivating the Earth, and by increaſing of Cattel, ſhou'd ſupport themſelves idly by the Intereſt they receive from a dead heap of Mony: A vile Abuſe which ſerves to no purpoſe but to ſtarve Induſtry, and to make Uſurers fat.

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# AN APPENDIX TO THE Political Touchſtone,

Written by the ſame Author.

*A Diſcourſe made to Italy by an Italian Gentleman, concerning the Actions and Deſigns of the King of Spain.*

IF Italy wou'd but diligently weigh and conſider what the preſent Peace is, of which ſhe makes her Boaſts and Triumphs, I'm very well aſſur'd ſhe'd ſoon diſcover, that ſhe has as much reaſon to complain of this pernicious Idleneſs which diſſolves and conſumes her, as to commiſerate the Loſſes of her Friends when the Flames of War rage in other States to their ſubverſion, and to form Examples and Arguments to herſelf in the eminent Dangers that threaten her.

SHE ſees the holy Catholick Religion preſerv'd pure and undefil'd among her People; her Princes and Sons enjoy the peaceable Poſſeſſion of their States, bleſs'd with the reſpectful Obedience of their Subjects, an affluence of Riches, and a numerous Offspring to ſucceed: and without doubt this fair appearance, this ſuperficies of Happineſs is a very great Conſolation to her. But perhaps this vigorous Province, like a Body of a ſtrong Conſtitution that eaſily reſiſts an inward Diſeaſe, perceives not, or neglects the many villanous Snares and Contrivances which are laid to ruin and enſlave her: inſomuch, that amidſt this general Peace her Condition is as miſerable and dangerous as that of any other Kingdom or State afflicted with the Evils either of Hereſy or War.

I THANK God I am an Italian and a Catholick; and conſidering with my ſelf our preſent unhappy Circumſtances, cannot but vent my unfeign'd Paſſion to my Countrymen and Friends, whom I wou'd only intreat to read over this ſhort Diſcourſe with patience and attention; and then I queſtion not but I ſhall reap the fruit of my Wiſhes in that univerſal Benefit, at which I have truly and ſincerely aim'd.

THE preſent Condition of France, to go no further, will furniſh us with ſufficient matter of Caution and Advice, which I hope will be of uſe to our Italy. That Kingdom, as every one knows, is rent into Factions by the moſt dreadful Civil War that it ever felt; and the King of Spain, under the plauſible pretext of Religion, has at length diſcover'd himſelf to be the grand Fomenter of one of the Partys; and as formerly, by Mony and ſecret Practices, he ſow'd and cheriſh'd their Diviſions, by favoring the rebellious Princes and Citys; ſo now with formal Armys and all ſorts of warlike Preparations, he not only endeavours to expel the lawful King, and exclude the Royal Family, but under falſe Titles, and by far-fetch'd Reaſons and Pretenſions, to uſurp a great part of it for himſelf and his Relations; and laſtly, by deceiving ſuch as are inclin'd to his Intereſt, and by deſtroying his Enemys, to ſwallow up the whole Kingdom, and eſtabliſh himſelf ſole Monarch and Arbiter of the World.

SINCE this mighty Sovereign therefore, where he had no grounds to work on but an inveterate and hereditary Hatred, has at length been able to make that People ſue to him for his Arms and Counſel, and dares pretend, contrary to the fix'd Laws and Cuſtoms of the Realm, to impoſe on it ſuch a Prince as he thinks fit, and to ſubject a Kingdom, that ſo juſtly and deſervedly for its ſtrength has the Precedence of him, and all other Chriſtian Princes; what can Italy think of it ſelf in this publick and inſatiate Thirſt of univerſal Conqueſt and Empire? What can ſhe expect from him who is in actual poſſeſſion of the beſt and moſt flouriſhing part of her Provinces? Can ſhe imagine that he does not deſign to unite her intirely under him? or is ſhe reſolv'd to believe her ſelf not contain'd in the Scheme of Monarchy which he has drawn? Certainly there is all the reaſon in the world to ſuſpect it, and to be apprehenſive of the danger, eſpecially ſince every one finds himſelf hurry'd away, by an impetuous Tide, into the vaſt Gulph of the Spaniſh Tyranny. Decency or Convenience, Advantage and Glory are powerful Inſtigations to all manner of Acquiſitions: and when we are excited by any of theſe, tho we have no lawful Title to invite us, we are conſtrain'd to put on the Reſolution of accompliſhing our Deſigns either by Fraud or Force, according to the opportunitys that offer, and the Sagacity of Miniſters.

THERE is no doubt, but, to what the King of Spain already poſſeſſes in Italy by Inheritance, 'twou'd be for his convenience, advantage and honor, to add the remaining part of that Country: but becauſe he has no reaſonable pretence to make the Seizure, and is yet violently puſh'd on by his deſire of it, he makes a Neceſſity of his own Ambition, hopes and believes it an eaſy Prize, and perhaps is now prepar'd to ſubdue the whole, and to erect Trophys to his Glory from the Stupidity and ſenſleſs Irreſolution of our Princes.

THERE are at preſent in Italy two different Powers, the Spiritual and the Temporal; againſt which, becauſe he is ſenſible open Violence wou'd be no leſs vain than unjuſt, he has imploy'd, and ſtill continues to imploy Fraud and Deceit; not to bring 'em down, but to make himſelf their ſole Lord and Maſter. In the Spiritual all Men allow he is ſo far advanc'd, that he diſpoſes of the Papal Chair at his will; and therefore the Court of Rome is chiefly dependent on his Authority. He work'd himſelf not long ſince into this Intereſt under the fair Title of Catholick Majeſty, Protector and Defender of the Church of Chriſt, by beſtowing on this and that Prelate ſeveral ſorts of Revenues, by intereſting himſelf in the Election of Biſhops and Cardinals, and by gratifying the Avarice and Ambition of the Rela-

Relations of the Popes, and all other the chief Persons of that Court: by these means he has not only acquir'd universal Applause, and fed his Affectation of being Omnipotent in the opinion of Men; but has procur'd himself a simoniacal and obstinate Faction of self-interested Persons, from whom on every occasion he may expect all manner of Service. And hence 'tis that the world now sees a Society of Religious Recluses, who boast themselves inspir'd by Divine Zeal to oppose the modern Heresys, while they serve only to promote the Designs of this Catholick NIMROD.

FIRST, they made themselves Masters of many noble Revenues, with which erecting stately Churches and Monasterys, and gaining over to their Faction by a thousand seeming holy Inventions the poor deluded People, they made themselves spiritual Tyrants of their Souls, Persons and Estates. These having introduc'd themselves into Poland, Germany, England, Portugal and France, on the pretence of Religion only, have with greater ease been serviceable to the King of Spain, by managing the Succession of Kingdoms and Empires, Peace, War, Leagues, Rebellions, Treasons, Marriages, and other such Temporal Affairs; by extorting, thro Confessions, and a familiarity with the Wives and young Heirs of great Familys, all the Secrets of Citys and Countrys, and by introducing among 'em whatever they thought necessary for the Service of the Spaniards, who by the means of these, and many other their Adherents in the Court of Rome, have made themselves fear'd and respected thro all Italy, and wherever else the Christian Republick extends.

AND tho in the Kingdom of Naples, a Fief of the Apostolical See, the King's Ministers are particularly seen scandalously to meddle in the Ecclesiastical Jurisdiction, and to use a thousand Insolences to Priests and Prelates; and tho we have lately seen the Spanish Ambassadors in Rome threaten his Holiness SIXTUS QUINTUS to withdraw their Obedience from him, because he began to discover the Tricks they had so long practis'd with him in relation to the Affairs of France, they nevertheless hold their peace, and not only bear with this arrogant Impiety, which they so much condemn in others as worthy of severest Punishment, but there are not some wanting who vindicate it; and rather than accuse the King of Spain for a Hypocrite, and Usurper of the Apostolick Jurisdiction, publish that good Pope for a Heretick, and one possess'd with the Devil.

IN the Temporal Power, who sees not what these Catholick and Spanish Foxes have done, and still continue to do? Behold how by a pompous Marriage they have imbroil'd an Italian Prince in a dangerous War, from which the best he can hope will be to consign himself and his State to the King of Spain, that he may unite it to the Dutchy of Milan, and thus inlarge his Sovereignty in Italy, so earnestly desir'd both by himself and the Emperor his Father. Behold Stipends and Salarys given to others with vain Titles and Hopes, see Dissensions studiously sown and nourish'd between Princes and their Vassals, between the Nobility and the Commons, and the part of the Commons taken against the Nobility, that these Abettors may gain the Applause and Faction of the Multitude. Behold the Golden Fleece, and other empty Titles and Honors given to some Noblemen, that by these Shadows they may be deluded into Slavery, and their Estates consum'd in Expences. Behold Rebels and Outlaws supported, and impudently assuming to themselves the Protection and Guardianship of Pupils. Behold Promises of vast advantage made to Merchants for the Loan of Mony, and unspeakable Sums rais'd by this Artifice, and how afterwards they deny the Interest, tho they make use of the Principal; converting thus to their own use, for the accom-

pliſhment of their vaſt Deſigns, the Eſtates and Lives of the Italians. But what is yet of greater moment, behold how by the Wars of Flanders, Portugal, England and France, the Provinces are drain'd of their Inhabitants, who are ſent to periſh miſerably, without any fruit of Victory or Honor.

THIS ſole Conſideration ought to excite us to look carefully to our ſelves, and to conſider that beſides the loſs we ſuffer of our Brothers, of our Fathers, and our Children, who fall a cruel Sacrifice to the Sword and Miſerys of War, he for whom we fight is a much greater Enemy to us, than he againſt whom we bear Arms. For the latter fights on the other ſide the Mountains, and endeavors to recover his own without doing us any prejudice; but the firſt, not content with the large ſhare of the World which he already poſſeſſes, lays Snares to deſtroy that Quiet and Liberty with which we ſo willingly ſerve him, and leaves nothing untry'd to bring us to intire ruin, that before he cloſes his inſatiable Eyes, he may drag us in Triumph after the Wheels of his Triumphant Chariot.

O MILAN! Naples! Sicily! and thou Eccleſiaſtical State! what are you all doing? Examine your ſelves, and reflect on your Miſery! See how he robs you continually of your Children and Eſtates! and thus with your Blood ſupports his moſt unjuſt Wars, and with your Treaſure feeds thoſe deviliſh Harpys with which your Streets and Houſes already ſwarm; and whom you are forc'd to ſuffer, nay, and to careſs at your Tables, and in your Beds. Let every one argue in this manner, and open his Eyes to the Deceits and Violences of this great Monarch, this pious Prince, who having enter'd in Arms into the Temple of God, has violated the Sanctuary, diſpers'd the Treaſure, uſurp'd to himſelf the Election and Authority of the High Prieſt; and having made himſelf dreadful to all, by proudly aſpiring at univerſal Monarchy, will rivet his Enterprizes with the Conqueſt of Italy that yet remains free, as well becauſe ſhe is the Reſidence of the Vicar of Chriſt, whom he will have ſubordinate to him, as becauſe tho ſhe is but of a ſmall extent, ſhe's a Power able to oppoſe the monſtrous Deſigns of his Vain-glory.

AND therefore, after having acquir'd what we ſee in the Spiritual, he is preparing to uſurp the Temporal, by impoveriſhing us as much as he can by means of the Genoueſes, and by depriving the Provinces and Citys ſubject to him, as well as the others of their Soldiers and Captains; to the end either that if he live a few years longer, he may more eaſily make himſelf maſter of the other States, or if he ſhou'd dy, the People of Italy may not be able, by mutually aiding one another, to ſhake off their inſupportable and barbarous Yoke.

THEREFORE, my dear Italy, for the ſake of that innocent Blood, which at preſent thy Sons loſe in Provence, Savoy, Flanders and France; for the ſake of thoſe floods of Tears, with which ſo many wretched Mothers receive the mournful News of the ſlaughter of their Children; and in regard to that precious Liberty which thou haſt often dearly reſcu'd from the hands of the moſt ſavage Barbarians, take care of thy ſelf! Preſerve and love theſe thy natural and lawful Riches, People and Princes, that God has given thee; and be no longer a wretched Slave to the Cruelty, Luſt and Pride of thoſe falſe Catholicks, who honor thee only to thy Infamy, and reward thee with thy Ruin.

*His Majesty's Declaration, refusing to admit* LUCRETIA *into Parnassus, till he has first seen what opinion the World has of her.*

YOUR Resolution in killing your self has caus'd such Astonishment in Parnassus, that we having heard there are several and contrary Opinions concerning it, have not as yet thought proper to admit you into our Kingdom.

MANY denying that such transcendent Virtue can be found in a Woman, affirm that some other reason must have provok'd you to that Violence: some declare it was Madness, some Ambition, and others a Blind. But what has most discourag'd us from admitting you, is, that we have heard this Action of yours proceeded from Repentance. Now if your Will consented not to the Violation, you cou'd not be charg'd with dishonesty, because you were overcome by force: and for this reason your Death was to no purpose; for by killing your self because you had lost your Honesty, you have confess'd that you dy'd dishoneſt, or at least dishonour'd. And lastly, if in truth you thought this so grievous a loss, you ought to have kill'd your self before you sustain'd it. Then your Chastity cou'd not have been call'd in question, and your Death wou'd have been much more honorable.

FOR these Reasons we are determin'd to hear the opinion of the world concerning it, and to govern our selves accordingly: being sensible that whoever depends intirely on his own Judgment, judges for the most part contrary to Truth.

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*His Majesty's Admonition to* TIRELLI *concerning his Book* de usu Vini in Infirmitate.

YOUR Book *De usu Vini in Infirmitate*, was much applauded in Parnassus by the College of Physicians, who admir'd your subtile and curious Arguments, tho they knew they wou'd not prove so successful in Practice. And we too, having an esteem for the vivacity of your Wit, were glad to see your Name thus honor'd, and are content not to advance greater difficultys than those you have already propos'd and solv'd, till we see the success of your Opinion.

IN the mean time we only give you this short Advice, not to let a work of this nature be seen in Germany, where Wine is as much esteem'd as the Physician; for there your Opinion wou'd be so readily embrac'd, that the whole Nation wou'd be in danger of dying drunk.

*His*

*His Majesty's Commendation of the Turks for not admitting Advocates in their Courts of Justice.*

SINCE the natural Inclination of Mankind to Idleneſs has invented the art of ſelling their Words, and Eloquence, transform'd into Loquacity, is become venal; you have done well to prohibit it in your Dominions, eſpecially in removing once for all the occaſion of it, together with the Advocates, who by their Oratory, than which nothing more ſubtilizes the knowledg of Right and Truth, apply themſelves with the utmoſt care to charm the Ears of the Judges, that they may miſlead their Hearts, to the inexpreſſible Torture of the poor Clients, who ſee their Right queſtion'd and wiredrawn, their Eſtates in danger, and themſelves oblig'd to ſpend in curſed wrangling more than the Value they ſue for: And the reaſon of this is, becauſe Sophiſtry and fine Words have, to the utter confuſion of Juſtice, uſurp'd the place of Reaſon.

WE therefore highly praiſe your Prudence in being expeditious in the determination of Juſtice, and not ſuffering the peſtilent Swarm of Advocates to infeſt your Tribunals: For a Judgment is never ſo impartial as when 'tis not puzzl'd with the Vanity of Eloquence. Beſides, that by this means you avoid the Abuſe of inriching thoſe Harpys the Lawyers, while their Clients are reduc'd to beggary and ſtarving.

THE END.

# A CONTINUATION OF THE Advices from Parnassus.

Written by *GIROLAMO BRIANI* of Modena.

## ADVICE I.

ANTONIO GABRIELLI, *Doctor of Laws, having compos'd a Volume of* Conclusions, *repents of it, and tells* APOLLO *the reason.*

THIS day, being the twenty second of January of the present year one thousand six hundred and fourteen, ANTONIO GABRIELLI arriv'd at Parnassus, and presenting himself to his Majesty all disconsolate and sad, spoke as follows.

MOST serene Sovereign! having spent a great part of my Life in the study of the Laws, I address'd my self to writing, and compos'd a Volume of Conclusions to explain and determine the innumerable Controversys that are now on foot between the Professors of that Science. But discovering soon after the Mischiefs which might arise from the weakness of such as are apt to mistake the Thorn for the Rose, I have almost resolv'd to quit my Design, since the generality of Practitioners now adays are so ridiculous and ignorant. For he can never be said to be learned who is read only in the body of the Civil or Canon Law, but he who knows how to apply it in due time and place, and who is perfectly acquainted with Antient and Modern History, which furnishes him with the Experience of past and present Affairs. For as the Foot and Hand grow hard by constant Labor, so the Mind by long experience becomes practis'd, and gains a habit in the Affairs it applys to: Otherwise he wou'd deserve to be laugh'd at for a Fool, who engaging in the study of the Law, confines not his Learning to the common road.

THE fam'd PETRARCH, who stood on APOLLO's left hand, was very attentive to GABRIELLI's words, till starting out with his wonted Fury, Sacred Sir, he cry'd, without doubt this Literato ought to be excus'd, since

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in his Youth he was educated in thoſe Studys, and at his riper years perform'd to the utmoſt of his capacity. Nor was I to blame, when in my juvenile days being poſſeſs'd with the Spirit of Poetry, I induſtriouſly avoided thoſe odious perplexing Sciences, and devoted my ſelf to your Majeſty the God of Wiſdom and Verſe. My Father, 'tis true, perſuaded me all he cou'd to follow the Law, while my Mind, as I ſaid, was fill'd with nothing but the charming Images of Fancy.

AND ſo I let him know: Father, ſaid I, you miſtake my Genius, I was never cut out to traffick in Lies, and 'tis very uneaſy to have you always preſſing me to abandon the Study to which my inevitable Deſtiny hurrys me. I intreat you therefore to let me alone in the enjoyment of thoſe peaceful Amuſements I'm naturally inclin'd to: For the Laws are difficult and intricate of themſelves, and more confounded by the various Opinions about 'em. Beſides, the moſt pitiful Pettifogger pretends to a perfect knowledg of the whole force of the Laws, and the intent of the Legiſlators, by which means poor People who commence a Suit reckon themſelves ſecure of their Cauſe, ſince they have a multitude of Opinions on their ſide, and perceive not at the ſame time the Sophiſtry and Evaſion that Profeſſion is full of.

PHILIP the Second, King of Spain, who ſat on APOLLO's right-hand, ſeconded PETRARCH: For my part, ſaid he, I have often debated in Council the proper methods to prevent that eternal Confuſion among the Doctors who have written whole Volumes of Law. And to this purpoſe I wrote alſo to the Senate of Milan, that I ſhou'd be infinitely pleas'd to hear, that the multitude of Laws and Law-books in that State were reduc'd to a tolerable number, that Civil Cauſes and Suits might not be ſo troubleſom and uncertain. The Senate expreſs'd great ſatisfaction at my deſire, but gave me a fallacious Anſwer: That to offer at remedying thoſe Controverſys by particular Conſtitutions, was but to leſſen the Reputation of thoſe Doctors, who have been ſo long approv'd by the World. And that to chooſe from the body of the Republick ſome Doctors of Law, Proctors and Notarys to reform and regulate the whole, tho it might be done, wou'd infallibly deſtroy the Society: For 'tis by the length of Suits they get their Maintenance, and for this reaſon they ſpin out Proceſſes, and make Allegations more perplex'd.

WHEN the King had ended, TRAJANO BOCCALINI, who ſat at ſome diſtance on the left of PETRARCH, began: I grant, ſaid he, that to reduce the number of Laws wou'd be to impair the Reputation of thoſe who have written in that Profeſſion; but what advantage, I pray, is this Reputation to the Commonwealth, when 'tis of ſuch pernicious conſequence? Is it not evident that the multitude of Laws has always been the ruin of Republicks? Why have ſome Principalitys rejected Imperial Statutes, but becauſe they were reduc'd to particular Conſtitutions? And is not this the reaſon that their Government is ſo flouriſhing? Why did the moſt ſerene Duke of Urbin, that Light and Mirror of Virtue, baniſh ſuch an infinity of Law-books, but to put an end to the falſe Opinions which puzzle the Minds of Men? And why did he ſhorten the inſupportable length of Suits, if not to eaſe the Burden of thoſe poor People who are almoſt ruin'd by 'em? 'Twas very prudent therefore in your Majeſty to apply to the Senate of Milan for ſo wholeſom a Medicine: And 'tis neceſſary you ſhou'd continue to inſiſt on it, ſince the Greatneſs of your own Dominions requires it, and the common Benefit and publick Quiet loudly call for it at your hands.

APOLLO gave ſtrict attention to what each of theſe Virtuoſi ſaid, and turning to GIUSEPPE MATTEACCI, a Doctor of Laws, who ſat near BOCCALINI: What think you, MATTEACCI, ſaid he, of this great Politician TRAJANO? In my opinion, reply'd the Doctor, his Argument is approv'd by Experience, the Miſtreſs and Guide of all the Virtues, and confirm'd by the Legiſlators of the BALEARES, whoſe Laws, as ÆSCHINES the Philoſopher ſays in his Oration, were but ſeven, viz. That the Gods ſhou'd be worſhip'd, the Poor ſuccor'd, the Aged honor'd, Princes obey'd, Tyrants oppos'd, Robbers put to death, and that none ſhou'd travel into foreign Countrys. 'Twas a ſaying alſo of AGESILAUS, that as thoſe Places which ſwarm with Phyſicians and Medicines are moſt fruitful in Diſeaſes, ſo where there are many Laws there's little Juſtice. And SELVERIUS the Legiſlator of Locris affirm'd Laws to be Spiders Webs, which catch the ſmall Flys and Gnats, but let Bees and Waſps break thro and eſcape. Beſides, the antient Greeks and Romans never made Laws but on extreme neceſſity. And laſtly, 'tis much better, out of deference to Antiquity, which is and always was naturally venerable, to ſuffer ſome little defect of ſmall importance in an old Law, than be frequently making new to correct it, for new Laws obliterate old Cuſtoms. Now tho the Venetians have confin'd themſelves to particular Conſtitutions, yet they have not introduc'd new Cuſtoms, but by excluding Imperial Statutes have rather endeavour'd to maintain their State in that Form which is agreeable to Juſtice and Equity. Their ſtrict Juſtice in Government gives and preſerves to every Man his own, relieves the Oppreſs'd, humbles the Proud, prevents immoderate Power, ſecures every one in his Poſſeſſions, permits no Violence to be offer'd to Women, or noble young Men to be abus'd, but preſerves a juſt Ballance in the State. On the contrary, the multitude of Imperial Laws and Law-writings has thrown Truth into that obſcurity that there's nothing ſo poſitive and fix'd, but 'tis made doubtful and debated; no Diſtinction ſo clear, but it may be confounded; no Contract ſo firm, but it may be null'd; and no Sentence ſo maturely giv'n, but it may be cenſur'd. Inſomuch that by this means all human Actions are expos'd to the Calumnys, Tricks, and Cavils of ev'ry Practitioner; and the Majeſty and Integrity of antient Rites are perverted by theſe methods. Nay with ſome there's ſcarce ſo much as the footſtep of true Juſtice to be found, which in ſhort is reduc'd to that extremity, that either its utter Ruin is approaching, or ſome extraordinary Change.

THIS wiſe Anſwer of MATTEACCI infinitely pleas'd APOLLO, who to terminate the Affair, by the Advice of the moſt ſage Literati order'd an Aſſembly on the morrow of the greateſt Lawyers of Antiquity. To this general Meeting, beſides BARTOLUS, BALDUS, and PAUL DE CASTRO, came the fam'd PLATO, the Prince of Philoſophers, with many others. And after a long Debate they unanimouſly reſolv'd, That all Conſiderations ought to be ſet aſide, except Truth, which is only one, and requires but one Knowledg, viz. the pure and diſintereſted Conſcience of the Judg; and if, by the multiplicity of Books and Opinions that are extant, Students were led into Errors, 'twou'd be eaſy to follow the Counſel SENECA gives one of his Friends on this Chapter, * *Studiorum quoq*; &c. I ſhall always obſerve an exact method and mean in my Studys, as the beſt way to profit: For what ſignifys a world of Books and voluminous Librarys, when my whole Life is ſcarce ſufficient to read over their Titles? A multitude of Writers are ſo far from inſtructing, that they burden. 'Tis much

* De Tranquil. vitæ.

better therefore to confine your ſelf to a few Authors, than to rove over many. Forty thouſand Books were burnt at Alexandria, a noble Monument of the Royal Magnificence. And in another place, * *Diſtrahit animum Librorum multitudo*, &c. A multitude of Books diſtracts the Mind. And ſince you can't read all you wou'd have, be content to have what you can read. You are for change, you'll cry; and ſometimes you are for dipping in this and ſometimes in that. Very well, but obſerve, that 'tis the ſign of a ſqueamiſh Stomach to be taſting of ſeveral Diſhes; ſuch variety indeed may tickle the Appetite, but it yields no ſolid Nouriſhment. Be ſure therefore always to read Men of eſtabliſh'd Reputation, and if at any time you are for turning to others, begin again with thoſe of your own Set that you read before.

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## ADVICE II.

### PAULUS JOVIUS *being accus'd before* APOLLO *of Lying, is defended by* CICERO.

THE Literati of APOLLO's Court debating of the grand fault of modern Writers, who out of Intereſt or Fear ſtuff their Works with ten thouſand Storys and Lies, FRANCIS GUICCIARDIN, that great Hiſtorian of Florence, took this occaſion to enter the Liſts, and prove that many have fall'n into this Error out of preſumption that by their falſe Relations they ſhou'd eternize the Actions of ſome, whom, tho they deſerve infinite blame, they have exalted ev'n to the Skys.

PAULUS JOVIUS was ſhreudly ſuſpected of this Crime, ſince by his Eloquence he labor'd to deliver down to Poſterity the Deeds of ſuch as merited little or no Praiſe. M. T. CICERO, who was concern'd for the reſult of this Affair, ſtood forth, and with his uſual Oratory offer'd to defend this great Man: PAULUS JOVIUS, he ſaid, ought to be eternally honor'd and rever'd as one, who by the Elegance of his Stile, the Variety of his Sentences, and the prudent Zeal he ſhew'd in recording the Atchievements of many illuſtrious Men, has clear'd the way to others to reſtore the Roman Eloquence; and it ought not to be permitted, that either the Envy or Hate which others bear him ſhou'd prevail to bury ſuch deſerving Works in obſcurity, but that with good reaſon they ſhou'd be honorably preſerv'd.

PAOLO PARUTA, a noble Venetian, oppos'd CICERO in vindication of Hiſtorical Truth: Illuſtrious Roman, ſaid he, wou'd not the polite Stile of JOVIUS eclipſe thy Language if compar'd? But what advantage can Poſterity reap from their Writings, who mov'd by particular Intereſt, or ſome other unjuſt reaſon, commend Actions of very ill repute? Why ſhou'd a Man ramble from that Path to which the immortal Fame of heroick Deeds is confin'd? Why have DIONYSIUS, LIVY, SALUST, TACITUS, and many others deſerv'd the name of Faithful, but for ſhewing by the ſincerity of their Writings that Truth will not be diſguis'd, but flys all ſuſpicion of Adulation, and will be repreſented with the naked Pen of Virtue? And how wou'd future Ages be entertain'd, who addreſs themſelves to Hiſtory with a firm perſuaſion, that this will give 'em an exact knowledg

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* Epiſt. 2.

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of what happen'd in times past? FRANCIS GUICCIARDIN was extremely commended for not confining himself to the flourishing Country of Tuscany, but making the Beauty and Truth of vulgar History his aim, and in imitation of TACITUS, adorning his Writings with political Reflections. A very great fault in some Authors, but an Action the more deserving in him, because in it he far surpass'd JOVIUS himself.

CAROLUS SIGONIUS came in the third place as an impartial Person to declare his opinion in the matter; he stood forth, and boldly beginning: Most serene Sir, said he, the bent of all who have hitherto spoken has been studiously to impeach on the one side, and defend on the other. I have nothing to allege against what either has said, and therefore I think each of 'em may be satisfy'd with his own Condition; one being an Imitator of the Roman Eloquence, the other an Improver of the Tuscan Language. APOLLO hearing this obliging and good-natur'd Speech of SIGONIUS, put on a pleasing Countenance, and commanded the sacred Muses to allow, for the future, of the good use of the Latin Tongue, and the grave Stile of the Tuscan Dialect.

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## ADVICE III.

*His Majesty having discover'd many Faults and Defects in several Historians, appoints* CÆSAR *the Dictator to examine their Dictions.*

APOLLO has frequently employ'd several of the Literati to lay open the Impudence of some Writers, who licentiously deviated from the true method of perfect and exact History: and to this purpose, this very day he commanded JULIUS CÆSAR the Dictator, to take upon him to correct the Stile of those erroneous Authors, and to give each of 'em his due Censure.

CÆSAR was of a mild and gentle Disposition, and much inclin'd to be grateful to his Friends: All hazardous Enterprizes appear'd to him less difficult than really they were, for with his usual presence of Mind he overcame the greatest Obstacles, and still represented Victory easy to be obtain'd; an Endowment, for which he was more oblig'd to Nature than Art. His Wit also was so lively, and his Discernment so extraordinary and quick, that he cou'd readily dictate eight or ten Letters at once: He perfectly understood the Laws of History, and by the inimitable Beauty of his Stile render'd himself nothing inferior to CICERO.

THUS accomplish'd, his Majesty chose him as the fittest Person for such an Undertaking, which indeed he accepted, but at the same time thought 'twou'd be a pretty difficult task to instruct others in an Art to which they were utter Strangers.

HE assembl'd in a general Diet all those who had imploy'd their Pens to the prejudice of History; and having brought 'em to an ingenuous Confession, he told 'em that since no Man cou'd be allow'd for a just Historian, who was not intirely guided by Truth, and the Laws of that Science, for the future he ordain'd, that no Person of what condition or quality soever shou'd presume to write History if he had not first by the sincerity of his Relation given full proof in APOLLO's Temple of his Ability and Worth. And for the better Information, says he, of every one here present, 'tis to be

obſerv'd, that Hiſtory muſt conſiſt of the Topical, Pragmatical, Chronological, or Genealogical kind. To the Topical belongs the Deſcription of Places: To the Pragmatical, the Account of Cuſtoms: To the Chronological, the Detail of things as they happen'd in order and time; and to the Genealogical, the method of recording particular Races and Deſcents.

THE chief Duty of an Author in the next place is, to chuſe a pleaſant and agreeable Subject, to reject trivial matters and things of leſs moment, and to mention only ſuch as are of Dignity to appear in Story. He muſt range every thing alſo in its proper order, and preſerve his Mind ſedate and free from Paſſion; his Diction muſt be clear and natural; and in the perſpicuity of it he ſhou'd imitate HERODOTUS and THUCYDIDES. He muſt vary it according to the Subject he treats on, for the mild and the violent Affections require a different manner of Stile: and in this both thoſe Writers chiefly excel'd, tho THUCYDIDES was beſt in expreſſing the more ſerious Paſſions. HERODOTUS to Perſuaſion added Sweetneſs and the like Virtues, much more happily than the former: In his choice of words he follow'd Nature, but THUCYDIDES was guided by the Gravity of his Temper, for his Diction is the perfect Picture of himſelf.

BUT what ſhall I ſay of FABIUS and FELINUS, whom even POLYBIUS himſelf has charg'd with being fabulous? JOSEPHUS, who writ before CONSTANTINE's days, was likewiſe cenſur'd for an unfaithful Hiſtorian in many things: which made EGESIPPUS wiſh he had been as obſervant of Religion and Truth, as he was induſtrious in ſearching narrowly into things, and ſober in his Language; in which yet he has follow'd the perfidiouſneſs of the Jews, by revealing their Puniſhment: for tho he abandon'd their Cauſe, he abandon'd not their Sacrileges; he deplor'd and bewail'd the misfortune, but comprehended not the reaſon of it.

NICEPHORUS GREGORIAS err'd in confuſedly mingling Actions and Orations together, without decency or order; nay, as LIPSIUS ſays, very fooliſhly, that is, prepoſterouſly too; for which he has been ſufficiently laught at by his Succeſſors.

AGATHIAS the Schoolman, a Native of Smirna, writ after PROCOPIUS, but in a low Stile, and perplex'd with innumerable Digreſſions; therefore we command him to be remov'd from the Claſs of good Authors.

DION is tax'd for his frequent Narration of Prodigys, with which his Writings were plentifully ſtuff'd: and he's the more inexcuſable, becauſe in the number and quality of 'em he has ſurpaſs'd all bounds of Decency, relating many ſhowers of Stones and Blood, and ſuch extravagant Tales. At hearing of this the immortal LIVY, the Father of the Roman Hiſtory, bluſh'd extremely, being conſcious that he himſelf was dip'd in the ſame Crime.

SIXTUS RUFFIUS VICTOR is ſo conciſe in the Texture of his Hiſtory, that he ſcarce deſerves the Name of an Hiſtorian, and is therefore condemn'd to deliver up his Pen.

JUSTIN wants Truth, commits frequent Miſtakes in aſſigning one thing for another, and is ſo inſipid and barren in the Roman Affairs, that he deſerves exemplary Puniſhment.

LAMPRIDIUS, an infamous Writer, was condemn'd to the publick Stews, for having ſcandalouſly imploy'd his Pen in recording with ſuch delight the execrable Luſts of HELIOGABALUS, CARACALLA, and ſuch other Monſters of Nature, and Prodigys of Vice.

FRANCIS GUICCIARDIN, a Florentine Gentleman, tho an excellent Writer, was tax'd by LIPSIUS on two Articles: Firſt, for being too prolix;

prolix; and then for relating frivolous things, against the Law, and beneath the Dignity of History.

MACCHIAVEL, for his mad and desperate Politicks, with which his Writings abound, deserves eternal Punishment. He wanted not Wit and Cunning, but Truth and Honesty.

FRA LEANDRO ALBERTI, having in his Description of Italy quoted ANNIO DE VITERBO, and such other legendary Authors, deserves the severest Chastisement. By Truth Good is propagated, and Evil discourag'd; but Lying prepares the way to Flattery, and other detestable Vices: and as the virtuous Actions of great Men are consecrated to Eternity, so the Infamy of their Misdeeds remains an indelible Stain to their Reputation.

FOR this reason the excellent Censors of Learning, having heard how odious a crime Adulation is, by his Majesty's Royal Assent signify'd to all those who undertake to celebrate great and heroick Atchievements, that for the future they ought to observe Historical Truth inviolably, and have it still in view; for 'tis that which renders glorious the Names of daring and brave Minds, who have signaliz'd themselves with immortal Honor.

JULIUS CÆSAR publickly subscribing this Edict, justify'd his own Performance, and sharply rebuk'd their Temerity, who have wander'd from the Path which was at first trac'd out by the most faithful Writers, DIONYSIUS, LIVY, SALUST, TACITUS, and many others.

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## ADVICE IV.

### PETRARCH *complains to* APOLLO *of* PUOTA *of Modena, for not rewarding the Labours of the Divine* MOLZA *as they deserv'd.*

AS the beautiful DAPHNE issu'd from her Father's Fountain, APOLLO sitting at his Royal Table with PETRARCH, took occasion to extol her admirable Form, and PETRARCH wittily added the Praises of his own LAURA. His Majesty smil'd and told him, He had shown as much Art in painting the Charms of his Mistress, as MOLZA had done in his celebrated Poem * *Del Fico.*

PETRARCH, who had never heard that Poet's Name, at first did not know who his Majesty meant; but when his Country was mention'd, he soon recollected himself, and blam'd PUOTA of Modena for not giving a particular place to the Memory of so great a Man. PUOTA was present to vindicate himself, and looking over the Catalogue of Antiquity, reply'd, that 'twas not his fault, but must be imputed to him who had bestow'd on Flattery the Rewards due to many deserving Virtuosi.

PETRARCH was astonish'd at the sagacious Answer of PUOTA, but recovering from his surprize; Yet I have known, said he, many of your Countrymen whose Merits have been richly crown'd, not to mention CAROLUS SIGONIUS, who indeed deserv'd much, and had but little; or SELINGARDO, who shar'd the like fortune: 'twill be sufficient for

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* This word is of a double meaning, as has been noted before in BOCCALINE, and that Poem was probably none of the cleaneſt.

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my preſent occaſion to put you in mind of BERTANO who was grac'd with a Cardinal's Hat, of the two RANGONI's, the illuſtrious SARDOLETTI's, of FERRARI, CORTESE, and one BADIA, who went all of 'em to the Roman Court, equal in Age and Worth. PUOTA immediately ſubſcrib'd to this Opinion: But know, Divine Poet, ſaid he, that all the Virtuoſi of my Country did not taſt the Hony, for ſome have been forc'd to drink the bitter Potion, and ſwallow the Gall. And I muſt inform you, that Modena now makes her Addreſſes not to the Court of Rome, but to the antient and illuſtrious Houſe of ESTE, of which the two famous Poets ARIOSTO and TASSO have happily ſung. If therefore, PETRARCH, you wou'd obſerve the misfortune of many great Men, regard I beſeech you among others the Fate of NICOLO MATARELLI, the renown'd Lawyer of Antiquity: you will find it in his Motto before his Works, *ſors bona, nihil aliud.* If you anſwer, that SILVESTRO ALDOBRANDINI, and MARCO ANTONIO BORGHESE, by their Labors fill'd their Coffers with Treaſure; I tell you, that ACCURSIUS, who ſow'd as plentifully, never reap'd Grain enough to ſuffice his Family one year.

## ADVICE V.

*A Virtuoſo, in preſence of many Barons and Gentlemen aſſembl'd in* APOLLO's *Court, having extremely commended* NICOLO PICCININO, *is blam'd for it by an ill-natur'd Perſon; upon which the Muſes are deſir'd to give their Opinion in the Caſe.*

WHILE ſome Gentlemen and Barons of Parnaſſus were aſſembl'd in a ſpacious Hall, a Virtuoſo was diſcourſing of the vaſt Genius of NICOLO PICCININO, and others were praiſing his admirable Conduct in War, when a malicious Fellow cut 'em ſhort, and told 'em, ſuch Encomiums belong'd not to a Man of ſo mean Deſcent, who was the Son of a Butcher. This ſudden Charge aſtoniſh'd the whole Company; and ALPHONSO King of Aragon, infinitely diſpleas'd at the Impudence of it, anſwer'd, that he had rather be NICOLO PICCININO, the Son of a Butcher, than be the Son of a King, and without NICOLO's Merit.

THE Literati hearing the brave and generous Anſwer giv'n by ALPHONSO to that invidious Impertinent, prais'd him wonderfully, and jointly beſought the ſacred Muſes, that ſince the Virtue of many deſerving and renown'd Perſons was trampl'd on at this rate, they wou'd, to the confuſion of that pretence that true Nobility is deriv'd from Blood, and not from immortal Actions, be pleas'd to determine, whether a Man born of ignoble Parents can by Virtue ennoble himſelf and his Family.

THE ſacred Muſes receiv'd this Requeſt with a ſerene and chearful Countenance, and to the ſatisfaction of all, who by virtuous Deeds have merited Praiſe, thus reply'd: Be it known to all that the difference betwixt one Man and another is only by their Actions; for all ſpring from one Original, from the ſame firſt Parents, whoſe Deſcendents exercis'd themſelves in the mechanick Arts of Smiths and Carpenters, then in making Clothes to array their Bodys, and afterwards betook themſelves to other Imployments neceſſary to human Life: So that all of 'em working differently, each

gave proofs of his Understanding in his way, and he who was most skilful in his Trade, was reputed most noble and knowing. Hence Virtue took its rise, and Nobility rose with it; and as by degrees their Knowledg improv'd, so their Nobility increas'd: for they who laid the first Foundations of the Greek, Chaldean, Hebrew, Latin, and the Vulgar Tongues, gave light and beginning to those Sciences and Virtues, from which true and perfect Nobility proceeds, which is nothing but a rich Splendor sparkling in a good man's Mind and Manners, who still makes a right judgment of things, and discovers an inborn Affability and Sweetness of Soul on all occasions; by the constant practice of which he endeavours to raise himself to a gen'rous contempt of Vice, and arrive at the fair possession of Virtue: And this is a Good that can't be acquir'd by Inheritance or Legacy.

MARIUS, the first Nobleman of his Family, being in love with heroick Virtue, reform'd the Army that was debauch'd with the extreme Avarice of METELLUS; and conquer'd that very Enemy, who had often foil'd many old experienc'd Captains; took that King prisoner, who had captivated other Generals with his Gold; and by his sole Valor at length successfully finish'd the War. Which shows us that Nobility acquir'd by our own peculiar Merit, is far more glorious than that which is hereditary: an Instance of which we have in ULDARICK Count of Sicily, who demanding a Conference with HUNIADES Governor of the Kingdom of Hungary, was desir'd to meet him in his Camp; when with a world of Pride and Vanity, 'Tis beneath me, says he, who am a Prince in long Descent, to wait upon you who are the first of your Race that was advanc'd to Honors. But HUNIADES handsomly answer'd, I don't compare my self with your Ancestors, but with you, tho I shou'd not give place to them neither; for having ennobl'd my self by fighting in defence of the Christian Religion, I shall transmit a brighter Splendor to my Posterity, than your Ancestors have done to you.

NOW when a Nobleman degenerates from his Ancestors by bad Actions, he ought to remember, that the more illustrious their Lives were the more ignominious will his appear; for the Glory of Progenitors is as a Light to their Posterity, that serves others to discover their Vices or Virtues. Nor shou'd any Man who is nobly born, reproach others with their mean Birth, but continually bear in mind the wise and prudent Answer of URBAN IV. *Nobilem virum non nasci, sed virtute fieri nobilem:* A Man is not born noble, but becomes such by Virtue. For this reason ALPHONSO King of Aragon, when one of his Courtiers was magnifying his Fortune, That he was at once a King himself, Son of a King, Nephew of a King, and Brother of a King, modestly reply'd: For my part I value that very little, which you seem to value so much; that I am born of a King is no Praise of mine, but of my Ancestors, whose Justice, Temperance and Merit gain'd 'em a Crown. 'Tis true, that to spring from noble Parents is of great importance, because their Nobility adds to that of their Children, provided they tread in the same Path, and imitate their Virtues: but if they fail in this, 'tis not sufficient for 'em to say, I am born of a noble Family; for he only is bright who shines of himself, and Virtue is not grac'd by borrow'd Plumes, but by its native Ornaments and the illustrious Actions of its Possessor.

THEY therefore who, wanting of their own, have recourse to the Images of their Predecessors, perceive not that such Vain-glory is like a sort of Mony that is current in the place where 'tis coin'd, but passes no where else. The true Nobleman is born like the Poet, but is made like the Orator; and a noble Birth is but of little advantage, unless our Manners

correſpond to make us ſplendid: for 'tis a piece of vanity to perſuade our ſelves, that the duſty Statues of our Fore-fathers, and the Trophys they have gain'd, can tranſmit ſuch Glory as makes their Poſterity ſhine, tho they live in the moſt inglorious Idleneſs.

## ADVICE VI.

### *The Roman Conſuls deſire* APOLLO *to reform their Republick.*

MARCUS GEGANIUS MACRINUS, and F. QUINTINIUS CAPITOLINUS arriv'd this day in Parnaſſus, with Letters from the moſt ſerene Republick of Rome. They acquainted APOLLO, that by reaſon of the Civil Wars which have rag'd in their Country, the Collection of the publick Taxes and Revenues has for a long courſe of years been neglected: for 'twas thought unbecoming their Conſuls, who were imploy'd in more important Affairs, to take that trouble upon 'em. They beſought his Majeſty therefore that he wou'd apply a ſpeedy Remedy to this Inconvenience, with the ſame Prudence by which he furniſh'd the Venetians with the right method of eternally preſerving and promoting the publick Intereſt, which is ſo beneficial to a well-regulated Republick.

APOLLO with his uſual Serenity attended to the Conſuls reaſonable Requeſt, and decreed to the perpetual Memory and Advantage of that famous Republick, That every five years two prudent and honeſt Citizens ſhou'd be choſen and deputed to collect the yearly Revenues of the State under the Title of Cenſors, from the Latin word *recenſeo*, which ſignifys to review: and that they might, if they thought fit, create 'em annually for the inſtruction of thoſe who are raw in an Affair of that nature; for 'tis highly expedient, and particularly in a Commonwealth, to introduce new Men into the management of publick Affairs. To theſe Cenſors likewiſe he gave, beſides the care of collecting the Revenues, the Office of taking cognizance of the Vices and Immoralitys of the People, with full power to ſentence each according to his Rank and Quality: for 'tis to be obſerv'd, that no well-conſtituted Republick ever ſpar'd offending Citizens on account of their former Merits; and therefore the Poet, ſpeaking of the obſervation of Juſtice, ſaid:

> Kings, as intruſted with the common Cauſe,
> Shou'd ſtedfaſt keep the Tenor of the Laws.
> The Text miſconſtru'd, Juſtice is no more,
> And vile Oppreſſion's fortify'd with Pow'r.

## ADVICE VII.

*The Virtuosi ask* APOLLO *wherein the Good and Safety of a Prince consist, and receive a satisfactory Answer.*

A GREAT Dispute arose this day among the Literati, concerning the methods a Prince ought to observe, in order to secure his own and his Subjects Welfare. In the Contest they alledg'd the Opinions of MACCHIAVEL, GUICCIARDIN, LOTTINO, SANSOVINO, and lastly of CORNELIUS TACITUS, to which TRAJANO BOCCALINI chiefly adher'd: but each of 'em stifly defending his own Sentiment, they agreed to stand to his Majesty's Decision.

THERE was not one of 'em but thought the Question wou'd have been determin'd in his favour; yet APOLLO, quite different from the several Opinions they had started, pronounc'd in this manner: There are many Qualifications requisite in a Prince to make him Master of such Blessings as Peace and Safety; but to comprehend 'em all in that brevity which the Truth requires, I tell you, that the Good of a Sovereign consists in knowing how to manage aright in the Extremes of Prosperity and Adversity. For nothing corrupts the Mind more than Prosperity, or weakens it more than Adversity: nor can ill Fortune be overcome but by Fortitude, since a Man fallen into Misery is as it were abandon'd of all. 'Tis necessary for him therefore, in order to repair the losses he has sustain'd, to arm himself with that particular Virtue, which at first rais'd him to that Eminence of Command; whereas on the contrary, if in his flow of Fortune he do's not know how to keep himself within the bounds of Heroic Temperance, the surest way to Advancement, he will infallibly degenerate into the horrid Vice of Tyranny, and render himself odious to all, nor can he have any claim to that glorious Sentence of SCIPIO to the People of Rome; *Si vos ætatem meam honoribus vestris anteistis, & ego honores vestros rebus agendis præcessi.* JULIUS CÆSAR was prais'd for his Clemency, and MARCUS CATO was fear'd for his rigorous Justice; which made the Poet say,

Rais'd to the Skys, Companions of the Gods,
They mix themselves in their Divine Abodes,
And jointly rule the World——.

FOR this reason we condemn the bad Politicks of MACCHIAVEL, as utterly false; for, subjecting all things to the Will and Pleasure of the Prince, he has, like a contagious Disease, infected the Universe. In the next place we blame the cruel Government of TIBERIUS, and the rapacious Life of NERO, which CORNELIUS TACITUS has so exactly written; and command for the future that every Prince who wou'd continue in the Throne, shall observe those admirable Instructions which the Emperor MARCUS AURELIUS left his Son COMMODUS. For by so doing he will exert that sublime Faculty of the human Soul, his Reason, and enjoy perfect Harmony and Concord; and seeing his People participate of such desirable Blessings, will gladly subscribe to this saying of PLATO, Happy the World if Princes were Philosophers, and Philosophers Princes.

## ADVICE VIII.

*Apollo, foreseeing the dangerous motions of the Ottoman Forces, provides for the safety of his Empire, by the choice of some famous Captains.*

Apollo being incens'd at the unexpected Fury of the Ottoman Port, and the wide Devastations they had committed, with great Solemnity assembl'd the chief Captains of his Empire, and after having allotted each of 'em his Post in the future Expedition, thus bespoke 'em.

MY dear and well-belov'd Captains, I recommend to you the preservation of my own Honor, and the publick Good, and the safety of those Citizens who out of their loyal Duty are resolv'd to share the good or ill Fortune that shall attend you: It remains only, that in listing Soldiers under your Ensigns, you have a care of those tender Sparks, who being train'd up in Pleasures are unfit for the Fatigues of War, and will be more serviceable at home to the Ladys, who have already by their deceitful Tears endeavor'd to unman their Lovers, and make 'em only fit for the Spindle and Distaff.

HERE the Captains who had the honor to be elected, gave the Signal and began to set forward with their Troops in good order to the desir'd Conquest of the Holy Land. Julius Cæsar, in deference to Alexander the Great, join'd with him in this Enterprize, and advanc'd to the Enemys Frontiers.

## ADVICE IX.

*The chast Lucretia being freed by Apollo from the melancholy thoughts of having stain'd her Husband's Honor, is plac'd among the number of the most virtuous Ladys; and to the shame of Sextus Tarquinius his Majesty pronounces a solemn and terrible Sentence against such as shall hereafter be guilty of the like Violence.*

THE Lady Donna Vittoria Colonna made a publick Entertainment for a great many Ladys and noble Matrons of Rome, the chief of whom was the fair Lucretia. After Dinner as they were pleasantly discoursing of Chastity and Honor, a kindling Blush was observ'd to steal over Lucretia's Face; but to excuse her self she said, that no Lady, how chast soever, cou'd defend her self from the Violence of such flaming Lust as burnt in Tarquin's Breast: and that if Ladys were able to extinguish incontinent Desires with a Look, the least glance wou'd be sufficient to bridle their daring Ravishers. But of what advantage, said she, is Chastity of Mind, when we are over-power'd by Force?

Vittoria was something concern'd at this prudent Reply, and fear'd Lucretia thought 'twas out of disrespect to her that she had begun that Discourse, and commended those virtuous Ladys who are so happy as to repel the insidious Attempts of those Monsters who make it their whole

study

ſtudy to debauch Women, to the ruin and diſgrace of many honorable Familys. Now to prevent ſuch a Miſtake ſhe explain'd to the Roman Lady what ſhe had been ſaying; and in honor of her declar'd, that the Violence ſhe had ſuffer'd was not to be regarded, but the perpetual Chaſtity of her Mind, and that ſhe had been acquitted by APOLLO himſelf, the God of Wiſdom and Verſe: who, as an Evidence of it, had plac'd her in the Temple of Honor, and promis'd her beſides, that whoever for the future offer'd the like Violence ſhou'd be branded with Infamy, and baniſh'd all honorable Society.

THIS Declaration ſatisfy'd LUCRETIA, who in token of Reconciliation gave the Lady DONNA VITTORIA her Hand, tho ſhe knew this rigorous Sentence of APOLLO was contrary to the opinion of TACITUS, when he ſaid: * *Omittere potius prævalida & adulta vitia, quam hoc aſſequi, ut palam fieret quibus flagitiis impares eſſemus.* That 'tis better to connive at overgrown Vices, than diſcover our Weakneſs to deal with 'em. But certainly 'tis neceſſary for all Republicks, if they deſign to adminiſter ſtrict and impartial Juſtice, ſeverely to puniſh Incontinence, ſince the Wretches who are ſtimulated by that have no regard to Time, Quality or Reputation.

MOREOVER Violences of this nature are of very dangerous conſequence: For the Injury done to one Family is reſented by many, as apprehending themſelves liable to ſuffer the ſame. 'Tis for this reaſon they join to revenge it to the full, to convince the World, that the end of Power is to ſecure Property and Peace, and to reſtrain daring Offenders from the commiſſion of ſuch foul Miſdeeds as the Laws forbid.

AND therefore DIONYSIUS, hearing his Son had offer'd Violence to a Lady of Syracuſe, told him; Young Man, you never ſaw me do the like: No Sir, ſaid he, You were not a King's Son as I am. To which the Father reply'd: Nor will you, if you continue this courſe of Life, leave your Sons Kings after you; which prov'd true after DIONYSIUS's Death. Nor did the TARQUINS, who committed the inſolent Rape on LUCRETIA, enjoy their Tyranny long, but were ſoon afterwards expell'd: for the civil Life conſiſts in Virtue, to the ſupport of which Prudence and good Order are neceſſary, without which all things wou'd be thrown into confuſion. By this the Affections, tho furious and heady, are regulated and improv'd. Juſtice too is needful, which renders to All their due, and ſecures the publick Peace; and Fortitude, which arms and defends from any Dangers; and Temperance alſo, which ſerves as a ſtrong Curb to bridle us from Luxury, and from the Exceſſes of immoderate Pleaſures. Therefore three degrees of Virtue are aſcrib'd to Man: the firſt is, when there's a ſtrife betwixt his Reaſon and the Paſſions, but Reaſon gets the better: the ſecond, when even his Deſires are abſolutely ſubjected to Reaſon, which he voluntarily obeys as his ſupreme Guide: and the third and laſt is, when Reaſon, without meeting any Let or Hindrance, always imbraces what is juſt and virtuous. The firſt is call'd Continence; the ſecond a civil, and the third an heroic Virtue. Continence purges the Mind, and renders it capable of greater Perfection; the civil Virtue graces and adorns it; but the third, call'd heroic Virtue, is of ſuch force, that it ſtamps the human Soul into a reſemblance of Divinity. And to this purpoſe PLATO admirably ſaid; that Heroes ſprung from the mutual Benevolence between God and Man: for a good Man, who pays a ſtrict Obedience to Heaven, is highly exalted into the favor of the Deity, whoſe Beams illumine

* Lib. 3. Ann.

his Mind, diſpel all the Miſts of Senſuality, and ſublime him to a Nature betwixt the Human and Divine; from whence he takes the Name of Hero and Demi-God. Concerning which Doctrine SENECA in his Treatiſe *De Vita Beata* has left us this ſaying: *Quiſquis ad virtutem*, &c. Thoſe Heroes who are mounted to that ſhining Eminence of Virtue, ſtill diſcover a Nobleneſs of Soul and a Mind well form'd, which was the promiſe of their future Glory. But they on the contrary, who hunt in chaſe of Pleaſure, are of a degenerate kind, mean, ſoft and groveling, and by every taſt they obtain, are the more inflam'd, and further from being ſatisfy'd.

## ADVICE X.

*The Virtuoſi determine this Queſtion, Whether 'tis better to preſerve ones own State, or to acquire anothers.*

IN the Conſiſtory of the Stoick Sect ſome Virtuoſi were aſcribing much Praiſe to thoſe Princes who knew how to preſerve their own States by excellent Maxims; and others were attributing more to thoſe who extend their Dominions, and inlarge their Conqueſts. To the opinion of the latter CORNELIUS TACITUS made no ſcruple to ſubſcribe, when he ſaid; * *In ſumma Fortuna id æquius quod validius, & ſua retinere privatæ domus, de alienis certare regiam laudem eſſe.* In high Fortune Juſtice always ſides with Power; 'tis the Praiſe of a private Man to keep his own, but 'tis Kingly to invade anothers. And in truth it ſeems, to aggrandize States is more eſteem'd than barely to preſerve 'em: for ſuch Actions are more manifeſt and conſpicuous to the World, and carry with 'em that Novelty, of which Men are extravagantly fond.

THE Antients nevertheleſs were of the contrary Opinion: For the Lacedemonians intending to ſhew that they had a much greater value for him who preſerv'd his own, than for him who got what was anothers, puniſh'd not thoſe who had loſt their Sword in a Battel but their Shield: and the Romans ſtil'd FABIUS MAXIMUS the Shield, and M. MARCELLUS the Sword of the Republick: and without doubt FABIUS was in much higher eſteem. ARISTOTLE too was of the ſame opinion, when he ſaid, that the Office of the Legiſlator was not to conſtitute and form the City, but to provide for its laſting duration. To which TRAJANO BOCCALINI added, that both the one and the other will ever be worthy of Praiſe, provided they are under their proper Regulations, that is, in a word, if they preſerve with Prudence, and acquire with Reaſon: for none yet cou'd govern a Principality long, which he had wrongfully obtain'd.

IN the next place it muſt be obſerv'd, that there are two things requiſite to the preſervation of a State: the firſt is, that it be ſtrong by Nature: And ſecondly, that where Nature fails, Art may ſupply the Defect with proper Fortifications. And 'tis the more allowable for a Prince to do this, becauſe the Law of Nature, as well as the Civil and Divine, authorize him to protect himſelf from Foreigners, and the Inſults of his own Subjects; for nothing but this can keep ambitious Men in awe, and a Prince who is ſtrong at home will be able to command his Subjects, and

* Lib. 15. Ann.

prevent

prevent Rebellion: yet he ought to moderate his juſt Indignation by Judgment, and the conſideration of the publick Good; for the People are naturally inclin'd to expect more than their due, to bear leſs than is neceſſary, and to nauſeate the preſent things, and hope for change. Whereas if by prudent management he reduce 'em to Reaſon, and tame their violent Affections, he will raiſe his State to a juſt pitch of Glory. And if Juſtice and Moderation were preſcrib'd to a Prince for no other reaſon, this wou'd be ſufficient, that one can't ſubſiſt without the other.

'TIS true, Juſtice won't preſerve him at all times, tho it may in caſes of High-Treaſon, and other enormous Crimes, which require a ſevere and ſpeedy Puniſhment: but if on other occaſions he makes a diſtinction between one Offence and another, he will find that all are not to be treated with the ſame rigor. And ſince 'tis apparent, as 'tis commonly ſaid, that the People will imitate their Prince, he ought to be very careful of his publick Actions, to avoid any Scandal that may be caſt upon him: And if he deſigns to have good Subjects, 'tis neceſſary he ſhou'd firſt ſet 'em a bright Example of heroic Virtues, and he ought to apply his Mind to the knowledg of the moſt uſeful things, in which he wou'd do well to obſerve what SENECA ſays to one of his Friends, * *Nec ut Leonum Animaliumq; impetus*, &c. Lions and wild Beaſts are blindly lodg'd in Dens and obſcure Foreſts, but 'tis different with Men; for ſome who have lain hid and paſs'd their Lives in Privacy, have been very ſerviceable on ſeveral accounts. For not he alone is beneficial to the Commonwealth, who is ingag'd in Offices of State, Civil or Military, but he too who inſtructs and trains up Youth, and in this want of good Teachers cultivates their Minds with Virtue, which are naturally inclin'd to Luxury and Riches. Is a Perſon that barely pronounces the Sentence of the Court to be prefer'd to him, who explains in profitable Lectures what Juſtice, Piety, Patience, Fortitude, the Contempt of Death, and the Worſhip of the Gods are, and how invaluable a Bleſſing a good Conſcience is? He can't be ſaid only to fight, who performs the part of a Soldier in the Field, but he alſo who defends the Walls, and is active and vigorous in his Station, tho it be leſs hazardous, as ſtanding Centinel, or overſeeing the Magazines.

PLATO ſaid with a great deal of reaſon therefore, that that City might be eſteem'd happy, which was govern'd by a prudent Perſon, and that Man happy too, who acting virtuouſly, diſcharges the Offices of a good Citizen. Such a Citizen is therefore deſervedly call'd the Wall and Bulwark of his Country.

## ADVICE XI.

SAVORGNANO *inquires of Cardinal* SADOLETTI *the Condition of the Court of Rome.*

GIROLAMO SAVORGNANO, a noble Venetian, had an impatient deſire to know the preſent poſture of the Roman Court, and to what height a Man might raiſe himſelf there by faithful Service; when at break of day there arriv'd at Parnaſſus the Cardinal SADOLETTI, a Man of

* De Tranq. Vit. cap. 3.

great

great Renown, as well for his winning Behaviour, as for his deep Judgment and Knowledg. SAVORGNANO therefore on the Cardinal's happy arrival, after the usual Compliments, officiously fell into discourse with him of the Merits of the Court, who answer'd him thus.

'TIS a thing that deserves our Consideration, and is very surprizing, that in no place of the World, except Rome, a Man after a long and painful Service, can hope to receive the Reward due to his Merits: for in the Court of Rome a greater number of Persons of all Qualitys make their Fortune, than in any other Court of the Universe; and yet even there abundance of Complaints and other Inconveniences are to be found. Nor is it less strange, that tho the Path of Virtue be more open there than any where else, yet all Success is imputed to the Court; that is, such as live in the Extremes either of Riches or Poverty, still maintain that the Court is a place proper only for them to reside in, since the first who feel not the expence of living may with very little loss make incredible Gains; and the last having nothing to lose, without running any great risk sometimes rise to good Fortune.

SAVORGNANO was very attentive to the Cardinal; and all the Imputations then, said he, thrown on the Court are not on reasonable grounds? No, Sir, reply'd SADOLETTI; for such as don't succeed, for no other reason presently fall to railing as heartily as they can: but the dread of becoming the common Ridicule has a vast influence over 'em, which makes 'em endeavor to conceal their Disappointment, for they are publickly pointed at, and branded for want of Sense. On the contrary, the rich seldom aim but at great and difficult matters, which 'tis more honor to obtain, than shame to miss: but the middle sort of Men at first form vast Designs, and hope in time to arrive at mighty things; but finding themselves deceiv'd, think their Losses insupportable, when they once reflect on the other ways of living, to which they might have apply'd themselves; and therefore such are more disgusted with the Court than any, and in revenge load it with all the Calumnys they can. However those who tax it lay the blame sometimes on Fortune, and sometimes on the Ingratitude, Injustice, and Ignorance of those that govern: Things absolutely inconsistent; for Ingratitude, Injustice, and Ignorance presuppose methods determin'd, and Fortune a blind chance of Events; whence they believe that she is supreme Mistress there, and that the Court turns only on her Wheel, or that Pomp and Magnificence have shut out Virtue. But certainly he that makes choice of a thing which he understands not, shou'd blame only himself if he does not succeed in it. For before he goes to introduce himself at Court, he ought to be furnish'd with requisite Qualifications for the Service he is enter'd in. But Men judg largely of themselves and of their own Merits *, and this occasions a false opinion of their Abilitys: For measuring only with their Eyes the height they design to climb, they presently imagine themselves there; but when they begin to make the Experiment, and tread those winding and blind ways, they perceive their mistake, and find how difficult it is to mount; and hence comes the Proverb, He who hopes least, has often the best success.

ON the contrary, in popular Republicks every man has a fair prospect of rising by Merit to some degree of Honor; for the Magistracy being compos'd of Men of all Qualitys, Persons of the lowest rank are sometimes

* *Jactantia est fastu mentis id agere, & majora quam sunt de se promittere.* **Hugo.**

promoted

promoted to the higheſt Dignitys: but he who enters himſelf in the Service of the Court of Rome without any previous knowledg of the nature of it, does like one who travels in a dark Road, and following the noiſe of Paſſengers before, blindly gropes out his way and ſtumbles forward: but if thro long experience he acquires any knowledg of the Government, and accuſtoms his Eyes to that dim Light, he ſees better than another who ſets out in a clear open place, and is ſuddenly loſt in a cloſe and obſcure Path; that is, who is read in Speculations and Theorys, and has never proceeded to the practic part, nor try'd his Principles. For in Arts which conſiſt in Action, a particular knowledg is requiſite, which is diſtinct from all general Precepts, and more evident and important than any other. * Since Perfection therefore is gain'd by the knowledg of the firſt Cauſes, he who underſtands 'em is like a Painter, who is good at deſigning, but for want of coloring, is by the vulgar thought inferior to ſome, whom he can ſurpaſs whenever he pleaſes.

THUS Knowledg and Truth are powerful means to prepare the way to Virtue and Honors, provided they are duly obſerv'd, and well apply'd; on the contrary, every little Error in the beginning proves great in the end, but is not perceiv'd by reaſon of its minuteneſs, and the diſtance of the Effect: for Men are generally wholly intent on things preſent, becauſe their Underſtanding can't reach the future, and dive into the nature of things; hence they ſuffer themſelves to be deceiv'd by falſe hopes and expectations of what is to come. And as in him that governs, an inordinate Deſire is the occaſion of many Miſchiefs; ſo in the Courtier, immoderate Hopes are prejudicial and ruinous in the end. But if he deſigns to build him a Reputation by his Virtue, 'tis neceſſary he ſhou'd poſſeſs ſuch Qualifications as ſute with the Service of the Court: for if his Prince at any time ask his Aſſiſtance and Counſel, he ſhou'd be ready to ſerve him as the occaſion requires.

FOR this reaſon 'tis commonly ſaid, that the ſureſt way to Advancement, is to underſtand the Profit and Intereſt of the Perſon we ſerve: for this bends and conſtrains the Sovereign Tyrant of the Will, that is Self-love: and to this purpoſe PLAUTUS ſaid, † *Voluptas eſt malorum eſca, qua non minus homines, quam hamo capiuntur piſces:* Men are ſeduc'd by the Bait of Pleaſure, juſt as Fiſhes are caught with a Hook. For 'tis evident that Men, as well as Fiſh, are betray'd with that they naturally covet. Thus all Courtiers who will ſooth their Prince, and obſerve to ſpeak nothing but what is pleaſing, can't fail of ſucceſs: Yet they ought to leave him the liberty of chuſing what he thinks moſt agreeable, and not rudely pretend to direct; for tho he ſhou'd happen to be miſtaken, and pitch on a very uncertain Good, yet if it pleas'd him, the Courtier muſt not think it ſtrange, that the Prince likes what himſelf ſhou'd not fancy if he were in his place.

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* *Intentio finis eſt, quo animus ad quod intendit dirigitur.* Ariſt. Met. † In Mercat.

ADVICE

## ADVICE XII.

**APOLLO** *invites* **PUOTA** *of Modena to his Court, and discovering him to be a Man of Worth and Virtue, authorizes him to restore to practice that admirable Rule,* **Nosce teipsum.**

THE great Renown of PUOTA of Modena was already spread thro the World, when APOLLO made him a solemn Invitation to his Court, that he might learn from him those honorable Constitutions which he had renew'd in the antient City of Modena, in imitation of those wise Citizens, who had furnish'd occasion to the great Light of the Roman Eloquence, to call that City the most faithful Colony of the Romans, and the most splendid in Italy *.

NOR did APOLLO make this Invitation without reason: for, being a lover of virtuous Men, he was oblig'd to seek the Acquaintance of this admirable Person; and he was the more earnest, because he knew there was set up in Modena a Society call'd the SCANDAL-CLUB, where a vast number of all Conditions and Ages met together, and warmly canvass'd any Questions that happen'd to be propos'd out of Humor and Caprice. In these Entertainments were brought into debate the various defects which are daily discover'd by such as discern not that part of the Wallet that is thrown over their own Shoulders, but remark a thousand Blemishes in others, which out of good manners they ought to conceal; according to that of the wise Man, " 'Tis the part of a prudent Person to forbear saying " that in the absence of others which he wou'd be asham'd to say in their " presence.

NOW APOLLO was of opinion, that PUOTA of Modena ought to put a stop to these malicious Criticks out of hand; for our Age has already gon too far in canvassing *plus ultra* Chimera's and Follys, too mean to be mention'd: And that he ought to employ his Power to obviate this Impertinence.

PUOTA was extremely surpriz'd at this, for he had never heard a tittle of it before, tho he liv'd in Modena. He assur'd his Majesty he wou'd make a diligent inquiry, and get a particular account of the matter; and by erecting an Academy of Men well read in Science, he wou'd use his utmost endeavor to exterminate that promiscuous Assembly, who will be loaded with the Curses of Posterity.

TRAJANO BOCCALINI who was present told him, that the best way to restore the long forgotten Rule of *Nosce teipsum*, was to get Men to furnish themselves with store of human Eyes, which are sold at a great price in the Politicians Warehouse, and are of such wonderful Virtue, that 'tis incredible how much truer a prospect we have of our Affairs when we view 'em with other mens Eyes, than when we look on 'em with our own.

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* Philippica quinta.

## ADVICE XIII.

APOLLO *having heard several Opinions concerning Reason of State, resolves to put an end to the Controversy by the underwritten Decision.*

APOLLO had often resolv'd to determine by what Rule Reason of State ought to be understood; because he daily found a world of Opinions about the matter; and because there is nothing so plain but it may be brought into dispute, as we see in the Cases of the Civil Law. To prevent which Abuse in after-times, as supreme Head of all the Literati, he made the following Declaration.

BE it known, that Reason of State is nothing but the Right and Interest of every Man: and whoever possesses a City or Castle lawfully, ought not to be dispossess'd by his Neighbours; for Reason requires that every Man defend his own. And as Peace and Concord attend just Actions, so from Injustice proceeds every turbulent and evil desire: and therefore a learned Historiographer said well, *Ratione vivendum, non affectu*; Men shou'd live not according to Inclination, but Reason.

REASON of State requires, that in Citys the Liberal and Mechanick Arts shou'd flourish, in which every Man may freely exercise his Talent: For this sharpens their Wits, and reveals or illustrates their Virtues, which yet can't be learnt without much labor. And to this purpose PLUTARCH said, *Virtutis possessio, nisi agat, nihil prodest:* Virtue if it don't act is of no value. And PYTHAGORAS, *Virtus neque nascitur, neque casu contingit, sed doctrina & studio comparatur:* Virtue is neither the Gift of Birth nor of Fortune, but is attain'd by Learning and Study.

'TIS necessary likewise, that in Citys the Women shou'd marry for the propagation of Mankind, and that Alliances be made to unite Men in strict Friendship and Peace.

REASON requires too that Princes take care to protect their Subjects, that they love the Virtuous, and hate the Wicked as disturbers of the common Quiet: whence MACROBIUS says, *Vir bonus primum sui, atq; inde Reipublicæ rector efficitur, juste ac provide gubernans humana, divina non deserens:* A good Man first learns to rule himself, and then the Publick, administring human things with Justice and Care, and not turning his back on things sacred.

REASON requires that every Subject render to his Prince his due Tribute; for 'tis his duty to sacrifice all he has for his Country, and the Honor of his Governor, provided he be not forbid the liberty of worshipping his Maker, whose Empire is universal and supreme.

REASON requires that every one promote the Divine Worship, that Persons in holy Offices be honor'd and supported, and that the Christian Religion be imbrac'd.

REASON requires that Princes and Fathers of Familys imploy their utmost diligence in the Education of Children, a thing of the last importance and necessity, tho but little known, and too much neglected. ARISTOTLE in his Republick says, *Qualis cujusq; fuerit puerilis educationis initium, talia etiam fore quæ sequuntur.* And because 'tis requisite, in order to

their good Education, that Parents ſhou'd lead exemplary Lives, ARISTOTLE has left us this other Leſſon; *Niſi parentes vitæ exemplum filiis præſtant, manifeſtam excuſationis cauſam erga ſe illis relinquunt:* Unleſs Parents are good Patterns to their Children, they furniſh 'em with an excuſe for their Faults when they are blam'd. For the Diſobedience of Children proceeds from nothing but that groſs Folly in their Superiors, which SENECA reprehends: *Aliena vitia in oculis habemus, à tergo noſtra ſunt; inde eſt quod tempeſtiva filii convitia pater deterior filio caſtigat:* We are ſharp ſighted enough to diſcern the Vices of others, but are blind to our own; thus 'tis common for a debauch'd Father ſeverely to puniſh a profligate Son.

REASON requires that Juſtice be equally adminiſter'd to all; that Princes oppreſs not the Poor to humor the Rich; and that Judges heap not up Riches by wreſting the Laws: for, * *Fundamentum perpetuæ commendationis & famæ eſt juſtitia, ſine qua nihil poteſt eſſe laudabile*; Juſtice is the only Foundation of immortal Reputation and Praiſe.

TRAJANO BOCCALINI was liſtning very attentively to theſe wiſe Deciſions of APOLLO, when a general Voice was heard, that the College of Judges refus'd to ſubſcribe to this laſt opinion, *niſi ſi & in quantum*; adding withal, that 'twas neceſſary in ſome caſes they ſhou'd receive the Preſent of a few Pieces of Eight, in order to diſcover the Merits of the Cauſe.

APOLLO look'd on this Action of the Judges as very raſh, for they were the only Perſons who oppos'd his Decree: and to lay open the Villany of thoſe Men who have the arrogance to preſume they can obtain Honor by that inſupportable Avarice, which has turn'd the Adminiſtration of ſacred Juſtice into a mere Trade and Merchandize, he was farther pleas'd, for the greater perſpicuity of all he had declar'd, to enjoin, that no Prince under him ſhou'd dare for the future to give any Authority to the Works of ſuch as have brought into endleſs Confuſion thoſe Laws which he deſign'd ſhou'd be moſt plain and clear for the publick Benefit.

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## ADVICE XIV.

APOLLO *blames ſuch who ruin their Affairs by raſh and precipitate Management.*

IT frequently happens that many Deſigns miſcarry for want of Prudence and Care, which if they had been judiciouſly form'd and directed wou'd certainly have ſucceeded with Honor and Advantage. APOLLO was concern'd at this, and told his Literati; That it muſt be obſerv'd, that the moſt weighty Affairs often depend on the ſlighteſt Accidents, and for that reaſon a Man ought to act with Circumſpection and Foreſight even in the minuteſt things; for † *intempeſtivis remediis delicta accendunt.* Upon this account alſo Pope GREGORY ſaid, ‖ *Cum intentionem*, &c. That tho the Intention be never ſo good, if it be not cautiouſly expreſs'd, even a pious Propoſal may be wreſted to a vicious purpoſe.

LET all Miniſters of State learn from hence, not to fall into irregular and raſh meaſures; for 'tis impoſſible but they muſt endanger and ruin the

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* Cic. de Offic. lib. 2. † Tacit. lib. 13. Ann. ‖ Lib. 5. Moral.

Affairs

Affairs they have in hand, ſince the Defects of the Perſon who negotiates 'em, will certainly make the Event diſhonorable and contrary to the Intereſt of his Prince.

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## ADVICE XV.

APOLLO *declares againſt the Folly of thoſe who know not how to preſerve their Power.*

PASSERINO BONACOSSI, after a long poſſeſſion of the Sovereignty of Mantua, was at laſt, thro the fooliſh jealouſy of an inconſiderate Woman, vilify'd, ill-treated, and even depriv'd of his Dominions and Life by the Family of GONZAGA. APOLLO having heard his unfortunate end, declar'd, That 'tis unpardonable in a Man by his own Folly to loſe a good Station, ſince 'tis ſo difficult a thing to regain it.

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## ADVICE XVI.

APOLLO *ſhows how a Man, who finds himſelf inferior to his Enemy in Power, ought to reſent an Affront.*

A CERTAIN Perſon, in Converſation with the Marquiſs DEL VASTO, was reproach'd by him for ſhowing but little Conduct in ſome Affairs, which if he had manag'd otherwiſe wou'd have prov'd ſucceſsful. The Gentleman was touch'd to the quick, and had the boldneſs to offer to vindicate himſelf from the Marquiſs's Charge: and leaving his preſence in a prodigious fury, he petition'd APOLLO for leave to make a particular defence; but his Majeſty, who had always a great eſteem for the Precepts of GUICCIARDIN, told him, that 'twas the groſſeſt folly in the world for a private Man to be angry with thoſe Perſons, who by reaſon of their Greatneſs are above his Revenge, becauſe upon ſecond thoughts he will find the Cure is not worth the Hazard.

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## ADVICE XVII.

MASTINO DALLA SCALA *repairs to* APOLLO *for Advice.*

MASTINO DALLA SCALA had try'd ſeveral ways to make his peace with the Gentlemen of Venice, becauſe he knew he was too weak alone to reſiſt their united Force: Wherefore applying to APOLLO for Advice, he receiv'd for Anſwer, that a Prince, when he has a juſt occaſion of War, ought never out of Cowardice to decline it, nor to be ſo lifted up by Proſperity, as to believe he is in no danger of being thrown down by Adverſity: for Fortune is always changing, and ſuddenly ſnatches away

the Bleſſing ſhe beſtow'd. Beſides, there is an infinite variety of Accidents in War which can't be foreſeen, which made a great Man ſay, *Futura mutationem neſciunt.*

## ADVICE XVIII.

### APOLLO *ſatisfys* ANTONIO TAGLIACANTONO *in his Requeſt.*

ANTONIO TAGLIACANTONO having by various methods got the better of his Enemys, believ'd he ſhou'd be able to paſs the reſt of his time in peace; but becauſe old Enmitys are apt to break out again like ſmother'd Flames, he thought to procure his Antagoniſts to give him in Security: Accordingly he addreſs'd APOLLO, and told his Majeſty, That deſigning to enjoy his riper years in a happy Tranquillity and Calm, he hop'd his Majeſty wou'd bind his Adverſarys to their good Behaviour, leſt after all their Differences were reconcil'd, freſh Quarrels ſhou'd ariſe and embroil 'em to Eternity.

APOLLO heard his Requeſt: And 'tis prudently done of you, ſaid he, to ſeek all the Securitys that can be had in ſuch caſes; but becauſe of the ill Qualitys of Men, and the Mutability of Times and Things, let me tell you there's none better, than by proper meaſures to prevent your Enemy's having it in his power to hurt you; or if you can't do that, then to be ſure to keep out of his way.

## ADVICE XIX.

### CANE DALLA SCALA *petitions* APOLLO *for leave to tyrannize over his Subjects.*

CANE DALLA SCALA ſucceeding to the Lordſhip of Verona, deſir'd to put an end to the Confuſion of the times by making himſelf abſolute; and to that end he endeavor'd by Flattery and ſmooth Pretences to gain upon thoſe who were averſe from his Intereſt, as very well knowing, that all Tyrants ought to take their firſt ſteps ſo cunningly as not to be ſuſpected. But then as they eſtabliſh themſelves by Clemency and Craft, ſo 'tis not eaſy to impoſe upon Men that know the World, and ſeeing thro their Deſigns are ſenſible that *Tyrannorum preces neceſſitati ſunt mixtæ.*

SCALA therefore had recourſe to APOLLO, and repreſenting to his Majeſty how mighty convenient 'twou'd be, toward healing the Diſtempers of his State, that he ſhou'd govern all things at will, humbly deſir'd to be inveſted with ſuch a Power. But his Majeſty refer'd him to GUICCIARDIN, and told him, that to govern all things at will was the very Definition of a Tyrant. GUICCIARDIN was very uneaſy when he heard that APOLLO had refer'd SCALA to him, becauſe he knew how difficult a task 'tis to perſuade Men to purſue methods which are againſt their Inclination, and was at a ſtand therefore what to do in the matter; but at length

length, as his Reason dictated, he told him, A good Man first learns to govern himself, and then proceeds to manage the Publick, where he administers all things human and divine with impartial Care and Justice. And if that was not sufficient, he gave him in the next place to understand, that the best Medicine to heal the Wounds of the People, was to believe no Action more sweet, and no Satisfaction more sincere and full than eternally to pardon Offences, and imbrace an Enemy. For by suppressing our Revenge we avoid falling into the infamous Brutalitys of TIBERIUS, CALIGULA, CLAUDIUS, and NERO, who forgetting the Obligations they had to their Creatures who had assisted 'em in acquiring the Government, inhumanly murder'd 'em with the most exquisite Tortures: thus CÆSAR sacrific'd to his Fury the Sons of those very Senators who were the sole Instruments of his Greatness. ARISTOTLE had reason therefore when he said, that Tyrants are wholly insensible of the Ties of Friendship and Gratitude.

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## ADVICE XX.

PUOTA *of Modena desires* APOLLO's *Opinion and Advice concerning the Title of* Dominus Dominantium.

PUOTA of Modena was extremely desirous to know the reason why Men are so extravagantly ambitious of Rule and Empire; and full of this Curiosity, he made four Horses be got ready with all speed, and accompany'd by two Gentlemen of Honour and a Guide, set forward to Parnassus. When he arriv'd, he desir'd the Gentlemen of the Chamber to procure him a speedy Audience: APOLLO taking him for some Prince, presently caus'd the Doors to be thrown open, and admitted him to his Presence. PUOTA being introduc'd, came up to him with profound Reverence, and immediately began in this manner.

GREAT Sir! I am come from the pleasantest parts of Italy, and the most in your favour, to present my self before your Majesty, with this humble Request, to know why many Principalitys in our Country, tho situate among the barren and horrid Rocks of the Apennines, yet return some Revenues thro the care of the Inhabitants, who are generally obedient to their Sovereigns, that stile themselves Counts or Marquisses, dependent on the supreme Head, who governs the City to which the said Places are in subjection: and 'tis esteem'd so honorable at this day to have any share in those Sovereigntys, that 'tis notoriously evident how some men continually rack their brains to arrive by any means at the Title of *Dominus Dominantium.* This has produc'd a great desire in me to know the reason of it, and therefore I have apply'd my self to your Majesty, the God of Wisdom, for Satisfaction in this particular.

APOLLO was not displeas'd with his Request, but stood astonish'd, that in the Bowels of the Apennines such Principalitys were founded, that the richest Metal of the Indys was lavish'd to purchase 'em: however he answer'd PUOTA; That since Ambition was a Vice common to all, 'twas no longer a Mystery why Men are so greedy of Sovereignty. That Greatness of State is desir'd for no other reason, but because the Good of it appears outwardly, and the Ill is conceal'd within: whereas if that were seen, they

wou'd

wou'd not perhaps be ſo eager to poſſeſs it; for without doubt 'tis full of Dangers and Jealouſys, and attended with a thouſand Vexations and Toils. But that it is deſirable even to well purg'd Minds, muſt be imputed to the natural Inclination Men have to Superiority, ſince in that alone we can reſemble the heavenly Powers: but this degree of Command ſhou'd be intruſted only with Perſons of great Excellence and Virtue, becauſe nothing is more difficult than to govern well. 'Tis a magnificent thing indeed to have the Sovereignty over others, but of infinite danger too, becauſe it expoſes a Prince to the Cenſures and Conſpiracys of ill affected Subjects; and therefore SENECA ſaid, We ought not to refuſe Empire if the Gods offer it to us, nor yet covet it.

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## ADVICE XXI.

### APOLLO *is highly incens'd againſt the Society of Proctors.*

THE Proctors t'other day made ſuch a loud Clamor and Din as they were pleading at APOLLO's Tribunal, that his Majeſty in a great Paſſion declar'd, He had rather yield up his Right than ſuffer the Perſecution of that bawling Profeſſion; who make a prodigious noiſe that they may ſeem zealous in their Client's Cauſe, when every man knows Truth may be diſcover'd and vindicated without ſuch an inſignificant pother. Beſides, one of 'em muſt certainly defend an Injuſtice, for both ſides can never be right; and generally he who knows himſelf in the wrong chuſes Proctors who make no conſcience of any thing to perplex and confound their Adverſary. Some Caſes indeed may be doubtful on both ſides; but then the Doubts are eaſily clear'd, if the Judg will ſearch for Truth with Candor and Juſtice, and never make an Interpretation that violates the Law. If he replys, that the Senſe of the Law has been obſcur'd, and made to contradict it ſelf by the multitude of Comments and Gloſſes: I anſwer, that Truth is only one; and when the Queſtion is to rob PETER to pay PAUL, Equity ought to take place before rigorous Juſtice: for 'tis the Judges duty in diſcharging his Conſcience to follow this approv'd Maxim, That natural Reaſon is a ſtanding Law; and he muſt believe that the Men of Senſe deſervedly abhor the infinite multitude of pernicious Volumes, which have ruin'd the Law, and made it mere Trick and Quibble.

AT this publick and ſharp Reprehenſion the Proctors were highly nettl'd; but APOLLO, to chaſtiſe their Inſolence, had 'em turn'd out of his Preſence, and with ſevere words commanded 'em, in acknowledgment of their ill Cuſtoms, to ſtand to the Award of GUICCIARDIN, who ſhou'd inſtruct 'em in the knowledg and adminiſtration of Juſtice.

'TWAS already three in the Afternoon when the Society of Proctors preſented themſelves before GUICCIARDIN, who a little before had been inform'd by Letters from APOLLO of all that paſs'd between the two Partys, when to the ſhame of the preſent Age he thus began: I can't wholly blame the civil Juſtice of the Turks, which is rather precipitous than quick; for whoever judges blindfold, may well be ſaid to end the Cauſe with Juſtice, and ſave expence of Mony and Time: but this is look'd on as a very great fault in our Judges; tho a Man who has Right on his ſide, had better be caſt at firſt, than gain his Cauſe after ſuch a world of Trouble and Charge: beſides, thro the Malice or Ignorance of the Judges, black is often made white.

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If any one imagines that the Cases which the Law refers to the opinion of the Judg, ought to be left intirely to his Will and Pleasure, he is under a great mistake: for the Intention of the Law is not to give him power to do as he list; but when by reason of the variety of Circumstances it can't give a positive Determination, it leaves it to the opinion of the Judg, that is, to his Conscience; that having weigh'd the whole, he may decide it as he thinks most just and reasonable. And whosoever understands it otherwise is in an Error: for tho the force of the Law secures him from being call'd to account, since that not having determin'd the Case is a sufficient Excuse for him, yet it gives him no power to dispose of anothers Property. And here, Gentlemen Proctors, I must tell you that to make Suits long-liv'd, you shou'd not take advantage of the several Opinions of such Commentators as have furnish'd you with the means of spinning out a Process; but hold it for certain, that it wou'd be better for those that are at Law to give up their Estates than suffer the Plague of a tedious Suit, which is infallibly follow'd with a thousand anxietys of Mind, and the ruin of their Fortunes.

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## ADVICE XXII.

*A Spanish Gentleman having run away from his Enemy, is reproach'd with it by an Italian.*

A SPANISH Gentleman having been assaulted by a French Nobleman, retreated into a place of Safety. A Gentleman of Italy mark'd this as a very dishonorable Action, and blam'd the Spaniard for it extremely; who being afterward ask'd the reason of his flying, answer'd, that it was not out of Cowardice, but because as he was drawing his Sword, he discover'd some that took his Adversarys part; and that to vindicate his Reputation he intended to have recourse to APOLLO, who took particular care of Persons of his Figure.

AT this the Italian smil'd: The Refuge you are now seeking, says he, won't be sufficient to clear that Action from the imputation of Cowardice; for 'tis the custom in our Country for a Man rather to lose his Life, than quit an inch of ground: and to convince you of the truth of what I say, I offer to go with you to APOLLO my self, and protect you from any Affront by the way; and this I'll do only to let you see you are under a very great mistake.

THE Spaniard with some confusion accepted the Italian's offer; and the next day, without losing any time, they presented themselves before APOLLO, and in a few words recounted to him the whole Affair. His Majesty, who had long before appointed FRANCIS GUICCIARDIN Judg in Points of Honor, refer'd 'em to him, and sent 'em away. When they came they gave him a full Relation of the Adventure, and desir'd his Answer, which that great Wit thus sharply return'd.

IN my judgment a man's chief Duty is to take care of his Honor; for he who do's this, fears no dangers that happen thro necessity, and will never be guilty of a base Action: Believe it therefore as a certain Maxim, that 'tis impossible to have every thing succeed that you undertake; and he is the valiant Man, who knowing the Dangers can yet boldly face and enter upon 'em, either thro necessity, or an honorable occasion: and to this purpose

SENECA

SENECA says, *Effugere necessitates non poteris, vincere poteris*; You may conquer Necessity, but can never avoid it: And SALUST, *Necessitudo etiam timidos fortes facit*; Necessity will inspire even the Coward with Courage. And therefore a man of Honor, tho he be worsted by his Adversary, ought never to cease giving proofs of his Bravery and Daring.

## ADVICE XXIII.

*A Spaniard discourses with* APOLLO *concerning the diversity of Customs, and of Governments.*

A SPANIARD discoursing with APOLLO concerning the Diversity of Customs, which from Age to Age have appear'd in the world, said, 'tis the part of a prudent Man diligently to observe times past; for they give light to the future, and show us that the World is always of one and the same tenor, and what is and shall be has been before; for the same Things revolve again under other Names and Forms. Every one 'tis true do's not know 'em, but only he who is read in Antiquity, and can penetrate into Nature; and by experience can discover the vast difference between the Government of a single Man, and that of many, tho the Preference remains yet undetermin'd. For when a Government is successive, it frequently changes old Customs, and introduces variety of new; and for this reason most conclude, that it more easily degenerates than that of many, and when 'tis once bad, 'tis absolutely the worst of all; for a good Father is seldom succeeded by a good Son: all which ARISTOTLE intended to infer in his Politicks, when he said, *Si autem quis ponat*, &c. If any one maintains that Monarchy is the best sort of Government, I ask him how it can be order'd in the Point of Succession.

HENCE the Venetian Republick, which is cast into the Aristocratical Form, is so flourishing and fix'd: And this is intirely owing to the method they pursue, in disposing the several Offices according to the Age and Condition of the Citizens; so that the poor Nobleman envys not the rich, and the rich despises not the poor; each of 'em has a like share in the Government, and neither affects to tyrannize over the rest: so far from that, that they perfectly submit to the Purity and Integrity of their Institutions, insomuch that the Father won't stick to condemn his own Son when the Law requires it. And this excellent Custom ought to be imitated by all who have the ruling Power put into their hands.

## ADVICE XXIV.

BENTIVOGLIO *justifys himself for not returning into his Country by the favor of the People of Bologna.*

GIOVANNI BENTIVOGLIO was blam'd by several for not returning into his Country by the favor of the Bolognians; but to vindicate his Conduct he said, There's no depending on the Populace, who are so various

various and deceitful, that 'tis impossible for the wisest Man on Earth to know or fix their Inclination. And whoever expects to possess himself of their Affections, shews he has but little Judgment, and frequently finds his Success do's not answer his Hopes; for, as TACITUS justly observ'd, There is nothing so inconstant and uncertain as the Fame of Power that's built on a borrow'd Foundation.

## ADVICE XXV.

*The Platonicks debate concerning the Condition of such as being born in a low fortune, rise to the Dignity of commanding others.*

A VERY grave and honorable Dispute arose in the Platonick School concerning the Condition of such, who being born in a low State, rise to Sovereignty. Some said, that such a one wou'd be wanting in the Qualifications requisite to his Station, and which might enable him to give satisfaction to his Subjects; and that Experience has prov'd he can't attain that Greatness of Soul, and Perfection of Heroic Virtue, which are conspicuous in him who is born and educated a Prince; and if at any time he happens to be master of 'em, it is the supernatural Gift of Heaven, as was seen in DION, who was advanc'd to the Sovereignty of Syracuse, and by his prudent and modest Demeanor preserv'd the Dignity he had obtain'd, without causing the least Jealousy or Dissatisfaction in his Subjects.

ANOTHER Literato contradicted this Opinion, and said, DION had not this Gift from Heaven, but learnt from his Master PLATO the method of gaining the Hearts of his Friends and Subjects, and that the means he us'd to this end were the strict observance of Justice and Temperance.

APOLLO, who had attended to their Debate, and was pleas'd with their Inquirys, told 'em, That among other Observations this ought to be one, as highly deserving their remembrance, that the best way to keep private Men virtuous when they come to be Princes, is to make 'em often reflect on what they lik'd or dislik'd under another's Government, according to that of TACITUS, * *Utilissimus idem ac brevissimus bonarum malarumq; rerum delectus, cogitare quid aut nolueris sub alio Principe, aut volueris.* And since such Elevations were most frequent among the Romans, it shou'd the more excite 'em to Reflection, because the Antients were directed only by Natural Reason, but the Moderns have the Divine Light shining brightly to all who will admit it, and guiding 'em in the way of Virtue.

FURTHER, because a Prince of himself can't know every thing, in order to act equal to his Dignity, he shou'd take Men of great Worth and Reputation for his Patterns, and endeavor to copy after 'em; especially when they have been such as may induce him to wish not only to do the like, but to have been the very Person he wou'd copy. Thus when the fam'd Exploits of HERCULES, ALEXANDER, CÆSAR, PYRRHUS, and others, are rehears'd, he is set on fire to emulate the Hero that atchiev'd 'em. These are the things therefore which Princes ought to follow to advantage their People, and inflame their Successors to rival 'em in virtuous Deeds: For the

* Lib. 1. Hist.

Ambition of Glory is praiſe-worthy in it ſelf, and uſeful to the World, becauſe it prompts Men to noble and generous Actions. But Ambition of Grandure is very pernicious and ill, becauſe whoever takes that for his Idol, will have it right or wrong: and 'tis the original of infinite Miſchiefs, for it knows no Bounds or Reſtraint; and thoſe who once reſign themſelves to it, never want a pretence to ſeize the Eſtates of others, when the Intereſt of their Greatneſs requires it. But theſe ought always to remember, that * *Vita Principis cenſura eſt.* That Prince therefore will doubtleſs be moſt eſteem'd and renown'd, who takes greater delight in promoting his Subjects Good than his own Greatneſs, provided he can't advance it but by their loſs.

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## ADVICE XXVI.

### LOTTINO *and Count* ALPHONSO FONTANELLI *make a Compariſon between the Government and Manners of* JULIUS CÆSAR *and* MARCUS CATO.

LOTTINO during his Reſidence in Parnaſſus made it his chief buſineſs to obſerve the Debates of the moſt celebrated Politicians: Several admirable Queſtions he heard determin'd there with abundance of Penetration and Judgment. One day the Subject of their Diſpute was, whether the Manners of JULIUS CÆSAR or M. CATO were more excellent. Some prais'd the Mildneſs and Clemency of CÆSAR in governing, and others thought CATO deſerv'd more to be commended for his Sincerity and ſtrict Virtue: concluding beſides, that a State can't be well govern'd if the Ruler uſe not ſome Severity; and on the contrary, ſtand not in ſome fear of the People: for this laſt makes the Prince more cautious and wary in his Management, and the firſt renders the Subjects more careful to obſerve the Laws.

BUT it muſt be obſerv'd, that Severity is not to be practis'd, except againſt the Contemners of Juſtice, and profligate and daring Offenders. For to uſe the ſame rigor indifferently to all without a reaſonable cauſe, wou'd be extreme folly, ſince Puniſhment ought to be proportion'd to the Crime; and as that is more or leſs heinous, ſo the Puniſhment ſhou'd be more or leſs ſevere. The Prince therefore ought diligently to obſerve all theſe things, that he may know how to act according to the diverſity of Caſes that happen every day: For † 'tis not a Scepter makes a Prince, but being learn'd in the Art of Government. And if he conſiders his Duty, he will find himſelf to be only an impartial Guardian and Diſpenſer of Juſtice, which he is equally to adminiſter to all who apply themſelves to him. For as a Prince, he is intruſted with the common Good, which he muſt intirely attend; and is ſo abſolutely the Publick's, that if he neglect the care of it, he forfeits his Character, and by a prepoſterous Change becomes a moſt hurtful private Man: for the more liberty he has of exerciſing Power, the more he ſhou'd obſerve the Rules of Honeſty and Virtue; for Principalitys were firſt inſtituted for the good of the Subjects, and not for the pleaſure of the Prince. He therefore who wou'd anſwer the deſign of his being made a Prince moſt

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* Plin. Sent. lib. 24. † Xenoph. lib. 3. de fact. & dict. Socr.

truly,

truly, muſt be more ſtudious of the publick Intereſt than of his own, and practiſe Benignity rather than Power.

CÆSAR, by his Humanity, Liberality and Magnificence, won the good-will of the People; and CATO, by the Severity of his Manners, by the Integrity of his Life, and his Zeal for the Publick, gain'd the Eſteem of the ſeverely Virtuous and the Lovers of their Country. Such as were oppreſs'd either by Poverty, or their Enemys, fled to the Protection of CÆSAR: and ſuch as hated ill men, and the promoters of Innovations, depended on CATO to puniſh and ſuppreſs 'em. So that 'tis wonderful to reflect, ſaid Count ALPHONSO, what different methods thoſe two brave Men purſu'd to Greatneſs, and how they reach'd the ſame Mark thro ſuch contrary ways. But as to the Queſtion, which of the two methods is beſt, 'tis ſaid, that CÆSAR ſpar'd no labor in purſuit of Fame and Honor, and CATO by deſpiſing Glory became glorious. CÆSAR in all his Actions ſhew'd a great generoſity of Soul, and CATO took delight in nothing more than in Modeſty and Innocence of Life: CÆSAR was eaſily inclin'd to Clemency, and CATO inflexible in every act of Juſtice. 'Tis therefore a Prince's chief Praiſe in his Government, to endeavor to imitate theſe two illuſtrious Patterns; to learn from the one the command of his Paſſions, and from the other the enforcing of the Laws. For Clemency and Juſtice ought to be inſeparable, and the Prince ſhou'd practiſe one and t'other according to the variety of occaſions that are given; ſince, as we ſaid before, from the difference of Tempers and Inclinations ſprings the variety of Crimes, according to which the Puniſhment muſt be vary'd.

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## ADVICE XXVII.

*Count* JOHN BAPTISTA LADERCHI, *Secretary to the Prince of Modena, declares in preſence of* APOLLO *the true method of Government.*

SEVERAL Literati were diſcourſing before APOLLO of the Art of Government, and the neceſſary Accompliſhments of a Prince: among the reſt Count LADERCHI ſaid, that the Qualifications which ought to meet in a Perſon intruſted with Sovereign Rule are very great, and can't be eaſily known, and much leſs expreſs'd. For Prudence, and the uſe of Reaſon in acting aright, are not attain'd without much Toil and Application for many years: Therefore he who is intruſted with the Government of others ſhou'd take advantage of the Labors of his Predeceſſors, and make Obſervations of their Actions for his own uſe. And ſince all Men are not born to learn the Sciences, 'tis the part of a Prince to ſupply the want of Philoſophy with Experience.

HOWEVER, if to gain a true knowledg of his Affairs, and not out of an affectation of being thought learned, he ſhou'd follow PLATO's Advice, 'twou'd not be improper for him to ſtudy ſome parts of Philoſophy, and particularly that which relates to Politicks, becauſe it lays down a certain method of acting. And tho this Study be ſomething difficult, yet the Inſtruction it gives will ſufficiently requite the Trouble. But few we ſee know how to govern well, whether it be thro their natural Defect, or their ill choice of Miniſters: 'tis therefore neceſſary, that the Prince ſhou'd find out the Cauſe

from whence the Diſſatisfaction between him and his Subjects proceeds, and ſhou'd eſteem himſelf no Prince while he's unskil'd in the Art of Governing.

ABOVE all things he ought to be diligent in diſcovering ill affected Perſons that are pernicious to the Publick, and in making 'em Examples to awe others. For ARISTOTLE ſays, A Prince ſhou'd be eaſy to pardon private Injurys, but ſeverely puniſh thoſe which are committed againſt the State. It may be obſerv'd, that in Bodys Politick there is generally an idle diſſolute Crew, who are a Scandal to good Men, and a Burden to the place where they live. Their Arrogance is ſtill running 'em into Quarrels, and their Knavery and Leudneſs makes 'em haunt the gaming Houſes and Taverns. 'Tis their continual ſtudy to debauch Youth, and teach 'em to defraud their Parents, and go counter to all good Counſel and Virtue. Yet this profligate Band are not many themſelves, tho they are the occaſion of the ruin of many; and may therefore be better provided againſt, by being forc'd to betake themſelves to ſome honeſt Imployment: and if this be not ſufficient, they ſhou'd be baniſh'd without any reſpect had to their Quality, tho they come of noble Familys.

'TIS a very true ſaying, that Idleneſs is the Bane of a Kingdom, for it ſows the Seeds of all Irregularitys and Diſorders: It puts the common People upon ſifting into State-Affairs, and it inclines the Nobility to Luxury and looſe Living. The firſt offend only by their private courſe of Vice, but the Nobleſs by their Influence involve others of their rank in the ſame Crime by their Example: and theſe are of greater conſideration than the Commonalty, becauſe by their Authority they are the better able to maintain their Faction: wherefore 'tis neceſſary that the Prince ſhou'd keep the Nobility imploy'd either in Exerciſes of Learning, or ſomething ſutable to their Quality; for * Leiſure or Idleneſs, without the ſtudy of Letters, or ſuch other Diverſion, is merely being bury'd alive. Now when ARISTOTLE ſays, That Eaſe is the end of Labor, as Peace is the end of War, he means, that all Labor naturally ſeeks Repoſe; as PLATO too allows, † *Laboris condimentum eſt otium.* But poorneſs of Soul, when Men are plung'd in Misfortunes, ſinks 'em beneath their Weight, renders 'em incapable of any generous Reſolution, and makes 'em languiſh away under their Trouble: Whereas Fortitude of Mind emboldens a Man, gives him a daring Temper, which ſcorns to bend beneath Oppreſſion, or fly the face of Danger; and therefore PLATO ſaid, *Virtus eſt habitus optimus moralis animantis per ſe laudabilis.* And this leads us into the knowledg of the true Conduct of Life, and will, if we attend it, be of admirable uſe.

IN the mean while, 'tis no wonder that ſometimes a Prince do's not know what Government is, and yet believes himſelf perfect Maſter of the Secret. For he is incircl'd with a croud of Flatterers, who are always admiring and praiſing him, that he can't ſee his own Defects, nor perceive the Cheat that is put upon him, juſt as a Man who never knew what Meaſure was, if all ſhou'd agree to tell him he was five yards high, can't contradict 'em, but muſt take it for true. A Prince therefore ſhou'd ſtill drive thoſe peſtilent Syrens from his Court with the utmoſt Indignation, for they are more pernicious than falſe Witneſſes; ſince a lying Teſtimony corrupts not the Judg, but only deceives him, and prejudices that particular Cauſe which is before him, and goes no farther: it makes him paſs a wrong Sentence indeed, but 'tis becauſe the Truth was hid from him, and diſguis'd.

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* Senec. Epiſt. 68. † De Educ. lib.

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But the Sycophant depraves the Mind, to the utmoſt of his power rendering it incapable to know the Truth; and not in one thing only, but in all: and therefore CICERO ſaid, that Flattery is the plague and ruin of Friendſhip, the miſchief it do's is greateſt when it paſſes for Truth and is not ſuſpected, or when a Man finds it, but is tickl'd with it, and do's not endeavor to cure it.

NOW if a Prince take delight in thoſe falſe Praiſes, he lays a kind of neceſſity on others to turn Flatterers too; for they are oblig'd to fall in with his Humor for their own Intereſt. The Athenians by an old Law condemn'd Flatterers to death, and the firſt who ſuffer'd for this Vice was their Citizen RINAGORAS, who had been a notorious Paraſite of DARIUS; and they had him executed to prevent his infecting their City. For it can't be conceiv'd, how prejudicial this Vice is to a State; 'tis, as PLATO ſaid, a wild Beaſt that infeſts Mankind, and an impure Demon that defiles and debauches unwary Minds. And as the Swan dies ſinging, the Flatterer dies gloſſing, and endeavors to kill him who attends his lying Praiſes.

NOW as Cooks ſeaſon their Diſhes exactly to their Maſters Taſt, ſo Flatterers never make any Compliment, but when they know 'tis agreeable and well tim'd; and this not out of a good Temper, but a fawning ſervile Humor. BION therefore, the Athenian Philoſopher, being ask'd which was the moſt hurtful of all Animals, very prudently anſwer'd, *Inter Feras Tyrannus, inter manſueta Adulator:* A Tyrant among wild Beaſts, and a Flatterer among tame. But yet ſome are ſo opinion'd of their own Sufficiency, that they can't part with the leaſt breath of Applauſe, but preſently exclaim againſt it as an Injury done 'em, forgetting that juſt Precept, that no Man ſhou'd take delight to hear himſelf prais'd. Nor can any one deſerve it till Death; for being of an inconſtant Nature, he may in an inſtant deſtroy the Reputation he has been long building, and forfeit it all. But when the laſt Act is clos'd, and he has quitted the Stage, then is the time to begin our Plaudit, becauſe there is no danger of a bad Action ſucceeding to blot his former Fame. The Triumph is then certain, and the Victory beyond diſpute.

BUT the worſt of all is Self-Flattery, and by far the moſt hurtful: for when 'tis giv'n by another Perſon, we may be able to diſcover it; but when we turn our own Sycophants, 'tis impoſſible it ſhou'd be known, becauſe there is no difference between the Flatterer and him that is flatter'd.

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## ADVICE XXVIII.

### APOLLO *aſſerts his own Worth againſt the Imputation of his Enemys.*

THO ſome invidious Wretches fooliſhly endeavor'd to leſſen APOLLO's Reputation, yet his Majeſty took infinite Pleaſure in his having given inconteſtable Demonſtrations of his tranſcendent Merit; by which it appear'd that he was not only diſtinguiſh'd by his illuſtrious Lineage, but by his conſummate Virtue, and ſuperior Wiſdom, and in a word, by all the ſhining Qualifications which compleat a Sovereign Judg.

IN a juſt and virtuous Pride therefore, ariſing from the ſenſe of his own Worth, he wiſh'd to ſee thoſe whom Heaven has intruſted with the Charge of Government below, ſuch in every reſpect as he knew himſelf to be: for

'tis

'tis neceſſary that a Prince ſhou'd be of illuſtrious Blood, and awful in Power; the firſt being requiſite to give a Luſtre to his Dignity, and the other to procure him the Duty and Reverence of his Subjects.

FOR this reaſon the Romans gave the Title of Majeſty to the People, in whom all their Power was founded: but if they had had regard to Nobility, or indeed to Prudence, they wou'd rather have given it to the Senate. Thus when the Writers of the Roman Affairs ſpeak of a Reſolution made by the People, or by the Senate, they ſay, *Populus juſſit*, *Senatus cenſuit*; *Majeſtas Populi*, *Senatus auctoritas*. And this was according to Nature, who has made the Facultys of the Soul diſtinct from each other in a wonderful manner; one Power counſels, another judges, and a third commands: The two firſt ſeem the more noble, becauſe they are ſpeculative; but becauſe Prudence commands, 'tis on that account eſteem'd above 'em: and therefore BASIL call'd Prudence and Fortitude Princely Virtues, which moderate the Paſſions of men, and confine their Deſires to what Juſtice and Honeſty will allow. LOTTINO ſays, that a Prince ſhou'd never ſtretch his Sovereignty to the full extent, but be more regardful of his Subjects Intereſt than of his own Power: And they, on the contrary, ſhou'd have more conſideration for his Power than for their own private Reaſon or Satisfaction. For if the Subject is too bold and importunate in his Remonſtrance, it looks as if he deſign'd covertly to leſſen his Prince's Authority, and inſtead of carrying his Point, he will but make him his Enemy; whereas if he proceed in the humble and dutiful ways of reſpect, he will gain wonderfully on his Sovereign, and make him more bountiful and mild, eſpecially if he ſeem to receive as a favour, what in reality is his due: by which means every one will be more inflam'd with love of true Juſtice, which alone can form that perfect civil Virtue, which Men labor in vain to eſtabliſh in the World by the fear of Laws. For by theſe good Precepts the People will pay a willing Obedience to their Princes, and Princes will govern with Wiſdom and true Charity, illumin'd with a Ray of the Divine Juſtice, which will make 'em be reſpected above Men, and almoſt ador'd. *Bonus Princeps, qui magis à ſuis diligitur quam timetur, habet quicquid Cives poſſident:* A good Prince, who is more lov'd than fear'd, may command whatever his Subjects poſſeſs. *Ariſt. ex apoph.*

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## ADVICE XXIX.

*A Diſcourſe before* APOLLO *of the Bounds of Clemency and of Severity in a Prince.*

YESTER Evening PAOLO PARUTA, a Nobleman of Venice, was reaſoning judiciouſly concerning the true Perfection of a Prince, and was going to ſhew wherein it conſiſted, and to prove that Clemency was one of the beſt Qualitys he cou'd have; when Count BONARELLI ſuddenly interrupted him, and ſaid, that a merciful Prince is eaſily miſled, and his Benignity abus'd: for, as exceſſive Severity expoſes a Prince to the Peoples Hatred, ſo too much Clemency loſes him the Reſpect his Dignity requires.

I DON'T ſay, continu'd he, that he ſhou'd renounce all Clemency, but that he ought to practiſe it ſparingly, and only let it temper his Severity and keep it from being immoderate. Clemency requires a fit Object, and

Severity

Severity an Occasion; let us therefore have recourse to SENECA, who will instruct us fully in this Point, and shew a Prince how to manage to his Peoples satisfaction: * *Felix abunde sibi visus*, &c. If being contented with his Condition, and thinking himself sufficiently happy, he is publick spirited, communicates his good Fortune, is affable, easy of access, of a pleasing and mild Aspect, which wins the Peoples Hearts, and is moderate in his Desires, and averse from bad Inclinations and Counsels, he will be lov'd, defended, and almost deify'd by his Subjects.

AND because a Prince can't always shew himself mild to all, he must sometimes use Severity for punishing the unjust and disloyal; but then he ought to proceed against 'em in such a manner, that it may appear he is more desirous to make 'em better than to satiate his Revenge in their Death. To which purpose let us hear SENECA again, † *Transeamus ad alienas injurias*, &c. Now let us pass to Offences committed against others, in punishing which a Prince shou'd make these three things his aim, as they are the design of the Law; either to reform the Offender, or to deter others, or by removing the bad to secure the rest in their Possessions. If the first is his intent, a gentler Punishment will be best: for he will be more careful not to transgress again who sees the edg of Justice was but withheld, and will be turn'd against him with full force for the next Crime. But 'tis a kind of Impunity to have no more to suffer. Punishments seldom executed are the best means to regulate the Manners of a City, for a multitude of Criminals introduces a general habit of offending. But to return: I say, that 'tis not always expedient for a Prince to be severe, but to be able to govern himself according to the circumstances of Times and Things: for as a continual Clemency may be injurious, so Severity of it self may produce infinite mischief. From whence I wou'd infer, that the one ought to be the allay of the other; and therefore CATO is said to have wanted CÆSAR's Clemency, and CÆSAR CATO's Severity.

THE truth in short is this, Clemency shou'd be mix'd with Severity, that Men may believe the Anger of an indulgent Prince, when once kindl'd, is most hot and dreadful. Thus Subjects reflecting on the Prince's Clemency on one hand, and his Severity on the other, will be very well assur'd that their Services will not be unrewarded, nor Crimes unpunish'd: whence 'tis probable that they will be cautious in their Actions, and not fall into Crimes, unless compel'd by necessity, to which some regard may be always had without any prejudice to the Publick: for 'tis not likely that any will take example from Crimes committed thro necessity, but from such as are acted voluntarily, and out of choice. So that a Prince may sometimes pardon with safety, observing to distinguish between a Person who being once forgiv'n will not repeat his Crimes, and one, who as soon as he is pardon'd, will commit a thousand worse. It seems yet impossible for a Prince of the best Temper imaginable to give full satisfaction to all: for there are many Expences necessary for the preservation of States, which tho ever so requisite and just, yet being supply'd by the Subjects they will always murmur at 'em, not considering 'tis far better to bear that little Grievance, than run the hazard of an open War, and the loss of their Country to their Enemys.

BUT this sort of Dissatisfaction, added PARUTA, is not in the least to be regarded; but the Prince shou'd take sutable measures to provide whatever is necessary to secure the publick safety, which must be prefer'd before

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* Lib. de Clementia, cap. 13. † Ibid. cap. 22.

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the Intereſt of any private Citizens, who wou'd ſuffer themſelves and their Country to be inſulted by their Enemys, rather than be at a farthing charge to defend both.

## ADVICE XXX.

APOLLO *being extremely diſpleas'd at the invidious Cenſures of the Labors of his Virtuoſi, makes a Diſcourſe concerning Anger.*

THO the Virtuoſi are held in the greateſt Reputation in Parnaſſus, and their Labors liberally rewarded, yet ſome malicious Spirits took upon 'em to blame the Works of many, that were produc'd with great force of Thought, and by cloſe Study brought to the utmoſt perfection. This Inſolence deeply inrag'd all the Literati; and APOLLO particularly was ſo incens'd, that he ſaid, 'twas enough to exaſperate the mildeſt Man in the world, to find himſelf cenſur'd for a thing which he knows deſerves the higheſt Commendation: and when he is injur'd by thoſe very Perſons who are oblig'd to ſerve and aſſiſt him, this doubtleſs is a great Provocation. And tho immoderate Anger is not to be juſtify'd, yet to diveſt ones ſelf of all Reſentment in ſuch caſes, is an Action more than human; for Men have Senſation before they have Reaſon. And beſides that Anger is ſo very natural, 'tis in many caſes even expedient, provided it be kept within due bounds, which made ARISTOTLE ſay, That to be angry without occaſion, and to be tame and cool when there's occaſion for anger, is equally ridiculous and fooliſh: but a Mean is to be obſerv'd in it, that it may not riſe too high, or produce miſchievous Effects. It ſhou'd only diſpoſe the Mind to brave Actions, and not transform rational Creatures into Fools and Madmen. This Paſſion is indeed ſo outrageous, that it has need of the ſtrongeſt Chains to bind it; for if it be not reſtrain'd, 'twill certainly overcome and bear down all before it. To conquer the Violence of it therefore, let Men arm themſelves with Gentleneſs and Patience, yet not ſo as to be as it were inſenſible of any Affront.

## ADVICE XXXI.

JULIUS CÆSAR *is commended for his Mercy; and ſome ſhort Explications of human State are made by* LOTTINI *and Doctor* ZOCCHI.

AFTER CÆSAR had won the Battel of Pharſalia, in a publick Aſſembly of the Literati he ſaid, That 'twas with the greateſt pleaſure imaginable that he receiv'd the Supplications of the diſtreſs'd. And to incourage 'em to ask, he gave hopes to all, even his mortal Enemys, of obtaining their Requeſts.

AND indeed 'tis the ſign of great and generous Souls to attend the Prayers of Petitioners, and give free acceſs to any that ſtand in need of Favor; but if theſe Petitioners addreſs ſuch who paſs for their Friends, 'twou'd be convenient for 'em to know firſt how far they may be depended on.

on. Tho, as EURIPIDES obſerves, 'tis an unhappy thing to be under a neceſſity of making the trial, for it betokens want: and ſince we can't ask any with ſo much familiarity, but ſome Intreaty muſt be us'd, and we become Supplicants in doing it; a Benefit thus purchas'd is dear bought, for he who petitions is forc'd to own himſelf inferior to him that is petition'd; and 'tis the moſt deſirable and honorable Superiority in the world to be ſu'd to by others, eſpecially by Perſons of Figure.

TRUE Friendſhip indeed conſiſts in doing Service without Paſſion or Regret; and if our Affection is expreſs'd in a grateful winning way, and its readineſs prevents our Friends requeſt, the Kindneſs will be doubly welcome. For fit time and opportunity make a Favor, which is ſmall in it ſelf, appear very great. On the contrary, ſince Friendſhip is founded on Virtue, the chief Law that eſtabliſhes and preſerves it is, that Friends be never preſs'd with unlawful things, for he who departs from what is honeſt violates the Obligation. And SENECA ſays, * *Negotiatio eſt, non amicitia, quæ ad commodum accedit*: Our Deſires to a Friend therefore ſhou'd not be unreaſonable and immoderate. We muſt avoid alſo a rude Importunity, eſpecially in important and difficult Matters; and above all, we ought to take care not to be ſo preſſing, as, if we are refus'd, may occaſion our Friend to think we are gone away piqu'd, and full of Spleen againſt him, a thing that has often broken the beſt Friendſhips aſunder.

BESIDES, to be grateful to Benefactors and the Munificent depends on a worthy and noble Temper; and there is nothing more expedient among fellow-Citizens, than to be obliging to one another: for every Man ſhou'd eſteem it a ſacred Maxim, that he deſerves a thankful return, not only who actually confers a Benefit, but he who has a will to do it, tho he wants the power; for 'twas not his fault that he cou'd not do it, but he has perform'd the principal part of the Kindneſs, in expreſſing his good will, which is moſt valu'd. For in things of this nature we ought not to regard the Gift, but the Giver.

SOME of the Antients made Laws to take back by force from the ungrateful that which they had receiv'd: on which occaſion LOTTINI ſaid, I don't know which ſhew'd moſt eſteem for Gratitude, they who made the Law to puniſh the ungrateful, or thoſe who made none. The laſt perhaps might conſider, that the Benefit being voluntary, the Gratitude ſhou'd be voluntary alſo; that a Man is not to be compel'd to it in fear of the Law, and might judg that the Infamy which attends Ingratitude is a ſufficient Puniſhment. But the firſt conſidering no Man cou'd be ungrateful, if he were not arriv'd at the higheſt pitch of Impudence, which naturally inclines him to commit all degrees of Vice, did not think ſo much to puniſh one Crime, as to provide againſt many others that might follow.

EVERY Man therefore if he wou'd live aright ought to bear a grateful Mind, and act by the Rules of Honor and Juſtice: and whatever he may have to perſuade him to the contrary, he ſhou'd reject it, and let Reaſon take place, which ought to be his Guide. Care ſhou'd be taken therefore, added Doctor † ZOCCHI, that Men by their ill Lives don't give occaſion to Youth to walk blindly on in irregular Courſes. 'Tis very true, Sir, anſwer'd LOTTINI; for the Rule of living well conſiſts in making moral Virtue our aim, and placing our Felicity in the poſſeſſion of it. In purſuit of which, natural Diſpoſition or good Cuſtom will beſt aſſiſt us, and Prudence alſo will inſtruct us in the propereſt method to obtain it: and

* Lib. 2. Epiſt. † ALPHONSO ZOCCHI, *Receiver General of the Prince of Modena.*

therefore the wiſe Man ſaid, that Prudence is nearer the Fountain of Good than Reaſon, and has a larger portion of it than all the other Virtues. Juſtice holds the next place, who on account of the Royal Name ſhe bears inſcrib'd on her Forehead, has vaſt Treaſures of Good at her command, becauſe ſhe plentifully diſtributes her Favors to many; and by an exact Imitation is eternally ally'd to the Divine Mind. Then follows Fortitude, which aſſiſts us in obtaining Happineſs thro the greateſt Difficultys and Oppoſitions. Laſt of all comes Temperance, which by impoſing Moderation in acting, renders her Poſſeſſors perfect.

FROM hence, reply'd ZOCCHI, we plainly learn, that in forming Man Nature chiefly regarded the Soul, and in ſubſervience to that afterwards created the Body, and made proviſion of thoſe things which we call the Goods of Fortune. In well-regulated Citys therefore the ſame method ought to be obſerv'd; and thoſe things ſhou'd keep the proper rank of Value that Nature has plac'd 'em in; for otherwiſe, if they get the Aſcendent in our Affections, all Right or Juſtice will be overturn'd. I don't pretend that they are to be wholly neglected, but I ſay, that whenever this Order is inverted, Revolutions of fatal conſequence will be frequently ſeen in the State. For this ſort of management is chuſing the Shadow before the Subſtance, and preferring the Body to the Soul, which is exercis'd in the noble Contemplation of the heavenly Wonders, and its own Wiſdom.

## ADVICE XXXII.

PAOLO PARUTA, *a noble Venetian, and* ALESSANDRO PICCOLOMINI, *make a Diſcourſe concerning the active and contemplative Life, and the true uſe of Riches.*

AS APOLLO, in a full Conſiſtory of his Virtuoſi, was diſcourſing of the Perfection of the active and contemplative Life, PAOLO PARUTA, a noble Venetian, took occaſion to expreſs his Thoughts to his Majeſty on that Subject: Man, ſaid he, being form'd of two different Powers, ought to have two ſorts of Life; the one active, which is proper to his civil Virtue, the other contemplative, which is the more excellent; and anſwerable to theſe there ought to be two ſorts of Happineſs, that may give to both their due Perfection. Now in the Pleaſure that reſults from the operations of theſe two Powers, conſiſts the Happineſs of the civil Life. Theſe Operations alſo have frequently very noble Effects, as Victory is a Conſequence of Fortitude, the Good-will and Favor of the People of Liberality, ſtately Edifices of Magnificence, and ſo of the reſt.

THE covetous Man then, ſaid PICCOLOMINI, certainly wants theſe Facultys, ſince he dares not uſe the Eſtate he poſſeſſes. For that reaſon, anſwer'd PARUTA, he can't ſo much as be call'd rich: and not daring to touch ought of his ſwelling Heaps, they can't properly be call'd his own, any more than what he has not; for he is extremely poor in the midſt of Wealth. Riches then of themſelves are nothing, added PICCOLOMINI, unleſs they are employ'd according to the ſhare that Heaven has been pleas'd to give us. True, Sir, reply'd PARUTA, for they muſt be confin'd and meaſur'd by what is juſt and honeſt; nor did SENECA mean any thing elſe when he ſaid, *Primus divitiarum modus, habere quod neceſſe eſt; proximus,*

*proximus, quod sat est.* For as the most nourishing Food intemperately taken subverts and destroys Health; 'tis just so with Riches, which bounded by our real Necessitys, are of great help to us, they protect us from Inconveniences, and furnish Materials to exercise the Virtue of Liberality, which is the Product of a generous Soul, that disdains the sordid Vice of Covetousness, but plentifully enjoys the Gifts of Heaven, avoiding at the same time the other Extreme of Prodigality and Waste. Some indeed ungratefully abuse their Blessings, and seldom or never employ any part as they ought in Charity to the Poor: so that what is superfluous is the occasion of a thousand irregular Desires; tho a magnanimous Mind wou'd make it the subject of his Bounty. According to CICERO, *Divitias contemnere*, &c. 'tis the part of a great and exalted Mind to despise Riches. To desire 'em indeed to supply our Necessitys, provide Food and Raiment, and other Conveniences of Life, is what Prudence will allow. And they may not only serve us in this respect, but also to furnish us with Scenes of Pleasure and agreeable Amusements.

HERE PICCOLOMINI, who stood all this while listening to PARUTA, reply'd: Riches are not only desir'd for the support of Life, but for State and Quality, for they command Respect, and procure Grandure and Dignitys, and may therefore be very well plac'd among the Goods which make up our civil Happiness; and in short, they are good or bad according as they are us'd.

NOW every Man thinks the End good that he proposes, or else he wou'd not pursue it; and therefore Riches, however apply'd, are still desir'd as Goods. They are sometimes powerful Incitements to Virtue, but more frequently Ministers of Vice; for they put the Means into a bad Man's hands, of Debauchery and loose Living: But this is not peculiar to them, for even the best things may be perverted and abus'd, Virtue only excepted.

IF Riches then, answer'd PARUTA, are not evil in themselves, but on the contrary have some degree of Good, why have the Sages of Antiquity exclaim'd against 'em so, as Impediments of a happy Life? Thus CRATES of Thebes, when he set sail, threw all his Gold into the Sea, that he might the better attend his Speculations.

THEY exclaim'd against 'em, return'd PICCOLOMINI, only to let us know, that as they are generally desir'd by all, 'tis easy to run into the Extreme; and I believe these Philosophers, by violently decrying 'em, endeavour'd to keep us from that unhappy bent, and to extinguish our too ardent Thirst of Wealth, but not to run us as wide on the other hand into an utter Contempt of it, and plunge us in unnecessary Poverty. This wou'd condemn the Reverend Prelats of Avarice, who receive an annual Pension in the Court of Rome. Besides, 'tis to be observ'd, that formerly Republicks incourag'd Men to grow rich in Possessions and Estates in Land, but not in Gold, which was brought up but to fix the Value of things in Exchange, and never enter'd into their Notion of Riches, by which are properly meant all things estimated or rated by Mony. However, they provided by a Law that none shou'd be admitted to the Government who did not possess enough to be enrol'd in the publick Register. This is the Custom of the Roman Court, where Men are advanc'd according to their Estates.

TO this PARUTA reply'd: 'Tis much for the honor of Citys then to have rich Citizens, that they may be the better able to assist the Publick with their Estates. Yes, Sir, answer'd PICCOLOMINI, 'tis the advantage of a City to have Citizens well provided, and bountiful to support it;

for every Man who has wherewith to enjoy his Life in eaſe, will ſecure his own Quiet the better, the more he contributes to the Security of his Country, which is both his Mother and his Shield. But as to oblige Men to endeavor to get Eſtates is a good thing, ſo the Laws ſhou'd have provided againſt increaſing 'em beyond meaſure: for when Men are left to their own will, they never know where to ſtop and fix the Bounds; this made PYTHAGORAS ſay, *Nec equus ſine fræno, nec divitiæ ſine ratione retineri diu poſſunt*: 'Tis as impoſſible to keep Riches long without Moderation as to hold a Horſe in without a Bridle. And * SENECA, *Divitiæ apud ſapientem ſerviunt, apud ſtultum imperant*; That Riches are a wiſe Man's Servant, but a Fool's Maſter. Hence 'tis common for a brainleſs Fellow that is mony'd to make continual Purchaſes, and indulge his Deſires however fantaſtical and irregular. Riches are indeed too apt to indue their Poſſeſſors with very ill Qualitys; among which Pride, Diſdain and Ambition are the chief: Thus 'tis too frequent for the rich, thro a certain Arrogance peculiar to 'em, to deſpiſe and injure thoſe of an inferior condition, nor is it in the power of Reaſon and Reflection to make 'em more moderate; they obſerve that Riches are the Price of all Pleaſure and Greatneſs, this therefore puffs 'em up in ſuch a manner, that they appropriate to themſelves all Sovereigntys, Magiſtracys and Honors; for they think a rich Man has a right to be above all his fellow Creatures: from which Preſumption naturally ſprings an unparallel'd Pride and Haughtineſs, which makes 'em ready to burſt with rage, if every one give not place to 'em: but ſuch Men are not aware how unſtable and dubious their Wealth is; for the things which Fortune beſtows are very liable to be ſnatch'd from us, or to periſh in our hands. CASSIODORUS therefore well deſcrib'd the rich Man: He acquires his Wealth, ſays he, with much Toil, poſſeſſes it in great Fear, and parts from it not without extreme Anguiſh and Reluctance.

## ADVICE XXXIII.

BARTOLOMEO CARANDINI *Doctor of Laws, and* ALESSANDRO PICCOLOMINI, *make an inſtructive Diſcourſe concerning the Favor of the People.*

OF all the numerous Arguments and Diſputes that were held yeſterday among the Virtuoſi of APOLLO's Court, none, in my opinion, ſaid CARANDINI, ſeem'd to remain more doubtful, than that which ſo puzzles Mens brains, and is call'd Popular Applauſe. This having the moſt fickle and faithleſs Foundation, is the more prejudicial, the greater Truſt vain Men repoſe in it: for which reaſon, 'tis ſaid, he ſhews but little Wiſdom who puts his whole Confidence in the Affection of the Populace, or depends on 'em any further than to ſuſtain the firſt ſhocks of Fortune, to gain time to rally his Forces, and provide himſelf with ſuch Aſſiſtance as may inable him not only to defend himſelf afterwards without 'em, if there be occaſion; but to keep the ſame People in awe, when they are contriving, according to their giddy Tempers, to revolt from him.

* Epiſt. 15.

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OF this nature we have a moſt remarkable Example in the Perſon of CHARLES the Eighth King of France, who after having been at the Conqueſt of the Kingdom of Naples, thro a certain ſourneſs and ſeverity of Temper, which he diſcover'd when he was forc'd by neceſſity to reſtore ſome Fortreſſes, made his Affairs ſucceed ſo ill, that he was ſent into Baniſhment, and cruelly perſecuted by the People, who ſhew'd not the leaſt regard to the great Merits of his Anceſtors.

SUCH Inſtances ſhew that the Multitude live according to Senſe, and are ever changing from one Extreme to the other: thus we ſee that whom the People perſecuted yeſterday with the greateſt fierceneſs, to day they aſſiſt with ſuch tender compaſſion, as to declare themſelves Enemys to all that injure 'em. Such and ſo great then, anſwer'd PICCOLOMINI, are the Irregularitys of Mankind, that Government is doubtleſs a very troubleſom thing; and whoever conſiders what the Governments of Communitys have been formerly, and how great the Corruptions are at this day, will find, that 'tis the beſt Advice to have nothing to do with 'em: for a wiſe Man cannot accommodate himſelf to ill Cuſtoms, nor perhaps is he capable of amending 'em; for the ignorant and inſolent Multitude do moſtly deſpiſe the Authority and Knowledg of men better than themſelves, and who deteſt their Folly and abominable Vices.

TO this CARANDINI reply'd: Have I not told you already, that nothing more deſtroys a man's Happineſs, than the trouble of managing a Republick? and that for this weighty reaſon, that the People being all of the ſame nature, know no medium between Fear and Fool-hardineſs, and are always poſſeſs'd with one or t'other; ſo that they're either afraid themſelves, or make others afraid; and when they have ſtrength enough to do the latter, they are extravagant in Cruelty, but when they are afraid themſelves, they are the vileſt of Cowards. 'Tis impoſſible Generoſity ſhou'd enter into ſuch mean Souls, for that's a Virtue which, regarding Fame and Honor, and the exerciſe of Humanity, is wont the more to exert her ſelf the more Authority ſhe has over others: but the Puſillanimous being always in fear, never think themſelves ſafe, and are therefore void of all humanity, inſatiate in doing miſchief, and have not underſtanding enough to comprehend the reaſon of things, or to know what Juſtice and the publick Good require.

TO this PICCOLOMINI added: Thoſe therefore who take upon 'em the Government of ſuch untameable wild Beaſts, muſt all the courſe of their Lives expect to lie at Fortune's mercy; and can you doubt, CARANDINI, but that as ſoon as ſhe receives 'em under her Dominion, ſhe condemns 'em to be ſubſervient to the changeable Wills of the People? of whoſe Favor being always uncertain, and toſs'd between hope and fear, they will lead their Lives in perpetual Torment. A rapid Wind moves not ſo eaſily the Leaves of Trees, as the Gale of popular Favor whirls round the condition of ſuch as are ſet high on the pinnacle of Honors, as if it were that they might the more eaſily receive each blaſt, and be moſt expos'd to a fall. This appear'd in the unfortunate ſucceſs of PERICLES, who after having for the ſpace of forty years, with great diligence and no leſs proſperity, govern'd the Republick of Athens, was, thro the ſole unhappy event of the Expedition againſt the Lacedemonians, which he had adviſ'd, depriv'd of that Favor of the People, which his many illuſtrious Actions had acquir'd him; ſo that by his own Judgment he was condemn'd. ÆSOP therefore ſaid with good reaſon, *Difficillimum eſt vulgi variæ voluntati ſatisfacere*: Nothing's harder than to give ſatisfaction to the various Humor of the common People. But what need we have recourſe to Actions of ſo antient a

date,

date, as if theſe latter Ages wanted ſuch Examples? The Houſe of MEDICI had long held the Sovereignty in the Republick of Florence, and yet the firſt unlucky Accident that befel 'em, was enough to bring down their Greatneſs to the Earth.

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## ADVICE XXXIV.

### BATTISTA GUARINI *and Count* PAOLO BRUSANTINI *hold a Diſcourſe concerning Ambition.*

ONE Evening in a meeting of the Literati in Parnaſſus, GUARINI ſuddenly cry'd out, *Ambitioſi Obſequiis conciliandi*; the Ambitious muſt be gain'd by flattery and ſmooth dealing. For Ambition is generally blam'd as being the Spring of innumerable Vices; but when it fixes on honorable Objects, it is not to be cenſur'd: and therefore PLATO ſaid, Ambition is a habit of the Soul, that is laviſh of all Expence to purchaſe Honor, and exceeds the ſcanty and ſevere meaſure of Reaſon.

COUNT PAOLO, who was preſent, ſeconded GUARINI: A Man, ſaid he, who wou'd advance himſelf to Honor cannot certainly be blam'd. So far from that, reply'd GUARINI, that he ought to be prais'd; and there is the greater proof of his Virtue, the more Modeſty and Affability he diſcovers in his Riſe; the oftner he puts this in practice, the more familiar it will become to him when he makes it the conſtant Tenor of his Life. Virtuous Actions then, reply'd Count PAOLO, are to be eſteem'd ſuch to the Mind as Food is to the Body. Yes, Sir, reply'd GUARINI; but in my opinion there is a great difference between thoſe that deſire Honors that they may be ſerviceable to their Country, and thoſe who procure 'em by unlawful means; for when Reaſon is corrupted, Honeſty is put to flight, and a habitude of bad Actions introduc'd. Some indeed, if their Country be but well ſerv'd, are ſatisfy'd tho another act in conjunction with 'em, or tho they are quite ſhut out of the Adminiſtration. But others don't reſt here, they deſire to have their Country proſper, but wou'd have its Proſperity intirely owing to themſelves; and therefore CICERO ſaid, *In liberis Civitatibus regnandi cupiditate nihil tetrius, nihil fœdius excogitari poteſt:* There is nothing more hateful and pernicious than Ambition of Rule in free Citys. However the firſt ſort that I nam'd are in their nature excellent Citizens, for their chief deſign is the advantage of the Publick: but the ſecond are to be deteſted, tho they expreſs an honeſt deſire to aſſiſt their Country; which made SENECA ſay of 'em, Ambitious Men don't underſtand their own Happineſs, for they never look back to the place whence they ſet out, but turn their Eyes forward and ſtill meditate a Riſe: 'tis very unreaſonable for 'em to deſire to be the ſole Authors of their Country's Good, or put by ſuch as wou'd ſerve their Country without any private Intereſt; for that wou'd be the part of the worſt of Citizens, and wou'd proceed from the baſeſt Ambition, from whence in time will ſpring Envy, Malice, and every deviliſh Action: and this occaſion'd that Reflection of CICERO, *Neſcit pietatis jura regnandi cupiditas*; Ambition of Rule knows no Ties of Virtue.

SUCH Men, anſwer'd Count PAOLO, wou'd follow the Example of THEMISTOCLES, who being fond of oppoſing all the Counſels of ARISTIDES, defeated the wiſe Endeavours of many honeſt Patriots.

Exactly

Exactly such, return'd GUARINI, is their nature, who can't bear an Equal in Power, but study to advance themselves and outshine the rest: these are not aware, that even a Man's Duty is sometimes reputed his Ambition; and that, as CICERO said, *Turpior est ambitio ex vilitate cultus, quam ex amictu splendido*: Ambition is more odious in Rags than in Purple Robes.

SUCH Persons therefore, added Count PAOLO, shou'd be cur'd in the same manner that ARISTIDES practis'd with THEMISTOCLES, that is, by proposing by a third Person the things that may be of advantage to the Republick; for lying hid thus to one another, their Ambition and Hatred will cool, and the Contention cease. THEMISTOCLES did not oppose ARISTIDES on account of the publick Interest, but because he cou'd not endure an Equal in those things, of which he desir'd to be the sole Promoter. There are some, reply'd GUARINI, who endeavor to imitate ARISTIDES, but with a different design: for when any dangerous Affair is concerting, they are willing to play a sure game, and propose it by others; if it succeed well they discover themselves, but if the Event be unfortunate, they remain conceal'd, and craftily avoid the Censure and Trouble that might befal 'em. But they who neither desire nor despise Honors, have another end, for they are neither insolent in Dignitys, nor mean-spirited without 'em: and by this means they come to form a state of Life sollicitous in Tranquillity, quiet in Labor, and laborious in Repose; but all of apiece, far from every extreme, and full of that sweet Harmony which its many Virtues create: 'Tis the same in its private Concerns as in the publick, in Peace as in War, and in Prosperity as in Adversity: The care of all is attended in a different manner, but each is excellently dispos'd.

## ADVICE XXXV.

*A short Discourse recited by* FURIO CARANDINI *in* APOLLO's *Presence concerning the active Life, and in dispraise of Idleness.*

FURIO CARANDINI being brimful of Politicks, in the Presence of APOLLO broke out once into the following Discourse.

THO in a well-regulated Commonwealth Merchants and Mechanicks are not the chief parts, yet they are necessary Members of the Body, and help to compose the whole. The Egyptians provided by a Law, that every Man shou'd give an account of his Life to the Magistrates, for no other reason than to engage the Citizens to an honest Imployment: for while they emulate one another in several Callings, they cannot but be of service both in a publick and private Capacity; and the Nation by that means is inrich'd. Besides, 'tis a good Remedy against Idleness, the cause of so many Mischiefs, Industry being the great Reviver of the operative Virtue; and therefore the Anathatheans, a People bordering on the Sabeans, to encourage honest Labor and Care, rewarded by Law any one that increas'd his Estate; and on the contrary, punish'd him that impair'd it: the effect whereof was, that the lazy knowing the Punishment were forc'd to be in some measure industrious, and to shake off that Sloth, which they had been led to by the scandalous Example of mean and pitiful Souls, who were very many, and knew so well to varnish over their infamous Negligence, that they made most believe 'twas the part of Noblemen and Persons of Quality to live

live at pleasure, and disclaim Exercise and Business; and that 'twas this distinguish'd 'em from the Commonalty, as if there were not many Virtues requir'd to constitute the Difference: but this pretence is insufficient to excuse 'em from blame; for there are honorable Exercises that become the Nobility, as that of Arms and Learning, each of which may be of advantage to the Republick.

I DON'T say the Mind shou'd not sometimes be unbent, and refresh'd with Repose, as SENECA teaches us; *Sic nos animum*, &c. 'Tis necessary sometimes to give the Mind a loose, and relieve it with Diversions of Pleasure: But let these Diversions however be Exercises; and if you make a careful Observation, you may distinguish what sorts may be of use. Now agreeable to this, Learning and Speculation will be serviceable also to a Nobleman, by inlarging his Knowledg, improving his Virtue, and entertaining him with the Contemplation of the Wonders of Nature.

'TIS pleasant for a Republick to see her Sons imploy'd in those things that may conduce to her Honor and Advantage, because she dispenses the Profit she receives from thence to the common benefit; for even the meanest Person is oblig'd to his Country: but if he abandons himself to Idleness, and is of no service to the Community, he will degenerate into the worst course of Life that can be, and deserve the sharpest Punishment.

## ADVICE XXXVI.

*Doctor* PACCIANO *and* GUICCIARDIN, *by* APOLLO's *consent, argue concerning the duty of a Counsellor, and the condition of a Prince.*

A DISPUTE happen'd before APOLLO concerning such Men as were slow of Counsel, and don't know how to determine out of hand in very pressing Cases that require quickness of Judgment: for a man can't always have time for deliberate Reflection, and to consider which side he had best take on such occasions.

THE Literati therefore were of opinion that the surest Remedy in such Emergences, was to have recourse to Experience, the Mistress and Guide of all prudent and cautious Actions. To which GUICCIARDIN added, that he who can overcome Necessity with an heroical Presence of Mind and Force of Genius, is more to be admir'd, than he who does it with maturity of time and reasoning.

NOW, continu'd he, if we do but clearly understand the Case, we may by the Experience of things past easily foresee the Event; and certainly when we have once gain'd a perfect knowledg of the Affair, we may, if we please, explain it to others, and relate our Opinion: And tho the Event prove contrary to what we believ'd, we must not be blam'd, since the success of things, and particularly in War, is in the hand of Fortune. But whoever is driv'n to such a pinch that he must resolve in hast in an Affair that is encompass'd round with Difficultys, when he has once fix'd and enter'd on the Execution of it, he must no longer remember the Advices he rejected, for that wou'd only weaken his Vigor; and he shou'd take it for granted, that if he pitch'd on any other way, he shou'd have met with greater Difficultys than in that which he has chosen.

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HERE GUICCIARDIN stop'd in expectation of a Reply, when Doctor FULVIO PACCIANI thus began: Since, GUICCIARDIN, you have hitherto treated of the Counsel proper in Affairs of sudden dispatch, pray shew me what Qualifications are requisite in a good Counsellor of State.

THE same, said he, that THUCYDIDES has left in the Life of PERICLES; first to know what ought to be done, then to be able to relate it; moreover, to consult the publick Good; and lastly not to suffer himself to be corrupted by Bribes: for he who knows what the publick Wants require, but do's not know how to express it clearly, is no better than if he were intirely ignorant; and he that both knows it, and is able to represent it, yet holds his peace, is doubtless of a base mind: lastly, he that is tainted with Avarice, is, without any dispute, impotent to all good; since where a natural aptitude and disposition are wanting, Virtue and Justice have no place: for many have Capacity to understand, but few are dispos'd to put in practice what they know. And THUCYDIDES, speaking of the necessity of those times, which requir'd Counsel rather than Action, prefers the first before the latter.

HIS fourth Qualification is indeed materially included in the first; and he says, that a Man accustom'd to Virtue, will never suffer himself to be corrupted by Mony: to which purpose SENECA has left us this admirable Sentence; *Omnes sensus*, &c. We must cure all our Senses of their natural Infirmity, and fortify 'em on their weakest side. By Nature they are patient of Restraint, till corrupted by the Will, which therefore must be daily call'd to account and strictly examin'd by uncorrupted Reason. We shou'd set our selves with all our force to stop this prevailing Evil, to purge our Mind, and wholly extirpate those Vices from the Soul; for however gentle and mild they appear at first, yet when they have once taken root, they gain upon us, and insensibly become our Masters: we shou'd not therefore go to temper our Anger, but intirely suppress and extinguish it.

A COUNSELLOR therefore, said PACCIANO, shou'd be void of Anger and Passion, to the end that his Affections being thorowly purg'd he may be able to discharge his Trust with Integrity. Yes, Sir, answer'd GUICCIARDIN; for by restraining the desires of Sense, he moderates his own Defects, and can't but act well, and remain unsway'd by Avarice, and be proof against Gold, the root of all Discord. SENECA says, *Reges sæviunt*, &c. 'Tis for this Kings plunder and ravage far and near, overturn Citys, the Product of Ages in building, and sift the very Ashes of their Ruins for the tempting Ore.

I THOUGHT, said PACCIANO, that Nature had reveal'd her Secrets in her Works, and taught us the Government of our Lives. No doubt, reply'd GUICCIARDIN, but she has; and therefore Man ought to study the Works of Nature, to learn the Mystery of 'em, and apply it to the Conduct of his Life. Certainly then, PACCIANO, the same Qualifications that are requir'd in a Counsellor, are requisite also in a Prince: Tho in this they ought to differ, that to Justice and Benignity the Prince shou'd add Magnanimity, that he may not do any thing beneath that noble Character which he bears; and as Magnanimity makes him shine above others, so Clemency accompany'd with great Goodness and Justice makes him be respected and honor'd by all. But then in punishing he shou'd either aim at the Criminal's Amendment, or to deter others, or to secure the publick Peace by the removal of harden'd Offenders. Besides, he may, for the satisfaction of his People, observe SENECA's Rule, To be munificent and

liberal to his Subjects Wants, courteous and easy of access, void of extravagant desires, and moderate in his Pleasures, for then he can't fail to possess himself of their intire Affection.

## ADVICE XXXVII.

TRAJANO BOCCALINI, *at* APOLLO's *Request, makes a short Discourse concerning Envy.*

SOME days ago APOLLO gave a particular charge to TRAJANO BOCCALINI to make diligent inquiry into the truth of those Vices, which to his infinite surprize are spread over the World. BOCCALINI carefully perform'd his Majesty's Orders, and among many others observ'd the enormous Vice of Envy, which fills the Breasts of those ungenerous Wretches, who can't without repining behold others advancing their Condition and Reputation by virtuous Actions.

UPON this he told APOLLO, that to preserve the Peace and Beauty of a well-regulated City, 'twas absolutely necessary to apply all means to heal that infectious Wound: for HORACE has well remark'd,

A greater Plague than Envy, to torment,
Sicilian Tyrants never cou'd invent.

And CICERO in one of his Orations shews his abhorrence of it in these words: *Est sæculo malitia*, &c. Our Age, says he, is notoriously stain'd with Envy against Virtue, and the Flower of Dignity is rudely torn by the violent hand of Malice. VALERIUS MAXIMUS call'd it a downright Malignity, when he said, *Nulla est tam modesta felicitas quæ malignantis dentes vitare possit.* For this reason the judicious MOLZA justly lash'd it in his Sonnet, which begins thus:

Pale Envy, wreak thy canker'd Spite,
Instruct thy venom'd Teeth to bite;
In cover'd Den or shady Wood,
Of speckl'd Serpents suck the Blood,
And deeply quaff the purple Flood.
Blast with thy pois'ning Looks sweet Peace,
Make Ties of Faith and Friendship cease,
Wild Tempests raise, and in 'em take thy Ease.

The envious Man, as LOTTINO said, to the utmost of his power deprives the City of Honor and Glory, since he oppose's those Citizens who endeavor to excel and deserve 'em: for the Grandure of a City is nothing but that of the Citizens; the Publick therefore shou'd revenge it self of the Envious, as of its worst Enemys. And tho, as 'tis said, the Torment they create themselves is no small Revenge, yet all the Punishment that can be inflicted on 'em countervails not the least impediment they give to Virtue; and therefore a Prince, when he discovers this Vice arising in any of his Courtiers,

shou'd,

ſhou'd baniſh them his Preſence: for Envy is a Plague that is very apt to ſpread, and if ſometimes it ceaſes to do ill, 'tis not becauſe it has not the will to it, but becauſe no occaſion offers. The very Countenance of the envious Man is menacing and frowning, and expreſſive of hate. He afflicts himſelf at the Proſperity of others, and their Health is his Diſeaſe. Laſtly, as Emulation is a virtuous Envy proceeding from the Zeal of true Glory; ſo Envy is a Grief at the Good of others, not to imitate it, but to deſtroy it: and therefore LUIGI ALEMANNI gives us this excellent Counſel.

Invent not falſe Pretences ev'ry hour
To cruſh the Good, and prop unrighteous Pow'r;
Let generous Souls ſuch ſordid Arts diſdain,
Unmov'd by Envy, or the hopes of Gain.

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## ADVICE XXXVIII.

APOLLO *gives the care of all the moral Virtues to the great* SENECA, *and the noble Venetian* PAOLO PARUTA.

APOLLO, to teſtify his love to good Morals, and his great deſire to preſerve 'em in the World, having aſſembl'd his Literati, thus beſpoke 'em.

I HAVE thought fit to appoint SENECA and PARUTA to take the charge of the Moral Virtues, and to inſtruct ſuch as are willing to improve in thoſe excellent Studys, which I wou'd have my Virtuoſi inviolably obſerve; and 'tis our Command that they diligently attend their Inſtructions.

WHEN his Majeſty had thus ſaid, a Voice was heard pronouncing theſe words: If you wou'd be ever fragrant with an immortal Odor, perfume your ſelves ye Virtuoſi with theſe rich Virtues, and conform your Lives to the Precepts laid down by theſe great Men.

AND certainly APOLLO had reaſon to prefer the great SENECA before all the Literati, upon the account of his Learning and admirable Reflections, and particularly for having left behind him ſuch Golden Sentences as theſe, *Exemplo magis doce quam verbis*; Chuſe to inſtruct by Example rather than Precept. And in another place he ſays, The ſole Felicity of a good Life is to do all things freely, and enjoy our Patrimony with Content, which is the beſt way of remembring our Mortality. And writing to one of his Friends, he tells him, that the Virtue he is now about to treat of, carrys with it many Inconveniences, Toils and Hazard; but that the more reſiſtance it finds, the more 'tis confirm'd and gathers ſtrength. Virtue, ſays he, is ambitious of Danger, and regards the Goal before, and not what it ſuffers in the way; becauſe the Difficultys it encounters are an addition to its Glory.

THIS Divine Moraliſt, in diſcharge of his new Office, began to ſhew how the Virtues, if they proceed from Reaſon, the Governeſs of the Appetite, are call'd Moral; and if from the Underſtanding, uncumber'd with the Appetite, they are by way of excellence term'd Intellectual. But to diſtinguiſh their ſeveral ſorts, he thought it convenient in the next place, according to the opinion of PLOTINUS and PLATO, to divide 'em into four kinds,

the Political, the Purgative, the Mind purify'd, and Example. Into the Political, becauſe Man being a rational and ſociable Animal, ought to partake of thoſe Virtues proper to his Species: for which reaſon he ought to treat the Affairs of his Country in that method, and with that ſafety which the common benefit requires; and by honoring his Parents, loving his Neighbors, aſſiſting according to the Rules of Juſtice thoſe that are aſſociated in the Government of the City, and by a general Liberality he ſhou'd make himſelf known for a Friend to all Mankind, that others may learn of him to govern well the Affairs of the Republick; and by his Prudence ſhew the World, that he loves more the publick Intereſt than his private Advantage.

THERE is none, added PARUTA, but ought to take this method to acquire the favor of Heaven: for as theſe Endowments improve the Reaſon, and purify the Underſtanding; ſo, to him who puts 'em in practice, they prepare the way for eternal Rewards and Honor.

YOU have argu'd well PARUTA, reply'd SENECA, for theſe Qualitys infuſe in him that puts 'em in practice ſo noble a Reſolution and firmneſs of Mind, that if occaſion requir'd he wou'd not ſtick to expoſe his Life for the publick Good. And this is the beſt Proof that can be deſir'd of the great candor and integrity of Mind and Manners in which ſuch a Man lives: for the Act of Virtue is the Demonſtration of a good Conſcience, the Irreprehenſibility of the one extends to the other. And in this ſenſe the Philoſopher meant to be underſtood, when in the ſecond of his Ethicks he ſaid, *Talis eſt rectitudo*, &c. Such is the Rectitude and Irreprehenſibility of the moral Virtues, as is the Rectitude and Irreprehenſibility of right Reaſon. For every moral Virtue is a Habit according to right Reaſon, with which it is acquir'd, animated, preſerv'd, and put in action. So that right Reaſon is, as it were, the Form and Rule of all the moral Virtues.

PARUTA ſtood liſtening to his Collegue with great attention, and added, Then as the natural Life may be ſaid to be perfect when it is according to the Principles of Nature, ſo is the moral Life irreprehenſible when according to the Principles of Morality.

TRUE, reply'd SENECA; and 'tis plain from what I have quoted out of ARISTOTLE, that 'twas the Philoſophers opinion, that to conſtitute a good moral Action, there's a rectitude of Intention requir'd in him that performs it: and this is the ſpring of our inward Peace and Satisfaction, by the regularity of ſubjecting our Senſe and Actions to right Reaſon: for Virtue is the perfection of Humanity, and the proper Inſtrument to raiſe us to a more noble State, by making us partakers of the ſupreme Good.

NOW among the Powers of the Soul, Reaſon holds the firſt place of Dignity, and the Virtue proper to this is Prudence; the reſt are more or leſs perfect, as they approach nearer to this, or are more remote from it: therefore the Will, to which Juſtice belongs, as it approaches very near to Reaſon, ought to ſucceed in the ſecond rank of Dignity. Next to this follows the iraſcible Appetite, whoſe Perfection we ſay is Fortitude: and this, tho it ſtands in need of Reaſon for its Guide, naturally tends to great and difficult things. But the concupiſcible Appetite, the ſeat of Temperance, is always imploy'd in the meaneſt Offices; and therefore of all the Powers of the Soul the concupiſcible is to be reckon'd the laſt in Perfection, and Temperance holds the ſame rank among the Virtues.

TO theſe Powers nevertheleſs and their Virtues, there may in my opinion be aſſign'd in our Bodys particular places, where they may make their ſeveral abodes, ſutable to their various nature and degree of Perfection. Thus

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we will ſuppoſe that the Underſtanding and the Will, and with them Prudence and Juſtice are ſeated in the Head, as it were in a Royal Palace, to command the other Powers and Virtues: But Fortitude with the iraſcible Appetite ſhou'd dwell in the Heart, as the retreat of the beſt and moſt noble Spirits. To the concupiſcible Appetite and to Temperance may be aſſign'd other places, which are the ſeats of the moſt natural Deſires.

DID I not ſay at firſt, anſwer'd PARUTA, that all our good and laudable Actions ſpring from ſome of theſe Virtues? But as the ſame Waters, iſſuing from one ſingle Fountain, and paſſing thro ſeveral Countrys, take the name of various Rivers; ſo our Works, like certain Rivers, ſtreaming from theſe principal Virtues as from their Fountain, take different Appellations, tho in effect their Subſtance be the ſame. Thus Juſtice, if it render what is due to our Parents and Country, is call'd Piety; if it honor our Superiors, Duty; if it return a Benefit, Gratitude. In like manner, the ſame Fortitude, which in Adverſity ſupporting the Mind preſerves it from plunging in Deſpair, is prais'd as the Virtue of Patience; when it reſiſts Dangers is call'd Boldneſs; and when it ſerves to ſupport Ills for length of time, Conſtancy. Thus the other Affections, when purg'd by Reaſon, produce irreprehenſible Actions; and Virtue, the more it is regulated by this Power, grows the more perfect. To conclude, all thoſe who will walk in this Path, may join in the excellent Song of that moral Poet LUIGI ALEMANNI in his 8th Satyr.

Averſe from Vice, her crooked Path I ſhun,
But willing in the Race of Virtue run;
That crowns the Mind with Peace ſincere, and Fame
In Death beſtows, and an immortal Name.
The fatal Luxury of Feaſts I fly,
And VENUS Fires, and her tumultuous Joy;
And laugh to ſee when the ſweet Bait invites,
The heedleſs Youths plunge deep in looſe Delights.
The gilded Creatures ſet aloft with Pow'r,
Whom the fond Croud with ſervile Awe adore,
As proſtituted Wretches I deſpiſe,
I ſee the Villain thro the rich Diſguiſe.
No Bribes of profer'd Gold my Tongue can bind,
A Fo profeſt to the diſhoneſt Kind.
Untrain'd to the Court Art of Flatterys,
Plain Truths I ſpeak, not dreſs'd with pleaſing Lies,
With which the Tongues of fauning Slaves abound,
When with the leering Smile they paſs the deadly Wound.
I ſcorn for hope of coming Gain to wait,
And ſwell with loud Applauſe the Guilty Great;
With Praiſes ill-deſerv'd this Lord to meet,
And that with early Salutations greet.
Happy the Man, who from th'infectious Town
Remote, in humble Villages alone,
Sedately melts away his balmy Life,
In gentle Peace, unruffl'd into Strife:
While ſeated on a River's flow'ry ſide,
Indulging Thought, he hears the Waters chide,
And gently lull him as they ſmoothly glide.
No nightly Brawls diſturb his ſweet Abode,
Nor the rude Tumults of the clam'rous Croud.

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## ADVICE XXXIX.

*The Queen of Italy in deep mourning bewails the Misery to which she was reduc'd in the time of* TOTILA *King of the Goths.*

THE most serene Queen of Italy, being cloth'd in Sables by reason of the vile Cowardice of the Emperor JUSTINIAN's Captains, all dejected bewails incessantly the Misery she still lies under by the arrival of TOTILA King of the Goths. That King having conquer'd Rome it self, runs up and down to see whether they have recorded in their perpetual Writings CÆSAR the Dictator, and TARQUIN the Proud, one for the greatness of his Soul, and the other for his unusual way of governing by Lasciviousness: And by his strict scrutiny in this and other matters seems to scan by the most rigid Rules of Honor the ruin'd Reputation of that People, who recalling the famous BELISARIUS from the War of Italy, perceiv'd not the ill that might happen to their Country; for 'tis certain that the Disgraces, Affronts, and all the extreme Desolation which she endur'd from the Goths, Vandals, Huns, and other barbarous Nations, who with so much cruelty have trampl'd on her and torn her to pieces, were a sufficient Evidence how necessary it wou'd have been for BELISARIUS and NARSES to have continu'd in Italy, and of how great advantage a General may be, who regards the Honor of his Prince; it being most true that in such cases, * *Singuli dum pugnant, universi vincuntur.*

IN later days the most serene CHARLES EMANUEL Duke of Savoy, the Bulwark and Defence of the Liberty of Italy, secur'd the Frontiers of those barbarous Nations for no other reason, than to put a check to the vast desire which the Transalpines had to pass with an arm'd Force to subject Italy, and to make themselves Masters of that Province, which for its Pleasantness, Antiquity, and nobility of Blood, holds the first rank of Reputation and Honor in the Universe. May the other Princes therefore join in the support of this great Hero, to the end that such as aspire to universal Monarchy, may be defeated of their proud end; and let 'em unanimously believe that the loss of their Companion is their own, the Instrument of their Servitude, and the preparative to their Destruction.

GUICCIARDIN was not backward in seconding this Argument, and said; That the Princes of Italy ought to bury in perpetual oblivion all private Animosity and Emulation: and sincerely endeavoring, from the knowledg of things past, to imbrace the Interest of the publick Safety, shou'd with their common Arms run to extinguish that Flame, which has been kindl'd by the Transalpines, who feed themselves with an arrogant presumption that the whole World must be obedient to their nod. But if to humble the Nobility of Italy, they shou'd incline by the Opinion of NERO to hate their Honor and Reputation who have long defended it, they might say with him, *Nobilitas, opes, omissi gestique honores pro crimine, & ob virtutes certissimum exitium.* Tac. lib. 1. Hist.

* Tac. in vit. Agric.

## ADVICE XL.

*The Conspiracy of* DECIUS BRUTUS *against* JULIUS CÆSAR *comes to* APOLLO's *knowledg.*

APOLLO having by Letters receiv'd advice of the bold Conspiracy of DECIUS BRUTUS and MARCUS CASSIUS, and of the unfortunate Accident of JULIUS CÆSAR's Death, said, that the Republick of Rome might for ever bemoan the Loss of so great a Man, but not the Cause which mov'd those honorable Citizens to kill him: for the publick Interest was much more prevalent with 'em than their private; but that if they had defer'd their Attempt some time longer, they wou'd have had a doubtful Dispute which to obey, either the Call of oppress'd Liberty, or the Obligation of those Benefits, which CÆSAR by his Valor and other Virtues wou'd have heap'd on their Country.

## ADVICE XLI.

PETRARCH *is declar'd by* APOLLO *General of the Italian Poets.*

FRANCESCO PETRARCH having been created by APOLLO General of the Italian Poets, to survey with great diligence the Troops one by one, in the first review singl'd out the famous TORQUATO TASSO, and LODOVICO ARIOSTO, to each of whom, conformably to their extraordinary Merits, he gave the particular Charge of Lieutenant Generals; and the rest who came after 'em were likewise imploy'd in Offices proper for 'em, among whom were reckon'd the great MOLZA, BATTISTA GUARINI, CÆSAR CAPORALI, BERNI, MARINO, and many others.

LODOVICO CASTELVETRI, and ALESSANDRO TASSONE, both satyrical Poets of Modena, were chosen Censors: they executed this Charge with great diligence, and to discover the Troops that were disorderly, ran up and down, sometimes to one place, sometimes to another, to see if ANNIBAL CARO in his Book of Songs had pour'd * the Urn of his Ointment into a Sea-shell.

TASSONE, to shew his Parts, was desirous moreover to discover where the General himself had been guilty of a Blunder; but while he went plodding on he happen'd to light on PEPE the Drugster, who blowing in his face some Pouder of Pepper, Cinnamon and Sulphur, in spite of his considering Cap had almost put out his Eyes. TASSONE, who was no less prudent a Censor than a valiant Warrior, thought 'twas time to retreat; and taking advantage of the Tent which was erected for the General, he secur'd himself there from the Persecution of his Adversary, who intended by this to shew his Contempt of him.

* Bombast.

## ADVICE XLII.

APOLLO *declares Count* GUIDO RANGONI *General of the Italian Forces againſt the Mahometans.*

APOLLO being inform'd what Bravery Count GUIDO RANGONI, a valiant modern Commander, had ſhewn in having worſted a proud French Baron in ſingle Combat before many Perſons of Honor, has been pleas'd to prefer him by making him General of the Italians againſt the formidable Mahometan Sect. His Majeſty upon this occaſion was heard to ſay, that Bravery conſiſts not in Strength and bulk of Body, as the French Baron believ'd, but in the virtue of the Mind, and in a generous Diſpoſition, as appears conſpicuouſly in the Perſon of CHARLES EMANUEL Duke of Savoy, the great Hero of the preſent time.

## ADVICE XLIII.

*While* APOLLO, *with the Italian Hiſtoriographers, is calling to mind thoſe who had endeavor'd to defend Italy from the barbarous Nations, he takes particular notice of* MENAPPO *King of Aquileia, and* FORESTO *Prince of Eſte.*

APOLLO in a general Aſſembly of his belov'd Italian Hiſtoriographers, was reviewing and commemorating in a very ſolemn manner thoſe Perſons, who with an immortal Bravery oppos'd the inſatiate Ambition of thoſe barbarous Nations, who will never ceaſe their Endeavors to ſubdue Italy. In the front of 'em he ſpy'd MENAPPO King of Aquileia, and FORESTO Prince of Eſte, who ſtood bewailing their loſt Dominions. But to mitigate their Sorrow his Majeſty told 'em, that they ought to reflect well on the whole matter: for their Acquiſition and founding of the noble City of Venice, wou'd more than countervail their Loſſes; and that when Men are laying the Foundation of a new Kingdom, 'tis not convenient to call to remembrance what they have loſt and ſuffer'd, but that then is a proper occaſion to ſhew their conſtancy of Mind, and to endeavor to get the better of all their Misfortunes.

## ADVICE XLIV.

*The Emperor* NERO *in the beginning of his Reign was thought to be full of Clemency, but very cruel in the end.*

APOLLO's Court had once form'd ſuch great hopes of the Emperor NERO, that never any other, of what Age, Condition or Quality ſoever, found ſo much Applauſe here as he did; he was receiv'd and careſs'd with all the Expreſſions of Favor imaginable, and honor'd moreover with the Title of *Clemens Imperator Auguſtus*: and all this on account of the great Clemency he ſhew'd in the beginning of his Reign; of which this was a moſt remarkable Inſtance, that when he was to ſign the dead Warrant for the Execution of a condemn'd Maleſactor, he paſſionately wiſh'd that he had never learn'd to write: meaning by this to ſhew his Humanity, and with how great regret he confirm'd that Sentence.

BUT APOLLO, who ſees into the Secrets of Nature with a Penetration unknown to any other, ask'd ſome at that time, who infinitely applauded this Action, what they thought was the reaſon which mov'd a Youth yet unaccuſtom'd to Government to give ſuch an extraordinary proof of Clemency; and whether they did not conſider that he was now under the Care and Direction of the great SENECA?

AND indeed as Fortune whirls about all worldly things, ſo NERO, when he was come to a maturer Age, ſcorn'd the Precepts of his Maſter, and fell into the moſt abominable Vices that cou'd ever enter into human Imagination. By which it appears, that Preceptors are but ſhadows in Governments; and that where Paſſion prevails, Reaſon has no place, and Maxims are forgotten. For he that governs Subjects, and is himſelf govern'd by Paſſion, is like a Lion that ſtands in awe of the other Beaſts.

## ADVICE XLV.

*APOLLO gives orders for the Harveſt of the Year* 1615.

'TWAS now the middle of June, and APOLLO thought it high time to reap the Crops of the Year, which by his divine Care are brought to a Perfection which Nature and Art cou'd never elſe have reach'd. And therefore for the more exact ordering of this Concern, he appointed to every one his Task.

TO the lovers of Learning he aſſign'd the Harveſt of the Librarys; but to Gameſters the Gaming-houſes, to Gluttons the Cooks Shops, to Drunkards the Taverns, and the Barbers Shops to the Beaux, who ſit with ſuch wonderful patience two or three hours under the Barber's hands to be ſhav'd and curl'd to a nicety, that they may be acceptable to the Ladys, and fit to appear in company with thoſe Foplings of the Court, who conſume more time in adjuſting their empty Noddles to the Looking-glaſs than the proudeſt Bride of Quality in dreſſing her Head.

## ADVICE XLVI.

*CORNELIUS TACITUS obtains of NERO a great Sum of Gold, without altering in the leaſt his Character.*

CORNELIUS TACITUS in the time of NERO, by the means of ſome diſguis'd Praiſes beſtow'd on him, gain'd a million and two hundred fifty thouſand Crowns in Gold; for this he was highly applauded by ſome for his having the Wit to accommodate himſelf ſo artfully to the Humors of ſo impious a Beaſt, and yet without the leaſt alteration or diminution of Hiſtorical Truth; and without forſaking that Sincerity, by which he uſually repreſents to the World the moſt abominable Villanys as well as the moſt ſhining Actions, to ſhew that in Hiſtory, as in a clear Mirror, Men are to be truly ſhewn ſuch as they are.

NOW becauſe LIVY, SALUST, and many others deſir'd, that the Writings of ſo great a Man might remain unhurt by the Lies of thoſe malicious Wretches who are miſtaken by Princes for Perſons of Worth and Honeſty, they intreated APOLLO to be pleas'd by a publick Decree to declare, that Truth cannot be diſguis'd, but will be drawn by the Pen of Sincerity, which only imploys it ſelf with delight in perpetuating the Fame of thoſe Actions, which are perform'd by Men of eminent Worth and Reputation.

SOME thought that NERO was ſo charm'd with his own Praiſes which CORNELIUS TACITUS had ſo artfully written, that he overlook'd all the Villanys, which, for Truth's ſake, he had inſerted of him in the ſame Hiſtory. Others nevertheleſs were aſſur'd that NERO himſelf, after having been inform'd of the method CORNELIUS TACITUS had obſerv'd in manifeſting to the World thoſe Actions of his that tended but little to his Honor, anſwer'd, that as Painters by their Shades give a greater luſtre to the Members of the Figures they paint; ſo true Hiſtorians, by freely expoſing not only the Imperfections, but the Vices of the Hero's, whoſe Memory they eternize, gain full belief for all the Praiſes they give 'em: for 'tis impoſſible to write ſharper Invectives againſt any Prince, than continual Encomiums without the leaſt mention of the common Defects of human Nature in 'em, the free Relation of which is the beſt Evidence of the uncorrupt Sincerity of the Writer.

## ADVICE XLVII.

*APOLLO expels from the Temple of the Muſes the Poeteſſes who had been admitted by the means of* PUOTA *of Modena.*

THE Poetical Cenſors having diſcover'd, that by the Intereſt of PUOTA of Modena, the virtuous Ladys VITTORIA COLONNA, TARQUINIA MOLZA, VERONICA GAMBERA, LAURA TERRACINA, and other Lady Poeteſſes of the higheſt eſteem, had been admitted

admitted into Parnaſſus, grew very angry that the Females ſhou'd be ſo honorably receiv'd into an Academy which by APOLLO's order had rejected thouſands of Petitions, to the diſgrace of ſome Poets who help'd even thoſe very Ladys in their Compoſitions, and into which the famous ARIOSTO and the unequal'd TASSO obtain'd not their admiſſion without much difficulty.

NOR did the great Diſpleaſure the honorable Cenſors had conceiv'd ſtop here; for CHACCA of Reggio blaming 'em very ſeverely, ſaid, 'twas a thing of the greateſt infamy, that at PUOTA's requeſt Spindles and Diſtaffs ſhou'd be ſeen on thoſe Seats of Honor, which had been erected at the ſollicitation of the great HOMER and VIRGIL of Mantua, for ſuch whoſe Souls were inſpir'd with the Poetical Divinity, and not for thoſe inferior Fops who ſcribbl'd Songs only to flatter and pleaſe the ſoft Sex.

NOW APOLLO, it ſeems, never knew that theſe Poeteſſes had been admitted into Parnaſſus, till CHACCA of Reggio, with his vexation and rage of Mind to ſee the Temple ſo profan'd, fell into a violent fit of Sickneſs. This ſoon made a diſcovery of the whole buſineſs; and to remedy ſo great an Abuſe his Majeſty commanded that the Ladys ſhou'd immediately be turn'd out of thoſe honorable Seats which had been prepar'd for the other Sex, for the Reputation of true Poetry, that noble Recreation of the Mind, and Perfection of the moſt ingenious Virtuoſi.

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## ADVICE XLVIII.

*The Maſter of Silence having diſcover'd that a Footman of Ferrara was wont to make Reflections, and play the Critick in his Office, gave him to know, that in the Courts of Princes Men ſhou'd have Eyes to ſee, and Mouths to hold their peace.*

A FOOTMAN of Ferrara having for many years frequented the Court of a very gracious Prince, forgot the meanneſs of his Birth and Education, and began to fancy that the Agility of his Perſon, and his Volubility of Tongue were Talents ſufficient to raiſe him from the condition of a raſcally Valet, into which Employment he had crept by ſneaking Petitions, but now thought he ſhou'd certainly ſtep into a higher Poſt: and becauſe he profeſs'd to be a diligent pryer into Court Affairs, and had the impudence to play the Critick in his Diſcourſe, he fell into a thouſand execrable Slanders, and by his ſaucy Spirit of Contradiction render'd himſelf hated by all.

NOW, tho he had been told 'twas not the buſineſs of a Footman to judg of the proceedings and defects of the Court, yet the Raſcal wou'd never reform nor bridle his headlong courſe. At laſt the Maſter of Silence obſerving how ill he diſcharg'd the Duty of his place, condeſcended to tell him, that he who wou'd continue long in the Service of the Court, muſt be ſparing of his words, have Eyes to ſee, a Judgment to obſerve, and Diſcretion to hold his peace: and that 'tis not for every little louſy Slave to affect the Politician, and think to penetrate the Counſels of Princes, and all their ſecret Reſolutions.

# A Solemn Banquet and Converſation in Parnaſſus.

## Written by

## *GIROLAMO BRIANI* of Modena.

THE greateſt and moſt ſolemn Banquet that APOLLO ever made for his Virtuoſi, was that of the 25th of the laſt Month, where, for the ſatisfaction of all who deſir'd to hear the Converſation of the moſt illuſtrious Men, they debated after Dinner upon ALESSANDRO TASSONI a Nobleman of Modena's Variety of Thoughts.

IT was maintain'd in theſe Debates, that in Divinity the moſt acute Wits were thoſe who by their extraordinary Penetration have enter'd the deep Myſterys of Divine Providence; in Philoſophy, the great PLATO and ARISTOTLE; in ſubtile and knotty Queſtions, the famous SCOTUS; in Aſtrology, BORO; and in natural Magick, ZOROASTER.

BUT as every Man is apt to take his idle Suppoſitions for certain Knowledg, ſo there are ſome ſo wretchedly conceited, that they fancy the greateſt Genius in the World can't excel 'em in thoſe things to which they bend their Application. They're ſo tranſported beyond all ſenſe by this vain perſuaſion, that they ſpread their Plumes, and in all publick places aſſume the ſtately affected Air of a Peacock, till their ridiculous Behaviour marks 'em out for Coxcombs, and expoſes 'em a common Laughter. Thus their End is defeated; and the more they take upon 'em, and think themſelves without Equal, the more contemptible they are in the opinion of others, and the deeper plung'd in Folly. CRÆSUS was a notorious inſtance of this Vanity, but was afterwards confounded by the Wiſdom of SOLON.

FOR God's ſake, ſaid ARIOSTO, let's leave talking of theſe frantick Geſtures of Vanity, for I practis'd 'em but too much my ſelf in the Court of Rome. At this motion of his CAPORALE ſmil'd; for his Ambition had alſo betray'd him to the ſervile Submiſſions of a Court Life, and, like ARIOSTO, he follow'd his Patron up and down like his Shadow wherever he went, till he was ſufficiently weary of the airy chaſe of Honors and Preferment.

NOW as from the variety of Thoughts ſprings the variety of Manners, ſo by purſuing this Theme we ſhall ſee what a ſtrange and diverſe Compoſition Mankind is: OCTAVIUS AUGUSTUS had the Reputation of a noble and generous Soul; SCIPIO was eſteem'd a man of wonderful Conſtancy, POMPEY the Great very friendly and obliging, and JULIUS CÆSAR extremely ſucceſsful; theſe were the Gifts they receiv'd from the ſupreme Adminiſtrator. Others were form'd of a ſharp and facetious Wit, and ſuch was ÆSOP; for in his Sentences, Proverbs, Repartees and Fables, he had an inimitable Keenneſs and Vivacity. DIOGENES diſcover'd the like Genius upon occaſion, and frequently call'd rich Blockheads, Sheep with a Golden Fleece; and a beautiful but vicious Youth, a fine Houſe inhabited by a Beaſt. Of great Vivacity too was the fam'd PICO of Mirandola, who reply'd extempore to a hundred Arguments of CAJETAN with ſo much readineſs, that all preſent were ſtruck with the moſt profound Amazement.

SEMIRAMIS, Queen of the Aſſyrians, diſcover'd likewiſe an extraordinary vivacity of Temper, when having receiv'd the unexpected News of the loſs of Babylon as ſhe was dreſſing her Head, ſhe immediately left off, and recover'd the City before ſhe bound up her Hair. On the contrary, the Emperor DOMITIAN ſhew'd the vileſt Remiſsneſs and Stupidity in the Government of his Empire, and wholly employ'd himſelf in Trifles and Vanity, which betray'd him into Loſs and Shame, and brought upon him the infamous Character of a moſt unworthy Wretch: So little had he ſtudy'd thoſe generous Lines of OVID, when to animate Man to things worthy of him, he ſaid;

*Pronaque cum ſpectent animalia cætera terram,*
*Os homini ſublime dedit, Cælumque tueri*
*Juſſit, & erectos ad ſidera tollere vultus.*

Thus, while the mute Creation downward bend
Their Sight, and to their Earthy Mother tend,
Man looks aloft; and with erected Eyes
Beholds his own hereditary Skys.

[DRYDEN's Tranſlat.]

THERE are ſome too of ſo ſenſleſs a nature, that carrying it with the moſt haughty Inſolence, and taking much upon 'em, they fancy they can vie with every thing: ſometimes we ſee a miſerable Wretch, who can neither ſpeak nor act like a Man, ſet himſelf in value above the Emperor CHARLES the Fifth. Who is not ready to burſt to ſee a Dwarf ſtand ſtrutting in Arms againſt a Giant? and a Cuckoo challenge a Nightingale to ſing? a Drommedary run Races with a Stag? and an Aſs pretend to walk with the Majeſty of a Lion? Such, to compare great things with ſmall, was the fooliſh Temerity of the Sons of Earth when they brandiſh'd their Clubs againſt JUPITER, and thought to knock him off his Throne with Rocks ſnatch'd from their Mother Dunghil.

BUT enough of theſe Monſters; and now to take a view of ſome other Species, nothing ſurely can be more ridiculous than to ſee a Blockhead play the Caſuiſt, a Scullion pretend to Algebra, a Cobler ſet up for a Secretary, an Ideot for a DEMOSTHENES, a THERSYTES for a GANYMED, a Fellow that can't ſpell offer to puzzle a Doctor, a beaten Poltroon challenge a brave

brave Captain, a Plough-jobber diſpute Honor with a Gentleman, and a Dunghil Rogue take place of a Man of Quality?

WITH ſuch facetious Converſation the Literati banqueted their Minds; and among the different Subjects which were diſcours'd upon, TASSONE ſaid: It ought to be obſerv'd, that as bounteous Mother Earth produces infinite ſorts of Plants and Fruits; ſo out of the ſame Paſt has Nature moulded Mankind into the like diverſity: So that 'tis no wonder, that ſome are warlike, ſome effeminate and luxurious, ſome merry Companions and Toaſters, ſome Quiblers and Punſters, others of a ſharp and refin'd Wit; ſome valiant, others cowardly; ſome Buffoons, ſome ſpiteful, covetous, ambitious, quarrelſom; ſome dark myſterious Tempers, others perfidious, perjur'd and ſlanderous Raſcals. For to this end the Brain is conſtituted of ſuch different Fibres, and Mens Manners are diſtinguiſh'd by as different ways of proceeding, and by the vaſt variety in which every one weaves the Work he has in hand.

THE END.

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# AN
# Alphabetical Table.

*Note*, That the Articles APOLLO, *Parnaſſus*, *Virtuoſi*, *Literati*, and ſuch like, are purpoſely omitted here, as being too general, and taking in almoſt the whole Matter of this Book.


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